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महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SĀMGRAHA

Being an extensive collection of wise sayings in
Sanskrit critically edited with Introduction,
English translation, Critical Notes, etc.

By

LUDWIK STERNBACH, LL.D.,

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Collège de France, Paris

Volume I

SUBHĀṢITA-S—Nos. 1-1873

(अ०—अन्वे०)

VISHVESHVARANAND VEDIC RESEARCH INSTITUTE

HOSHIARPUR

1974

सर्वेऽधिकाराः सुरक्षिताः

प्रथमं संस्करणम् , २०३१ वि.

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GENERAL EDITORIAL

The *Subhasita-s* constitute a characteristic type of Sanskrit literature which aims at conveying ancient Indian wisdom and glorious thoughts through highly suggestive and meaningful words expressed in an attractive style. They effectively serve in imparting instruction in practical good sense, and in providing moral and ethical guidance to the masses and, thus, help them in leading a purposeful and happy life in this earthly globe. Besides being a yardstick for an appraisal of ancient Indian culture and civilization, the *Subhasita-s* are also a veritable mine of information on a variety of subjects like religion, philosophy, sociology, arts and crafts of ancient and medieval India and, as such, form one of the foremost branches of Sanskrit literature.

While works such as Cāṇakya's *Niiti-s* and Bhartṛhari's *Śataka-s* are directly didactic in nature, almost every masterwork of Sanskrit, right from the *Rgveda* downwards, contains numerous *Subhasita-s*, scattered therein. Again, recent investigations made by modern Indologists like Dr. L. Sternbach, the prolific author of the present work, have resulted in the discovery of a large number of maxims of Indian origin in the 'Greater Indian' literatures such as those of Tibet, Burma, Ceylon, Indonesia, Combodia, etc., and have opened new vistas of research by widening further the already vast field of Indian *Subhasita-s* and adding new dimensions to it

On account of the vast extent of their sources and the variety of subjects treated in them and, also, their usefulness to the different strata of society in their day-to-day affairs, several attempts have been made in the distant and near past to collect and classify these *Subhasita-s*, resulting in the production of a large number of Indian anthologies, better known as *Subhasita-samgraha-s*,

such as the *Subhāṣita-ratna-kośa*, the *Śaraṅgadhara-paddhati*, etc. in the early period and the *Subhāṣita-ratna-bhāṇḍagara*, Otto Bohtlingk's *Indische Sprüche*, etc. during recent times. Useful in their own way as all the previously compiled *Subhāṣita-saṃgraha-s* were, there remained certain aspects thereof, which could be investigated upon only with the help of a comprehensive collection of all *Subhāṣita-s* of Indian origin with translation into a modern language like English and provided with relevant Critical Notes in respect of each *Subhāṣita* included therein. This desideratum is being fulfilled by Dr. L. Sternbach, who is, perhaps, best fitted for this venture, on account of his specialisation and his extensive study of the literature in this field.

The projected *Mahā-subhāṣita-saṃgraha* is a gigantic endeavour to collect, edit and translate into English the choicest and finest pieces of worldly wisdom (*Subhāṣita-s*) lying scattered in the vast expanse of ancient Indian literature. Besides the entire range of classical Sanskrit works and the earlier anthologies, material has been extracted also from the literatures of 'Greater India', consisting of Far East and other adjoining countries, where Indian Culture and Sanskrit had spread in early times and where Sanskrit texts, now lost in India, are even now preserved. Each selection is fully documented and provided with bibliographical references, text-variants and other useful notes and data in order to make the work not only delectable to the literary connoisseur and student of Sanskrit but serve effectively the requirements also of the scholars interested in ancient Indian civilization and cultural history. The work is expected to cover 20 volumes, of which volume I, issued now, incorporates as many as 1873 verses which begin with 'अ', the first letter of Devanāgarī alphabet, and cover the text of the *Subhāṣita-s* upto अ०००. Three indices, to wit, 1. Index of Sources and Authors of the verses quoted in this volume, 2. Index of Sanskrit Metres and 3. Subject-Index, have been added to the volume to facilitate reference.

In this context, it might not be out of place to make a mention of something about the author of the present work and his long

association with our Institute. The Polish Professor, Dr. Ludwik Sternbach who is, at present, attached to the Collège de France, Paris, and has the honour of being the General Secretary of the International Association of Sanskrit Studies is a reputed Indologist and a true lover of India. He has been in India for six years and afterwards visited the country on several occasions. During his stay in India he visited the important centres of Indological studies in the country and also taught Dharmaśāstra at some of these. His interests stem from his juridical training and range from didactic literature and socio-cultural studies to intricate aspects of Hindu law. His hitherto published writings are more than enough to justify the fact that he wields a facile pen. In addition to the numerous research articles produced by him on a wide range of subjects in several European languages and which have appeared in different leading Indological Journals and Commemoration or Felicitation Volumes, his writings include the *Canakya-nīti-text-tradition*, in 5 parts, published by our Institute through its *Vishveshvaranand Indological Series*, Nos. 27-29b. His works have already earned for him the title of *Subhasita-Vidvan*.

Dr. Sternbach's association with our Institute started as early in 1951 when he first contacted our former Director, the late Acharya Dr. Vishva Bandhu of sacred memory with a request to press edit and publish his work *Ganuka-Vṛtta-Samgraha*. Acceding to that request our Institute duly published the said work in 1953 as Volume 4 in its said Indological Series. Since then he has been regularly associated with our Institute in several capacities. In addition to the above mentioned two works, the Institute has issued two more of his books, namely, the *Subhasita-Samgraha-s as Treasuries of Canakya's Sayings* and *Bibliography of Kauṭilya-Arthasastra* as Nos 36 and 63, respectively, in its said *V. I. Series* and, further accepted for publication his yet another work on *Indian Riddles*. He, in his turn, represented the Institute as its delegate in various national and international conferences including the International Congress of Orientalists in its different Sessions. This association of a prominent Indologist with an Indological Institution of international importance has, thus, proved beneficial to both in the past and

it is to be hoped that it will continue to benefit them in the future, too.

Though the present volume is duly included in our *Vishveshvaranand Indological Series*, for certain administrative reasons it is being published now under the joint banner of M/s. Motilal Banarasidass and our Institute. It is to be hoped that the remaining volumes of the work will be issued in due course by the Vishveshvaranand Institute.

Finally, in placing before the students of Indology the first of the contemplated twenty volumes of the present project, it shall be the earnest endeavour of our Institute to fulfill, as expeditiously as possible, the suggestion contained in the following Resolution of the last Session of International Congress of Orientalists :—

“The XXIX International Congress of Orientalists held in Paris on the 21st July, 1973 considers the *Maha-subhasita-samgraha* as an important publication and requests that this publication be speedily brought to an end and be published by the Vishveshvaranand Vedic Research Institute as quickly as possible.”

V. V. RESEARCH INSTITUTE,
Hoshiarpur,

Vaitakhi (April 13), 1974.

RALA RAM
S. BHASKARAN NAIR

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PREFACE

The endeavours of Th. Aufrecht in his '*Beiträge zur Kenntniss indischer Dichter*'¹ and F. W. Thomas in his Introduction to the *Kavindravacanā-samuccaya*² to give a list of poets quoted in different *subhāṣita-saṃgraha-s* have proved to be very useful for our closer acquaintance with the literature of ancient and mediaeval India. These poets would have been completely unknown to us if their names and verses had not been preserved in the Sanskrit *subhāṣita-saṃgraha-s* and in the *subhāṣita-saṃgraha-s* of 'Greater India'.

The aim of the present *Mahā-subhāṣita-saṃgraha* is to continue to a much larger extent the work begun by Otto Böhtlingk who in three big volumes collected, edited and translated into German 7613 verses (he called them *Sprüche*; but I prefer to call them *subhāṣita-s*), as well as of Th. Aufrecht and F. W. Thomas who gave lists of authors quoted in various *subhāṣita-saṃgraha-s* with indications where they occurred.

It has been emphasized several times before that "an up-to-date compendium containing all the known *subhāṣita-s* arranged in an alphabetical order is still a necessity".³ The opinion has also been expressed several times that if anthologies in Sanskrit were to be exploited in any significant manner for the study of the history of Sanskrit literature (the importance of the *subhāṣita-s* for the history of Sanskrit literature is widely admitted), comprehensive indices and concordances of all the available anthologies would have to be prepared, they would also provide a compass to those who navigate in the ocean of *subhāṣita* literature.⁴ The present *Mahā-subhāṣita-saṃgraha* is intended to fill this gap.

The work on the present *Mahā-subhāṣita-saṃgraha* was started in 1966 and the first volume is appearing only today. First, extensive indices of *subhāṣita-s* were to be prepared and then only could the editing of individual *subhāṣita-s* be started. By now, eight and a half volumes, containing some 18 000

1 ZDMG 36 361-383 and 509-559

2 *Bibliotheca Indica, New Series*, No 1309 pp. 16-123

3 E.g., D. B. Diskalkat, (cf fn. 1 on p. lxiii below) . p. 241

4 Cf R. M. Dandekar in his *Introduction to the Subhāṣitamuktavali* (University of Poona, 1962) p. 6 . P. K. Gode in "*Date of Subhāṣitamuktavali*" in *Indian Historical Quarterly* (1946) p. 58, etc.,

subhāṣita-s beginning with letters ऋ to ॠ, are ready for printing ; it may be assumed that the entire *Mahā-subhāṣita-saṃgraha* will have to be published in some twenty volumes, plus additional volumes for verses which came to be known to me (or in the course of the preparation of the following volumes will come to be known to me) from sources either not published at the time when I started the work¹ or from *subhāṣita-saṃgraha-s* preserved only in manuscripts which I did not have at my disposal at that time² or several *subhāṣita-saṃgraha-s*, the existence of which came only recently to my notice.

The present *Mahā-subhāṣita-saṃgraha* is based on all the *subhāṣita-saṃgraha-s*, available to me, which are mentioned in the Introduction below.³ At the beginning of each volume the list of authors quoted in the *subhāṣita-saṃgraha-s* is given and at the end a subject index, since the *subhāṣita-s* are quoted in alphabetical order and not according to subject matters. The alphabetical system seems to be particularly convenient for philological studies and for the easier finding of the *subhāṣita-s*⁴, provided that a subject index is also attached⁵ for those who want to find references to a specific topic and particularly for non-specialists who may find the *Mahā-subhāṣita-saṃgraha* useful for the study of Indian civilisation.

As mentioned in the Introduction (para 12.1), there exist three groups of *subhāṣita-saṃgraha-s*: (1) those composed virtually of 'sententious sayings'; (2) those composed virtually of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s* and (3) mixed, i.e., including

1. Cf. *Subhāṣitasudhā-nidhi* of Śrīyaṇṇa.

2. E.g., in transcript *Subhāṣitahrāvallī* of Harikavi ; verses of this anthology could only be added beginning from Vol. III of the *Mahā-subhāṣita-saṃgraha*, since only then did I receive from BORL the transcript of this *subhāṣita-saṃgraha*. Many of the other *subhāṣita-saṃgraha-s* preserved in MSs. only were not yet made available to me. In the latter part of the present volume I was able, while making corrections of proofs, to insert references to SH with the new numeration, as adopted in my *On the Subhāṣitahrāvallī...*, cf. fn. 3 on p. lxxx below.

3. With some exceptions mentioned below.

4. Cf. D. B. Diskalkar, (cf. fn. 1 on p. lxxii) : p. 241 ; A. Weber, Review of O. Böttlingk's *Indische Sprüche*, second edition in Weber's *Indische Skizzen* III : p. 123. For philological reasons beginnings of variant-readings are also noted with references to the appropriate *subhāṣita-s*, even if they are obviously wrong.

5. Cf. A. Weber's review of Böttlingk's *Indische Sprüche*, Vol. I of the first edition in Weber's *Indische Skizzen*, II : p. 260.

both types of *subhāṣita-s*. The present *Mahā-subhāṣita-saṃgraha* belongs to the third category and contains not only wise sayings, but also stray poetical verses. That seemed to me to be necessary, since most of the Sanskrit *subhāṣita-saṃgraha-s* belong to the third group of anthologies and one of the aims of the present work is to include in it, among others, all the verses quoted in the already known *subhāṣita-saṃgraha-s*.

All *subhāṣita-s* included in the *subhāṣita-saṃgraha-s* are quoted and edited¹ in the *Mahā-subhāṣita-saṃgraha*, though some, from the poetical point of view, may not be considered as "*subhāṣita-s*". Not all *subhāṣita-s* found in the *subhāṣita-saṃgraha-s* are wise sayings,² nor pure poetry,³ but, being considered as useful by the compiler of a *subhāṣita-saṃgraha*, were included by him in his anthology⁴ and therefore included in this *Mahā-subhāṣita-saṃgraha*, they should not, however, be included in an anthology of poetry *par excellence*.⁵ Even not all "*poetical subhāṣita-s*" have a great poetical value and, thus, might be considered as "useless,"⁶ but since they were already included in a *subhāṣita-saṃgraha*, they are also included in the present *Mahā-subhāṣita-saṃgraha*. Also for the same reason some *subhāṣita-s* included in *subhāṣita-saṃgraha-s*, though incorrectly construed are reproduced in the present work.⁷

In addition to Sanskrit *subhāṣita-s* cited in Sanskrit *subhāṣita-saṃgraha-s*, *subhāṣita-s* also from *subhāṣita-saṃgraha-s* known in 'Greater India'.

1. With the exceptions mentioned above

2. These are marked by a number only

3. These are marked by a number and one asterisk.

4. These are marked by a number and two asterisks.

5. See, for instance, the verse quoted on p. 1221 below Cf. Intro, para 11 3 below

6. That was already admitted by some Indian poets and was well expressed by Maṅkha in his *Śṛīkaṇṭhacarita* (2 14) in the following words (No. 673 below)

अस्यैवद्वयमनर्थकं वा
 श्रूयामि सर्वान्गुणैर्मन्यन्ति ।
 अस्यैवतादृशिनया तथा किं
 तुच्छं त्वपुच्छं त्वद्वयैव वाचा ॥

7. I did not wish to follow in the foot-steps of O. Böhtlingk who very often, may be even sometimes too often, corrected the readings of some *subhāṣita-s*, I preferred to leave even grammatically incorrect readings if there was no sufficient source material for their improvement. Cf. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche in Indologica Taurinensia*, II.

if they were translations or adaptation of Sanskrit texts, were included in the present work, even if they are unknown today. Therefore, we find, for instance, in the *Mahā-subhāṣita-saṃgraha* verses from the *Nītiśāstra* of Maṣārākṣa (e.g., No. 569), the original source of which is not known.

In addition to the *subhāṣita-s* included in the various *subhāṣita-saṃgraha-s*, a great part of Sanskrit literature was studied by me and *subhāṣita-s* (wise sayings and some descriptive verses) from these works were culled and quoted in the *Mahā-subhāṣita-saṃgraha*.¹ The choice was made by me and I alone am responsible for the selection. I expect criticism in this respect and questions why I chose one verse and omitted another. Many of these criticisms will be well taken, but what is pleasing to one person does not need to be pleasing to another. All the criticisms will be welcomed and suggestions will be gladly received; the *subhāṣita-s* additionally suggested might then be added in the supplementary volume(s) with the name of the proposer.

The original plan of the work was to collect and critically edit the *subhāṣita-s*. The publisher insisted, however, that a translation of each verse should be supplied; he thought that the *Mahā-subhāṣita-saṃgraha* would also appeal to non-specialist whose knowledge of Sanskrit is limited. I reluctantly agreed to this suggestion, but felt that I alone would not be able, in view of the enormous task before me, to cope with both the collecting and editing as well as translating. Therefore, whenever I found an English translation of a *subhāṣita*, already prepared by a Sanskrit scholar, I included it in the *Mahā-subhāṣita-saṃgraha*²; *subhāṣita-s* which I particularly liked and especially those belonging to the collections of wise sayings attributed to Cānakya³ (and which I started to translate already) I translated myself.⁴ The remaining *subhāṣita-s* were translated by Mr. A. A. Ramanathan of the Adyar Library and Research Centre⁵ who consented

1. However *Veda-s*, *Upaniṣad-s*, etc., as well as Buddhist and Jainistic texts were not taken into consideration. I do not have sufficient knowledge to deal with these texts, but do hope that in addition to the existing *subhāṣita-saṃgraha-s* (e.g., Viśva Bandhu's *Vedāśāstra-saṃgraha*; see Intro. para 50.2 below) another *Mahā-subhāṣita-saṃgraha* for these texts will appear one day.

2. The name of the translator is given in brackets at the end of the translation of each verse. See also fn. 4 below.

3. Cf. L. Sternbach, *Cānakya-Nīti-Text-Tradition*, Vol. II, part I : p. viii.

4. These translations are given in the *Mahā-subhāṣita-saṃgraha* without any name at the end of the translation.

5. After these translations the initials of the translator (A.A.R.) are given.

to translate them for the *Mahā-subhāṣita-saṃgraha*. I wish to present my wholehearted thanks to him for the work done.

I also wish to express my infinite gratitude to Pandit Dr K. P. Aitbal, at present Professor of Indology at the University of Heidelberg, for his gracious and valuable advice and help in the preparation of the present volume of the *Mahā-subhāṣita-saṃgraha*. His suggestions were always to the point and were readily accepted by me. I also take this opportunity to express my sincerest thanks to Dr. S. K. Chatterji, National Professor of India in Humanities, Dr R. N. Dandekar, Professor at the University of Poona, Dr Gauri Nāth Shastri, former Vice-Chancellor, Sanskrit University, Vārāṇasī, Dr. V. Raghavan, former Professor and Head of the Department of Sanskrit, University of Madras, Prof. K. V. Sarma, Vishveshvaranand Institute, Panjab University, and Dr. Vibhuti Narain Singh, former ruler of Banaras, Chairman of the Board of Trustees of the All-India Kashiraj Trust, Vārāṇasī for providing me useful information and helping me otherwise, in various ways in the production of this work. I am beholden to the late Ācārya Dr Vishva Bandhu Śāstri, former Joint Secretary and Director of the Vishveshvaranand Vedic Research Institute, who always supported me in my plan and endeavours relating to the *Mahā-subhāṣita-saṃgraha* and I am happy to add that I continue to receive the same help and encouragement from his worthy successor Principal Rala Ram Śrī S. Bhaskaran Nair, Deputy Director, Vishveshvaranand Vedic Research Institute, has been my right hand in the matter of seeing the work through the press. I am extremely glad to note that the present work has been greatly benefitted by the expertise which he has brought to bear in its editorial processing and final presentation. Finally, I wish to express my thanks to the Vishveshvaranand Vedic Research Institute, Hoshiarpur and to M/s. Motilal Banarsidass, Delhi for accepting the manuscript of the present volume for publication, despite the high cost of printing and the rather cumbersome nature of the manuscript.

The *Mahā-subhāṣita-saṃgraha* is construed in the following manner. Each *subhāṣita* has a serial number,¹ the text with the indication of the source follows, for details on the latter the "Abbreviations" and Index of Authors and Sources of Individual verses (pp 319-379) should be consulted. The sources are divided into three categories: primary sources, denoted by ॥, secondary sources, denoted by ॥, and sources from 'Greater India' denoted by ॥, then variants are registered and the name of the metre used is given;² and finally the English

1. As explained before, the numbers without an asterisk denote wise sayings, with one asterisk denote poetical or descriptive *subhāṣita-s* and with two asterisks denote such verses which are neither wise sayings nor poetical or descriptive *subhāṣita-s* and should not be included in an anthology of poetry, but were included in the *Mahā-subhāṣita-saṃgraha* only because they appeared in a *subhāṣita-saṃgraha*.

2. Verses without the mention of the metre are composed in *śloka-s* or *anuprast*.

translation with the name of the translator in brackets at the end of the translation is supplied¹. (For the bibliographical data of the translators the "Abbreviations" should be consulted).

In each volume of the *Mahā-subhāṣita-saṃgraha* the following items are also included :

1. A list of abbreviations which serves also as a guide for bibliographical data of the sources quoted and on their translations.

2. An index of authors and sources of individual *subhāṣita-s* included in the volume. This list contains the minimum necessary information about each author or source cited, as well as bibliographical references to more detailed information about these authors and sources. At the end of each entry numbers of verses cited in the volume where the authors and/or sources are quoted is given, as well as (in brackets) the *subhāṣita-saṃgraha-s* in which the appropriate *subhāṣita* occurs. This list might be of value for students of the history of Indian literature, since it will give references also to poets who are generally unknown and are quoted exclusively in *subhāṣita-saṃgraha-s*.

3. An index of metres other than *śloka-s* or *anuṣṭup-s*, used in the *subhāṣita-s* quoted in the volume, the reference numbers of the corrupt metres being given in italics.

4. A subject index of the *subhāṣita-s* quoted in the volume. It is intended to prepare a collective subject-index of all the volumes on the completion of the *Mahā-subhāṣita-saṃgraha*.

LUDWIK STERNBACH

Collège de France,
Paris,
March 15, 1974.

1. If not translated by myself. See also footnotes 2 and 4 on p. x above.

ABBREVIATIONS

a.	attributed to
AA	Alankārasaṅgraha of Amṛtānanda yōgin. Venkaṭeśvara Or Ser 19 Also AL edition (Adyar Library Series 70)
AAR	A A Ramanathan's translation
AAS	Anyoktyaśṭaka-saṁgraha Ed by P D Trivedi, Bhā- ratiya Vidyā Series 11.
AAus	Th Aufrecht Auswall von uneditierten Stöphen verschiedener Dichter, ZDMG 16 749-51, 25 238 243 and 25 455-463
AB	Th Aufrecht, Beiträge zur Kenntniss Indischer Dichter ZDMG 36 361-383 and 509-559
ABayA	Abhandlungen der Bayetischen Akademie der Wissen- schaften, Phil KI
ABORI	Annals of the Bhandarkar Oriental Research Institute
Acharya M C N	See Hams
Acharya M K	See Kṛṣṇa
AGGW	Abhandlungen der phil-histor Klasse der kön Gesell- schaft der Wissenschaften zu Göttingen
AKM	Abhandlungen für die Kunde des Morgenlandes, herausg von der Deutschen Morgenländischen Gesellschaft
AL	Sanskrit Manuscripts in the Adyar Library, Vol. V. The Adyar Library, 1951
Al	Alankṛti-maṇi-mālā Ed by G V Devasthali Keshav Bhikaji Dhawale, Bombay 1948
Alamkārasam(gra)ha	of Amṛtānandayogin The Adyar Library Series 70.
Alamkāra-śekhara	of Keśavamisra Ed. by Pt Śivadatta, KM 50
ALB	The Adyar Library Bulletin, Adyar
AIK	Alamkāra-kaustubha of Viśveśvara Pt. KM. 66.

AlKeś	Alaṅkāraśekhara of Keśavamisra KM. 50.
Almm	See Al.
Almu	Alaṅkāramuktāvalī HSS 54.
AIR	Alaṅkāra-ratnakara of Śobhākaramitra, POS 77.
AlS	Alaṅkārasūtra. Ed. by Śricandrakānta Tarkālaṅkāra. Calcutta 1900 (1957).
Amar	Amaruśataka.
Amar (A)	Anthologie érotique d'Amarou par A. L. Apudy, Paris 1881.
Amar (D)	The Text of the Amaruśataka by S. K. De. In OH. 2. 1 ; pp. 9-25.
Amar (K)	Amaruśataka with the Commentary of Kokasambhava by C. R. Devadhar. In ABORI 39, 227-265 and 40, 16-55.
Amar (NSP)	Amaruśatakam. Third edition. NSP, 1954.
Amar (POS)	Amaruśatakam. Ed. and transl. by Ch. R. Devadhar. POS 101.
Amar (RK)	The Amaruśataka with the Commentary of Rudrama-deva-Kumāra. In OH. 2 2 ; pp. 265-316.
Amar (S)	Das Amaruśataka ... Von R. Simon. Kiel 1893.
	Western Recension : Arj=Arjunavarman ; Koka=Koka-sambhava ; Catur=Caturbhujā ; Sūrya=Sūryadāsa.
	Southern Recension : Vema=Vemabhūpāla ; Rāman=Rāmanandanātha.
	Eastern Recension : Ravi=Ravicaṇḍra ; Rudr=Rudrama-deva (BrMM=MS in the British Museum ; BORI I and II=MSS in BORI Nos. 457 of 1891-5 and No. 366 of 1887-91 respectively ; Rām=Rāmarudra, (as quoted in Amar (D)).
Amd	Alaṅkāramahodadhī of Narendraprabha Sūri GOS 95.
Anar (gharāghara) of Murāri	Ed. by Pt. Durgaprasād and W. L. Ś. Paṇḍitkar. KM 5.

Ānas	Ānandasāgarastava of Śrī Nilakanṭha Dīkṣita. KM XI 91-111
ĀnSS	Ānandasrama Sanskrit Series Poona
Any	The Anyoktimuktāvalī of Hamsaviṣayaganīśa Ed. by Pt Kedārnātha and W L. Ś Panśīkar KM 88
AnyS	Anyoktistabaka of Vamsīdhara Miśra by J T Parikh and R S Asti. Surat 1955
Anyśat	Anyoktisātaśa of Bhaṭṭavireśvara In Km V 101
AnyT	Anyoktitaranginī. Vārāṇaseya-Saṁskṛta-Viśvavidyālaya
AOS	American Oriental Series
AP	Th Aufrecht, Über die Paddhati von Śārngadhara ZDMG 27. 1-120
Ap	Āpastambīya-dharmasūtram Ed by G Bühler BSS 44 50 Translated by G Bühler in SBE 2
Apar	See Y
APK	Ālankāramuktāvalī by Parvatīya Śrī Viśveśvara Pāṇḍeya. KSS 54
APMBS	J Gray Ancient Proverbs and Maxims from Burmese Sources, London 1886
Ar	Arabic Pāñcatantra translated into Arabic
AR	Ālankārasarvasva of Rājānaka Ruyyaka KM 35. Translated by H Jacobi in ZDMG 62 289-458 and 597-628
Ariel	See Caur (A)
ARJ	Ālankārā-sarvasva of Ruyyaka by K. S S Janaki Meharchand Lachhmandas, Delhi 1965
ARR	Ālankārasūtram of Ruyyaka TSS 40
ĀrS	Āryāsaptasatī of Govardhana KM 1
Āry	The Ārya-sātaśa
Āry (F)	L'Āryāsataśa d'Appayadīkṣita (Text and transl) by P-S Filiojat. In JA 253 of 1965, pp 51-82
Āry (G)	The Ārya-sātaśa of Appayadīkṣita Ed by N A. Gore, Poona 1944

- AS Amitagati's Subhāṣitasamdoha. Sanskrit und Deutsch Von R. Schmidt. Sonderabdruck aus Band LIX and LXI der ZDMG. Leipzig 1908.
- Āś Āścaryacūḍāmaṇi by Śaktibhadra. Ed. by C. Sankararāma Śāstri. ŚBS 9.
Translated by C. Sankararāma Śāstri. ŚBS 10.
- ASB Asiatic Society of Bengal, Calcutta.
- Asiatica Asiatica. Festschrift Friedrich Weller. Leipzig 1954.
- ASS AAS.
- Āśvaśāstra Āśvaśāstram by Nakula. Ed. by S. Gopalan. TSMH 56.
- Āśv.-Grh Āśvalāyana-grhyasūtra. Indische Hausregeln. Sanskrit und Deutsch, herausg. von A. F. Stenzler. AKM 3.4.
- Auc Aucityavicāracarcā by Kṣemendra. KM I. 115. Also in Kṣ(RP). Translation in KṣS by Dr. Sūryakanta.
- Aufrecht, Th. See AB and AP.
- Ava Avaśiṣṭānyokti of Paṇḍitarāja in Paṇḍitarāja-kāvya-saṁgraha, pp. 121-190. Sanskrit Academy Series 2, Hyderabad 1958.
- Avimāraka Avimāraka of Bhāsa. Ed. by C. R. Devadhar. In POS 54. Also in Vidyābhavana S. S. 73. ChSS 1962.
- B Das ; Baudhayana-dharmasūtra, herausg. von E. Hultsch. Zweite Verbesserte Auflage. AKM 16. 2. Translated by G. Bühler in SBE 14.
- Bae B. K. See SHP.
- Babud(arsana), as quoted in IS.
- Banerji S. Ch. (and Gupta A. K.) See Vikram.
- Bartoli E. See SuB.
- BBĀ Bālabhaṭṭ on Mī. Ed. by J. R. Gharpure. CHLT 5. Ācārya-khaṇḍa.
- Bhaktirasa(amṛtasindhu), as quoted in PG.
- Bhallaṭakāvya See Bhallaṭasataka.

Bhalla śaśataka by Bhallaṭa in KM IV 169-188

Benfey Th See PtsK

Bhandare M. S See Bhāratamañjarī and Śis

Bhār(atamañjarī of Kṣemendra) Ed by Mm Pt Śivadatta and K. P. Parab KM 64. Also Ādi- and Sabhā-parvas ed and translated by M S Bh(andare) The Standard Publishing Co Bombay 1918

Bhaṭṭikāvya of Bhaṭṭi Ed by V N. S Joshi and V L. S Paṇṣīkar. 8th edition NSP, Bombay 1934 Also : Ed by S Ray or S and K Ray (with translation) Calcutta

BhC Bhojarāja's Cārucaryā in Malayamārutah II, pp 79-95

BhG Bhagavad-Gītā (See MBh) Ed. and transl by F Edgerton HOS 38-9

BhKa See Bhaṭṭikāvya

BhPañ Bhāsa's Pañcarātram Ed and transl by S Rangachar Samskrta Sahitya Sadana, Bangalore-Mysore 1956.

BhPn Bhāgavata-purāna.

BhPn (B) Le Bhāgavata Purana traduit et publié par M E Burnouf (vol. I-III) and by M Hauvette-Besnault and P. Roussel (vol. IV-V) Paris Imprimene Nationale 1884-1898.

BhPn (NSP) Edited in MS form NSP 1950 (translated by J M Sanyal, Calcutta)

BhPr Bhojaprabandha of Balladeva

BhPr (B) BhPr Ed and transl by J Shastri Motilal Banarsidas, Patna 1955

BhPr (NSP) BhPr. NSP 1932

The Narrative of Bhoja by Ballāla of Banares, translated by Louis H Gray. AOS 34

BhŚ Śatakatrāyadī-subhāṣita-saṃgraha of Bhartṛhari The Epigrams attributed to Bhartṛhari ... ed. by D D. Kosambi SJS 23 The first 200 epigrams translated by B S. Miller, New York-London 1967.

The Nīśataka, Śṛṅgārasataka and Vauṛgyaśataka of Bhartṛhari Ed and transl by P G Nath Śrī Venkatesvara Press, Bombay 1896.

- BhV Bhāratīya Vidyā, A Monthly Research Organ of the Bhavan, Bombay.
- BhV Journal Bhāratīya Vidyā, Bhavan's Journal (Fortnightly), Bombay.
- Bhv or BhV Bhāminī-Vilāsa by Jagannātha.
- BhV(C) Bhāminīvilāsam ed. by Pt. A. B. Vidyābhūṣaṇa and Pt. N. B. Vidyāratna. Vāchaspatya Press, Calcutta 1936.
- BhV(H) Trente stances du Bhāminī-vilāsa par V. Henry. Paris 1885.
- BhV (POS) Bhāminīvilāsa. Ed. and transl. by H. D. Sharma. POS 50.
- BI. or
- Bibl. Ind. Bibliotheca Indica.
- Bilhaṇa Kāvya of Bilhaṇa. See Caur (KM).
- Böhtlingk O. See IS, K&D.
- BORI Bhandarkar Oriental Research Institute, Poona.
- BORS Bihar and Orissa Research Society, Journal of,
- Botto O. See CRC.
- BP Brahmayāivarta-purāṇam ... Ed. by J. Vidyāsāgara, Calcutta 1888.
- Brahmadharma
 or Br. Dh. in Pratna Kamranandini, Benares.
- Brahmap(urāṇa) in MS form, Venkateśvara Press, 1906. Also ĀnSS 28.
- Bṛh Bṛhaspati-smṛti, reconstructed by K. V. Rangaswami Aiyangar. GOS 85. Partly translated by J. Jolly in SBE 33.
- Brough J. See SCSL.
- BṛSam Bṛhatsaṃhitā of Varāhamihira, Vidyābhavana Saṃskṛta-granthamālā 41, Varānasi 1959. Translated by H. Kern in JRAS(NS) 4. 430-79 ; 5. 45-90 and 231-288 ; 6. 6-91 and 279-338 ; 7.81-134.
- BSOAS or BSOS Bulletin of the School of the Oriental (and African) Studies, London.

BSS	Bombay Sanskrit Series (Bombay Sanskrit and Prakrit Series) Bombay
Bühler G	See Āp , B, G, Mn and Vās
Burnouf E	and M. Hauvette-Besnault and P Roussel See BrPn(B)
C	Cānakya's aphorisms
Can	Candraloka of Jayadeva ChSS 458-9.
Cand	Candīśataka of Bana. In May
Capeller C	See Kir
Car	Cātudattam of Bhāsa Ed and transl by C R. Devadhar POS 65 Also transl by A C Woolner and L Sarup in PAB
Cāruc(arya)	by Kṛemendra In KM II 128-138. Also in Ks(RP) 135-44
Caur	Caurapañcāśikā of Bilhana Kavi
Caur(A)	Tchorapantchaśat, publié, traduit et commenté par M Ariel JA XI of 1848 , pp 469-534
Caur(B)	Bhartṛihari's Sententiae et carmen quod Chauri nomine circumfertur eroticum. Ed and transl. into Latin by P a Bohlen, Berlin 1833 (Pp 1-20 and 77-83)
Caur (KM)	Bilhanakāvya In KM Guccā XIII 145-169
Caur (POS)	Caurapañcāśikā . An Indian Love Lament of Bilhana Kavi Ed and transl by S N Tadpatnikar POS 86. The Sacret Delights of Love by the Pandit Bilhana Rendered into English by G C Schwebell, The Peter Pauper Press, 1966
CC	Catalogus Catalogorum by Th Aufrecht, rep , Wiesbaden 1962 (Parts I-III)
Chaudhuri J. B (or R)	See SkrP
CHLT	The collection of Hindū Law Texts Ed by J R. Gharpure, Bombay.

ChSS	Chowkhamba Sanskrit Series, Benares.
Cit(ramimāṃsā)	of Appayya Dikṣita and Cit(ramimāṃs)(akhaṇḍa) by Pt. Jagannātha. KM 38.
CitV	<i>idem</i> , with the Commentary of Dharānanda. Ed. by K. P. Shukla, Vārāṇasī 1965.
CKl	J. Klatt. De trecentis Cāṇakya poetarū indicī Sententis. Halis Saxonum.
CKr	Stimmen indischer Lebensklugheit. Die unter Cāṇakya's Namen gehende Spruchsammlung in mehreren Recensionen untersucht und nach einer Recension (CV) übersetzt bei O. Kressler. Indica 4. Leipzig, 1907.
CL	Laghu-Cāṇakya Version. See Cr. I. 2.
CLA	CL ; Rājanīti. Cāṇakya muniviracitam. Agra 1920.
CLB	E. Bartoli. Un secondo Codice fiorentino inedito di Cāṇakya (parts 2 and following) in RIGI, III. 3-4; pp. 151-66 (first <i>adhyaṃya</i>); also E. Bartoli. Il codice napolitano di Cāṇakya in RIGI IV. 3-4; pp. 129-33 and V. 3-4; pp. 115-9 (second to eighth <i>adhyaṃya-s</i>).
CLH	CL ; MS H. 250 in the Harvard University Library, Cambridge, Mass. (first part).
CLI	CL ; MS 2411 in the Library of IO.
CLL I	CL ; MS A 445 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
CLL II	CL ; MS A 446 in the Karl-Marx Universität, Universitätsbibliothek, Leipzig.
CLLd	CL ; MS Cod. 8859 ; UB/123 in the University Library, Leiden.
CLP II	CL ; MS 17072-2 (C) in UPICI.
CLP IV	CL ; MS 17072-4 (D) in UPICI.
CLP V	CL ; MS 17072-5 (E) in UPICI.
CLŚ	CL ; Śoḍaśa-Cāṇakya. Ed. by Śrīdhara Śiva Lāl, Jñāna Sāgara Press, Bombay. Sāṃvat 1932.

CLT	CL : <i>Laghucānakyam</i> Sentenze ... di Cranaco il Furbo publuicate e trad E Teza In <i>Annali delle Università Toscane</i> XVI Pisa 1878, Pp 352-404
CLTb	CL, MS or fol 1037 in the <i>Universitätsbibliothek</i> in Tübingen
CM	<i>Cānākya Recension de cinq recueils de stances morales</i> , par E. Monseur, Paris 1887
CN	<i>Cānākya-nīti-sāstra</i> Version See Cr I 1 Translated by Kalee Krishen Bahadur in NS and by J. C. C. Kaviratna in CNNSS
CNB	CN <i>Bṛhat-Cānākya-slokaḥ</i> with <i>Utkala Padyānuvāda</i> by Śrī Arjuna Mahārānaka Utkal Press, Calcutta 1919
CNF	CN, <i>Cānākya</i> Codice indiano edito dal Dre E. Bartoli Napoli 1911
CNG	CN, The Recension of <i>Cānākya</i> used by Galanos for his 'Εκ δ'απορῶν πορρω by G. B. Bolling In <i>Studies in Honor of M. Bloomfield</i> New Haven 1920
CNHU	CN, MS H 250 in the Harvard University Library, Cambridge, Mass
CNI I	CN ; MS 1518 a (Eggeling 3990) in the Library of IO
CNI II	CN, MS Keith 7204 (Tagore 40 b) in the Library of IO
CNJV	CN, <i>Cānākyaśatakam</i> Ed. by Jivānanda Vidyāsāgara, Calcutta 1926 The same text is reprinted in at least 78 editions See Cr I 1, pp. CXL—CXLVI.
CNL	CN ; MS A 447 in the <i>Universitätsbibliothek</i> of the Karl-Marx Universität, Leipzig
CNM	CN, <i>Rājanītau Cānīyamūni-vīracītam</i> No place, no date
CNMN	CN, <i>Cānākya-muni-kṛtam nīti-sāra</i> Allahabad 1880
CNN	CN, E. Bartoli Un secondo codice fiorentino inedito di <i>Cānākya</i> . (See CLB, first part).

CNNM	CN ; Cāṇakya-nīti-māla. Ed. by Śrī U. M. Caudhuri. Bengal Printing Press. Calcutta 1324 (1917).
CNNSS	CN ; Cāṇakya-nīti-sāra-saṁgraha. Ed. and transl. by J. C.C. Kaviratna. Midnapore 1318 (1911-2).
CNP I	CN ; MS 17072-3(A) in UPICI.
CNP II	CN ; MS 17072-1(B) in UPICI.
CNPh	CN ; MS 1566 in the University of Pennsylvania Library, Philadelphia, U.S.
CNPN	CN ; MS Sanskrit 684 (Cabaton 684) in the Bibliothèque Nationale de Paris.
CNS	CN ; Cāṇakya-nīti-vyavahāra-sāra-saṁgrahah. Ed. with a Marāṭhi transl. by G.S. Sardesai. Pos. 71.
CNŚ	CN ; Cāṇakya-ślokaḥ. Ed. by Śrī R. Ś. Bhaṭṭacāryya. Ghose Press. Calcutta 1319 (1912-3).
CNSap	CN ; Cāṇakya-saptati. Ed. by K.V. Sharma Vishvesh-varanand Vedic Research Institute. Hoshiarpur 1965.
CNŚC	CN ; Cāṇakya-śloka-saṁgrahah. Publ. by T. Mṛṭyunjaya. 1st. ed. Calcutta 1915.
CNŚK	CN ; Cāṇakya-ślokaḥ. New Sanskrit Press. Calcutta 1887.
CNŚL	CN ; Aṣṭottaraśata-Cāṇakya-ślokaḥ. Ed. G. A. Datta with a Beṅgālī transl. Laksmī Printing Works. Calcutta 1322 (1915).
CNŚI	CN ; Cāṇakya-śloka-saṁgrahah. Compiled and trans. into Hindi by N. Caṭṭopādhyāya. Rudra Printing Press. Calcutta 1918.
CNŚIV	CN ; Cāṇakya-ślokaḥ. Ed. by Vijayakṛṣṇanātha. 2nd ed. Guṇḍa Printing Works. Calcutta 1320 (1914).
CNŚPK	CN ; Cāṇakya-śataka, with Beṅgālī transl. by P. Ś. Bhaṭṭācāryya. Shastra-prachar Press. Calcutta 1316 (1909).
CNŚT	CN ; Cāṇakya-śatakam with Beṅgālī transl. by R. C. Cakravartī. Svārṇa Press. Dacca-Calcutta 1319 (1912).

CnT	Etc See below
CNT IV	CN . MS No 5119, as quoted in CKr as TjD
CNW	CN . A. Weber Über 100 Sprüche des Cānakya In Monatsberichte der kön Preuss. Akademie der Wissenschaften zu Berlin aus dem Jahre 1864. Berlin 1865, pp 400-31.
CnT	Note-book MSs
CnT I	CnT , MS No 5031, as quoted in CKr as TjA
CnT II	CnT , MS No 5117, as quoted in CKr as TjB
CnT III	CnT , MS No 5118, as quoted in CKr as TjC.
CnT V	CnT , MS No 5120, as quoted in CKr as TjE
CnT VI	CnT , MS No 5121, as quoted in CKr as TjF.
CnT VII	CnT , MS No. 5122, as quoted in CKr as TjG
Comfort A	See Ratirahasya
Cowell E B	See Vik
Cowell E B and F W. Thomas	See Hars
CPS	Vrddha-Cānakya, Cānakya-pranīta Ed by Pt Śrī Rāma Śāstri Calcutta 1332 (1925).
Cr	L Sternbach Cānakya-Nīti Text-Tradition (Cānakya-Nīti Śākhā-Sampradāyah Vol I-II in five parts Six versions of collections of Cānakya Maxims reconstructed and critically edited Vishveshvaranand Vedic Research Institute, Hoshiarpur Vishveshvaranand Indological Series 27-9 (The numbers refer to Vol. II).
CR	Cānakya-rāja-nīti-śāstra Version See Cr 1. 2
CRB	CR . MS Sansk fo 15 in the Bodlesian Library in Oxford
CRBh I	CR , MS 347 of 1892-95 in BORI
CRBh II	CR ; MS 348 of 1892-95 in BORI.

CRC	CR ; Cāṇakya-rāja-nīti-śāstram. Ed. by Pt. Śvara Chandre Śāstrī. Calcutta 1912. Calcutta Or. Ser., No. 2. <i>Adhyaya-s</i> IV and V translated by O. Botto in <i>Dal trattato di scienza politica di Cāṇakya</i> . Rivista di Filosofia, Vol. XLI. Terza serie. Fasc. 3, 1950.
Crcā	L. Sternbach, A new Abridged Version of the Bṛhaspati-samhitā of the Garuḍa-Purāṇa. Vārāṇasī 1966.
CRCa I	CR ; MS. Add. 2525 in the University Library in Cambridge.
CRCa II	CR ; MS. Add. 1040 in the University Library in Cambridge. See Crcā,
CRP	CR ; MS. 1559 in the Library of the Pennsylvania University in Philadelphia, Pa. See L. Sternbach, A new Cāṇakya-rāja-nīti-śāstra Manuscript. Bhāratīya Vidya Bhavan, Bombay 1958.
CRT	CR ; Cāṇakya-rāja-nīti-śāstram (Tibetan and Sanskrit). Ed. by Suniti Kumar Pathak. Viśva-Bhāratī Annals S., Santiniketan 1958.
Crn	L. Sternbach, Cāṇakya-rājanīti. Adyar Library Series No. 92, Madras 1963.
CS	Cāṇakya-sāra-saṁgraha Version. See Cr I. 1.
CSB I	CS ; MS. or. fol. 598 in the Universitätsbibliothek in Tübingen.
CSB II	CS ; MS. or. fol. 599 in the Universitätsbibliothek in Tübingen.
CSBD	CS ; Bodhi Cāṇakyam or Cāṇakya-sāra-saṁgraha. Ed. and transl. by Bb. C. Dutt. Calcutta 1888.
CSC I	CS ; MS Add. 1539 in the University Library in Cambridge.
CSC II	CS ; MS Add. 1346 in the University Library in Cambridge.
CSJ	CS ; MS belonging to Australian National University, Canberra ; previously to Prof. J. W. de Jong, Leiden.

CSLD	CS ; MS Cod or 8857 , Lub/D 122 in the University Library Leiden
CV	Vṛddha-Cānakya, <i>textus ornatior</i> Version See Cr I 1. Translated into English by K. Raghunathji : Vṛddha-Chānakya or Maxims of Chānakya Family Printing Press, Bombay 1890 and into German by O Kressler (CKr)
CVAh	CV , Vṛddha-Cānakya-nīti-samuccaya Ed and transl into Gujarātī by Bh M Ch. Patel Haribhai Dalpatram Ahmedabad 1969 (1913)
CVM	CV , Vṛddha-Cānakya NSP, Bombay 1874
CVND	CV , Cānakya-nīti-darpana (numerous editions). Cf Cr I 1 Introduction III 5
CVNS	CV , Vṛddha-Cānakya-nīti-samuccaya Ed and transl into Gujarātī by Bh M Ch Patel Ahmedabad 1969 (1913) See CVAh
Cv	Vṛddha-Cānakya, <i>textus simplicior</i> Version See Cv I 1 Selected verses translated by D H H. Ingalls in JAOS 86 1 , pp 1-4
CvA	Cv , Rāja-nīti, Cānakya-muni-viracitā Agra 1920
CvGt	Cv , MS. Cod MS Sanscr 64 in the Niedersächsische Staats- und Universitätsbibliothek in Göttingen
CvH	Cv , MS H 250 in the Harvard University Library, Cambridge, Mass
CvI	Cv ; MS 2411 in the Library of IO
CvL I	Cv ; MS A 445 in the Universitätsbibliothek in Leipzig
CvL II	Cv , MS A 446 in the Universitätsbibliothek in Leipzig.
CvP IV	Cv , MS 17072-4 (D) in UPICL
CvP V	Cv ; MS 17072-5 (E) in UPICI
CvŚ	Cv , Soḍaśa-Cānakya. Ed by Ś Ś Lal Jñāna Sāgara Press Bombay, Samvat 1932

CvTh	Cv ; MS or. fol. 1037 in the Universitätsbibliothek in Tübingen.
CvW	Cv ; MS Walker 205 c in the Bodleian Library in Oxford.
Da	Daśarupāvaloka. Commentary and Daś. Ed. by K. P. Parab, NSP 1941.
Dakṣa	Dakṣa-Smṛti in Smṛtīnām samuccaya, ĀnSS 48. (pp. 72-84). Also : in Smṛti-sandarbhah. Gurumandal Series 9., Vol. I, pp. 569-590. Also : in Aṣṭādaśa-smṛtayaḥ. Vikrama 1998 ; pp. 55-63 ; Also : Dakṣa-Saṁhitā in the Dharmasāstra Texts by M. N. Dutt, Vol. I, Calcutta 1908. This text was translated in the same edition, Vol. I, Calcutta 1906, pp. 433-458 by M.N. Dutt.
Damayantikathā in Proben in Verzeichniss der Oxforder Handschriften, herausg. von Th. Aufrecht.	
Dampatiś(ikṣānāmaka) in Beṅgālī characters n. p. 1840.	
Dar	Darpadalana of Kṣemendra.
Dar (KM)	Darpadalana of Kṣemendra in KM VI. 66-118.
Dar (RP)	Darpadalana in Ks(RP). pp. 145-206. Translated into German by R. Schmidt in ZDMG 69. 1-51
Daś(arūpa)	Daśarūpa. A Treatise of Hindu Dramaturgy by Dhananjaya. Ed. and transl. by G.C.O. Haas, Colombia University Indo Irian Series 7, New York 1912. Also : Hindi : Daśarūpakam, Vidyābhavana Saṁskr.-Granthamālā 7, Vārāṇasī, 1962.
David K.N.	See Veni.
De	A History of Sanskrit Literature, Vol. I, by S. N. Dasgupta and S. K. De, Calcutta 1947.
Deś	Deśopadeśa and Narmamālā of Kṣemendra. Ed. by M. K. Shāstri in Kashmir Series of Texts and Studies, 40. Also : in Ks(RP) pp. 273-306. Third lesson translated by L. Sternbach in PO 25. 8-19.
Devadhar C.R.	See Amar. and Dramas of Kālidāsa.
Deva Shastri Ch.	See Vik.

Dh	Dharmakośa Ed by L. Jośi <i>Prājñāpāṭhaśāla-māṇḍala-granthamālā</i> Wai 1937 47
Dhaśa	Dhanadarāja's Śatakatraya KM XIII 33-80 (Śṅgāra°)
DhD	See Daś
DhN (P)	The Dhammaniti (Pāli) In PMB
Dhv	Dhvanyāloka of Ānandavardhana in HSS 66 Also KM 25
DikAny	Anyāpadeśaśataka of Nīlakantha Dīkṣita KM Gucc. VI 143-158
Dillon M	See Nāṭakalakṣa°
Dixit S V	See Kīr (D) and Nais (D)
DK	See Kutt
Drṣṭantaśataka of Kusumadeva in KSH 217-226	
Dūt(ṅgāda) of Subhāṣa	Ed by Pt Durgaprasād and K P Parab KM 28 Transl by L H Gray JAOS 32 58-77
Dutt B C	See CSBD
Dutt M N.	See Dakṣa, GG, KN and R
Dvī	Nītidvīśastakā of Sundarapāṇḍya Ed and published by K Mārkaṇḍeya Śarmā, 1928
Dvivedī R C	See Kpr
Edgerton F	See BhG, Megh, PRE and VC
Ek	Ekāvalī of Vidyādhara by K P Trivedī BSS 63.
Emeneau M B.	See Śak
EU	Ekādśa dvārambandha Upadeśa in Malayamaruṭaḥ II. 96-107
Fauche H.	See Śis and Śrng
Falliozat P.-S.	See Āry.

Fritze L.	See Pts.
G	The Institutes of Gautama. Ed. by A. F. Stenzler. Sanskrit Text Society. London 1876. Translated by G. Bühler in SBE 2.
G(in introduction)	Descriptive Catalogue of the Government Collection of Manuscripts deposited at the BORI, compiled by P. K. Gode, Vol. XIII. Kāvya. Poona 1940-42.
GG	Gitagovinda of Jayadeva.
GG (NSP)	Gitagovinda of Jayadeva. NSP 9th ed. Bombay 1949.
GG (RS)	Gitagovinda of Jayadeva. Ed. and transl. by S. Lakṣmī-narasimha Śāstri. Publi. by V. Ramaswamy Śāstrulu. Madras 1956. Translated also by E. Arnold in Indian Poetry. Trübner and Co, London 1881.
Gharpure J.R.	See Y. and CHLT.
GhN	Ghaṭakorpara-Nitisāra in KSG 1.374 and KSH 120-4.
Ghosh M.	See Nāṭyaśāstra.
GIL	Geschichte der Indischen Litterature by M. Winternitz.
GMBh	Gautama-dharmasūtra with Maskarī Bhāṣya. Ed. by L. Śrīnivasācārya. OLPSS 50.
GMLM	Government Manuscripts Library, Madras.
Gore N.A.	See Āry.
Gorresio G.	See R(G).
GOS	Gaekwad's Oriental Series, Baroda.
Goswami B. Bh.	See Ratnāvali.
GP	Garuṇḍa-purāṇam. Ed. by J. Vidyāsāgara. Calcutta 1890. Transl. by M. N. Dutt in Wealth of India. Calcutta 1908.
GPY (or GPY)	Garuṇḍa-purāṇam. Vāṅgavāsī Press. Calcutta 1890. Also : in Kāshī Sanskrit Series 165.
GR	Guṇaratna of Bhavabbūti in KSG 1. 299 and KSH 523-5.

Gray L. H.	See BbPr and Dut
GSAI	Giornale della Societa Asiatica Italiana
GSL	Gems from Sanskrit Literature : Compiled and translated by Dr. A. Sharma and Vid E. V. Vira Rāghavāchārya Sanskrit Academy Series 5 Osmania University Hyderabad 1959
GVS	Ganikā-vṛtta-saṁgrahah : Compiled and presented by L. Sternbach Vishveshvaranand Indological Series, No 4 Hoshiarpur 1953
H	Hitopadeśa
Haas G. C. O	See Daśarūpa
Hamb(urg)	Hamburg MS of P.
Hams	Hamsasandēśa of Śrīmad Vedānta Deśika Ed. by S. Nārāyaṇa Śāstrī Transl. by M. C. N. Achārya, V. Rāmaswamy Śāstrulu. Madras 1937.
Han	Hanumannāṭaka HSS 271
Handique K. K.	See Naiṣ.
Hariv	The Harivamśa Publ. by the Asiatic Society of Bengal. Calcutta 1839.
Harivamśapurāṇa, as quoted in Purāṇa 3.1	
Harṣ	Harṣacarita of Bāṇabhaṭṭa
Harṣ (BSS)	Harṣacarita-mahākāvya. Ed. by A. A. Führer. BSS 66.
Harṣ (NSP)	Harsacaritam Ed. by K. P. Parab 7th edition NSP 1946 Translation by E. B. Cowell and F. W. Thomas in the Harsacarita of Bāṇa. Oriental Translation Fund, New Series 2, London 1897.
Hauvette-Besnault	See BbPn.
HC	Hitopadesa Dasa Cumāra Charita and Three Śatakas of Bhartr̥ Hari Ed. by H. T. Colebrooke, Serampore 1804.

HC (in Introduction)	Haraprasāda Śāstri's, A Descriptive Catalogue of the Sanskrit Manuscripts in the Collections of the ASB., Vol. VII, Calcutta 1934.
HDh	Halāyudha's Dharmaviveka in KSG 1,381 and KSH 507-9.
HeK	Hemavijaya, Kathāratnākara by Śrīhemavijayagaṇi in MS form. Pt. Śrāvaka Hīralāli Harāsarāj. Jāmnagar 1911.
Hem Cvc	Hemādri's : Caturvargacintāmaṇi. Ed. by Pt. Bh. Śiromaṇi and others. Bibl. Ind. 72., Vol. I.
Hertel J.	See PT.
HH	The Hitopadeśa in Sanskrit language. Library East-India House, London 1810.
HIL	History of Indian Literature.
HJ	H. The Sanskrit Text ed. and transl. by F. Johnson. 2nd ed. Hartford-London 1864.
HK	The Hitopadeśa of Nārāyaṇa. Ed. with Commentary and Notes by M.R. Kale. 5th ed. Bombay 1924.
HM	The first book of H. Ed. by M. Müller. London 1865. The second, third and fourth books of the H. Ed. by M. Müller. London 1865.
HN	Nārāyaṇa, H. nach der nepalischen Handschrift N neu herausgegeben von H. Blatt. Berlin 1930.
HP	H. by Nārāyaṇa. Ed. by P. Peterson, BSS 33. Bombay 1887.
HS	Hitopadeśas, id est Institutio Salutaris. Textum codd. mss. collatis et annotationes criticas...A. G. ■ Schlegel et Ch. Lassen. Parts I-II. Bonnæ ad Rhenum 1831.
HOS	Harvard Oriental Series. Cambridge, Mass.
HSL	A B. Keith, A History of Sanskrit Literature. London 1953 (reprinted).
HSS	Haridās Sanskrit Series. Benares.
IHQ	Indian Historical Quarterly, Calcutta.
IJ	Indo-Iranian Journal, The Hague.

Ingalls D.H H	See SkV and Cv
IO	India Office in London
IS	Indische Sprüche Sanskrit und Deutsch herausg. von O. Böhtlingk Zweite vermehrte und verbesserte Ausgabe I-III, St Petersburg 1870-3 Also Erster und Zweiter Nachtrag zu meinen Indischen Sprüchen von O Böhtlingk in Bull de l' Académie des Sciences de St. Pétersbourg XXI 401-9 and XXIII 401-432 Also Zur Kritik und Erklärung verschiedener indischer Werke von O Böhtlingk in Bull de l' Académie des Sciences de St. Pétersbourg, XXI 93 132, 211 242 and 370-409 Also August Blau Index zu Otto Böhtlingks Indischen Sprüchen in AKM IX 4, Leipzig 1893 Also Th. Aufrecht, Bemerkungen zu Böhtlingks Indischen Sprüchen in ZDMG 52 255 Also Supplement to O. Böhtlingk's Indische Sprüche by L. Sternbach in AKM XXXVII. 1, Wiesbaden 1965 Also Pr
JA	Journal Asiatique, Paris
Jacobi H.	See AR
Jainarājataranginī	See RT (VVRI)
Jāna(ki)	Jñanāharanam of Kumāradasa Ed and transl by G G Nandargikar, Bombay 1907
Janāring	Śrngāraśataka of Janardana In KM XI 157
JAOS	Journal of the American Oriental Society, Baltimore, Maryland
JASB	Journal of the Asiatic Society of Bengal
JAS (Calcutta)	Journal of the Asiatic Society, Calcutta
JBRAS	Journal of the Bombay Branch of the Royal Asiatic Society
JBRAS	Journal of the Bombay Branch of the Royal Asiatic Society, Bombay.
JGJRI	Journal of the Gangānātha Jhā Research Institute, Allahabad.

Johnson F.	See HJ.
Jha G.	See Kpr.
JM	Jalbana's Mugdhopadeśa. KM VIII. 125-135.
Joh	Johannus de Capua's Lation version of P.
JOIB	Journal of the Oriental Institute, Baroda.
Jolly J.	See Brh., N. Vi.
JOR	Journal of the Oriental Institute, Madras.
Joshi C.N.	See Uttara.
JRAS	Journal of the Royal Asiatic Society of Great Britain and Northern Ireland, London.
JS	The Sūktimuktāvali of Bhagadatta Jalbaṇa. Ed. by Embar Kṛishṇamācārya. GOS 82.
JSAIL	L. Sternbach, Juridical Studies in Ancient Indian Law. Vol. I-II. Motilal Banarsidas 1965-1967. The Numbers of the Studies refer to the original studies, as listed on pp. 24-28 of Vol. I.
JSS	Journal of the Siam Society.
JSu	Subhāṣitāvali. MS BORI 1424 of 1887-91 as quoted in BhŚ (as JS) and SkV (as Js).
JSub	Jain Anthology. MS BORI 1495 of 1887-91 as quoted in BhŚ (as JSV) and SkV (as Ssv).
K	Kauṭilya's Arthaśāstra.
K(G)	The Arthaśāstra of Kautilya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 79, 80 and 82.
K(J)	Arthaśāstra of Kauṭilya, Ed. by J. Jolly PSS 4.
K(K)	The Kautiliya Arthaśāstra. A critical ed. by R. P. Kangle. University of Bombay, Studies Sanskrit, Prakrit and Pali. No. 1. Translated by R. P. Kangle in the University of Bombay Studies...No. 2.
K(P)	Kautiliyam Arthaśāstram. Ed. by Pāradeya Rāmāteja Śāstri. Vārānasi.

- K (S)** Kautīliyam Arthaśāstram Ed. and translated by R. Shama Sastry. OLPSS No 37/64 and Part 2 Also Index verborum OLPSS No 65, 66, 68
- K (V)** Kautīliyarthaśāstram Ed by V N S. Venkatanāthachārya Oriental Research Institute Sanskrit Series 103 University of Mysore Mysore 1960
- KaBh** Kāvyalankara of . Bhīmaha Bihar-rāṣṭrabhāṣa-parīṣad, Patna 1932
- KaD** Kāvyaḍarśa of Dandin.
- KaD (B)** Dandin's Poetik (Kāvyaḍarśa) Sanskrit und Deutsch Herausg von O. Bohtlingk Leipzig 1890
- KaD (Bb)** Kāvyaḍarśa of Dandin Ed by V Pt. Rangacharya Raddi Shastri Government Oriental Series, Class A, No 4 BORI, 1938
- KaD (R)** Dandin's Kāvyaḍarśa Ed and transl by K R Ray, Calcutta 1961
- Kal** Ksemendra's Kalāvilāsa
- Kal (KM)** Kal KM I, pp 34-79 Translated by R. Schmidt in Zum 70 Geburtstag des Professor Ernst Mehliss in Eisleben Festgabe Eisleben 1914, pp 1-33 (parts 1-4), in WZKM 28 406-35 (parts 5-10)
- Kal (RP)** Kal In Ks (RP), pp 219-272
- Kāla** Kāvyaḍarśaśāstrasamgraha of Udbhata GOS 55
- Kale M R** See Raghu, Pra
- Kalee Krisben Bahadur** See NS, CN and Moh
- Kalivī(dambana)** of Nilakanthadikṣita In KM V 132-142
- Kane P V** History of Sanskrit Poetics, Bombay 1931
- Kangle R P** See K (K)
- KāP** The Kāvyaḍarśa of Mm Govind Ed by Pt. Durgaprasāda and W L Ś Panśikar KM 21
- Kapp(hinābhayudaya)** by Bhaṭṭa Śivasāmm. Ed by Gauri Shankar, Lahore 1937.

Kar	Karṇabhāram of Bhāsa. Ed. and transl. by C. R. Devadhar. POS 98.
Karmarkar R. D.	See Māl., Mālatī., Kum. and Ragh.
Kāty	Kātyāyana-smṛti-sāroddhārah, or Kātyāyana-smṛti on Vyayahāra... Text (reconstructed), Translation, Notes and Introduction, by P. V. Kane... Reprint from the Hindu Law Quarterly. Bombay 1933.
Kav	Kavindravācana-samuccaya. A Sanskrit Anthology of Verses. Ed. by F. W. Thomas. Bibl. Ind. 1309. (See SkV).
KaVa	Kāvya-lāṅkāra-sūtrāṇi of Vāmana. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. KM 15.
Kāva	Kāvya-mīmāṃsā of Rājasekhara. In GOS 1.
Kavi(karṇabharana) of Kṣemendra.	
Kavi (KM)	Kavi in KM IV; pp. 149-169. Translated by Dr. Sūryakānta in KSS.
Kavi (RP)	Kavi in KS (RP) 63-84.
Kavik	Kavikaumudī of Kalya Lakṣmīnarasīṅha, Ed. by Dr. K. Krishnamoorthy, Dharwar 1965.
Kaviratna J. C. C.	See CNNSS.
KavR	Kāvya-mīmāṃsā of Rājasekhara. GOS 1.
Kāvya-kalāpa	Kāvya-kalāpa, Gunpat Krishnaji Press, Bombay 1864.
Kāvya-lāṅkāra-sūtrāṇi	See KaVa.
Kāvyaṇ	Kāvya-anuśāsana of Vāgbhata. Ed. by Pt. Śivadatta and Pt. K. Parab. KM 43.
Keith A. W.	A History of Sanskrit Literature (HSL). Oxford University Press. Reprint, 1953. Also : The Sanskrit Drama. Oxford University Press, 1959.
KH	Kāvya-anuśāsana of Hemacandra, KM 71.

Kir	Kīratīrjunīyam of Bhāravi.
Kir (D)	Kir. Ed. and transl by S V Dixit, (Cantos I-III) Thalakwadi-Belgaum 1954
Kir (NSP)	Kir 4th ed NSP 1954.
Kir (R)	Kir Ed and transl by K. Ray or S Ray and K Ray Calcutta.
Kir (V)	Kir Ed by Pt Jivānanda Vidyāsāgara Calcutta 1875 Translated into German by C Cappeller HOS 15
KK	Kṛtyakalpataru of Bhaṭṭa Lakṣmidhara in GOS
Kk	See Kt
Klatt J	See CKI
KM	Kāvyamālā Series NSP. Roman numbers refer to the fourteen Gucchas Arabic numbers refer to the 95 Kāvyamālā booklet Series
KN	Kūmandakiya-nīṭisūrah
KN (DI)	KN Ed by Pt. Rāmanārāyaṇa Vidyārātṇa, Jagannomahana Tarkalīṅkāra and Kāmākhyānātha Tarkabīṣa. The text ed by Rajendralāla Mitra Bibl. Ind 4 Translated by M N Dutt Calcutta 1896
KN (ĀnSS)	KN in ĀnSS 136 (two volumes)
KN (TSS)	KN. in TSS 14.
Kpr	Kāvyaprakāśa of Mammāṭa Ed by R D Karmarkar BORI 1950 Also in ĀnSS 89 Translated by Ganapātha Jha (Reprint from the Pant D.I. Benares 1898 and by R C Dvivedi in the Poetic Light, Vol I (Ullāsas I-VI. M Banarsidass, Delhi, 1966
KR	Kathārātṇakara of Hemavijaya Pt Ś Hiralāl Hamsarāj, Jambagar 1911
Kr	M Kṛṣṇnamachariar, History of Classical Sanskrit Literature, Reprinted, Banarsidass, Delhi etc 1970
Kressler O	See CV and CKr.
Kṛṣṇnamacharya V.	See Lau
Kṛṣṇnamoorthy K.	See Kavikaumudī.

- Krkā Kṛṣṇavallabha Bhatta's Kāvyaabhūṣaṇaśataka, In KM VI 31-46.
- Kṛṣṇa(karṇāmṛta) of Lilāśuka. Ed. and translated by M. K. Acharya, Madras 1958. Also : ed. by S. M. De, Dacca University Or. Publ. Series 5. Dacca 1938.
- KRSS Kāvya-ratna-sūtra-saṁgraha compiled by Bhoḷānātha Mukhopādhyāya, Calcutta 1876.
- KsB The Bṛhatkathāmañjarī of Ksemendra, Ed. by Pt. Śivādatta and K. P. Parab. KM 69.
- KSG Kāvya-saṁgrahaḥ ... Ed. by Jivānanda Vidyāsūgara, 3rd ed. Calcutta, Sraswati Press (3 volumes).
- KSH Kāvya-saṁgraha. A Sanskrit Anthology ... Ed. by Pr. J. Haeblerlin. Calcutta 1847.
- Ks(RP) Ksemendra-laghu-kāvya-saṁgrahaḥ, Ed. by Dr. A. Sharma. Sanskrit Academy Series No 7. The Sanskrit Academy Osmania University. Hyderabad 1961.
- KsS Ksemendra Studies together with an English translation of his Kavikaṇṭhābharana, Aucitya-vicāracarcā and Svṛttatilaka by Dr. Śūrya Kānta, POS 91.
- KSS Kathāsaritsāgara of Somadevabhāṭṭa.
- KSS (AKM) KSS. Ed. by H. Brockhaus. AKM 2.5 and 4.5, Translated by C. H. Tawney, Calcutta 1880 and 1884 and in the Ocean of Story with explanatory notes and terminal essay by N. M. Penser, London 1924-1928. (10 volumes). Also : Reprinted by M. Banarsidass, Delhi.
- KSS (NSP) KSS. Ed. by Pt. Durgāprasad and K. P. Parab. 4th edition, NSP 1930.
- KSSKP See SSK.
- Kt Kavītāmṛtakūpa with a translation in Bengali, Calcutta. School Book Society Press, Calcutta 1828.
- KtR Kavītāmṛtakūpam in Malayā ; pp. 34-46.
- KU Kāvya-lāṅkārasārasaṁgraha of Udbhaṭa, GOS 55.

Kum	<i>Kumārasambhava</i> of Kalidāsa.
Kum (K)	Kum Ed and translated by R. D. Karmarkar. Cantos I-V 2nd ed. Poona 1951.
Kum (NSP)	Kum 14th ed. Re-edited . by Nārāyana Rama Ācārya 'Kāvya-tīrtha', NSP 1955
Kum (R)	Kum Ed with transl by Pt. S Rangachar, (6 Sarga-s). Samskrita Sahitya Sadana, Mysore 1962
Kum (SA)	Kum Critically ed by Suryakanta Sahitya Akademi, Delhi 1962. Translated by R T H. Griffith in the Birth of the War God, London Trübner and Co 1879 and by H H Wilson, Varanasi 1966.
Kuṭṭ	<i>Kuṭṭanīmatam</i> of Dāmodaragupta.
Kuṭṭ (BI)	<i>Kuṭṭanīmatam Kāvya</i> Ed by M. Kaul. Bibl Ind. 1551
Kuṭṭ (KM)	<i>Kuṭṭ KM III</i> , pp 32-110 Translated by J. J. Meyer in <i>Altindische Schelmenbücher</i> 2 Lotus Verlag, Leipzig In English by E. Powys Mathers in <i>Eastern Love</i> , Vol. I. John Rodker London 1927 In French by L. de Langle in <i>Le livre de l'amour de l'orient</i> , Paris 1920
Kuv	The <i>Kuvalayānanda</i> of Appayya Dīkṣita. NSP 1947. Also <i>Vidyā Bhavana Samskr̥ta Granthamālā</i> 24 ChSS. 1956
KV	See <i>Kāvyaṇ</i> .
Lacy Johnstone de P	See <i>Ragh</i>
Lakṣmīnārasimha Sastri S.	See <i>GG</i>
Langle de L.	See <i>Kuṭṭ</i> and <i>Sam</i>
Lau	<i>Laukikanyāyaslokaḥ</i> Ed and transl. by V Krishnama-charya The Adyar Library and Research Centre. Adyar Library. Pamphlet Series 34.
Lau	Initial List of Lau Proverbs Appendix D to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini JSS 1
LN (P)	The <i>Lokanīti</i> (Pali) in <i>PMB</i> . Also in <i>JASB</i> 47.239.
MS-4	

Lok	Lokoktimuktāvali of Dakṣiṇāmūrti. In KM XI. 78.
Madana	The Madanapārijata. Ed. by Pt. M. Smṛtiratna. Bibl. Ed. 114.
Mahān	Mahānūṭaka of Dāmodara Miśra (Hanumannūṭaka) Ed. and transl. by Mahārāja Kali Krishna Bahadur, Calcutta 1840. Also: Veṅkaṭeśvara Press, Bombay, Saṁvat 1966.
Mahāvira	Mahāvīracaritam of Bhavabhūti. Ed. by T. R. Ratnam Aiyar and S. Rangachariar. 4th ed. NSP 1926. Translated by John Pickford. London. Trübner and Co. 1871.
Mahim	The Mahimnastava or Praise of Shiva's Greatness. Ed., translated and presented...by W. Norman Brown. American Institute of Indian Studies, Poona 1965. Publication No. 1.
Mal	Malavikāgnimitra of Kalidāsa.
Mal (K)	Mal. Ed. and transl. by R. D. Karmarkar. 4th ed. Poona 1950.
Mal (NSP)	Mal. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvyaṭīrtha' 9th ed. NSP. Translated by C.H. Tawney. 2nd ed. Calcutta 1891.
Malati	Mālatīmādhava of Bhavabhūti.
Malati (K)	Mālati. Ed. and transl. by R. D. Karmarkar. Poona 1935.
Mālati (NSP)	Mālati. Ed. by M. R. Telang. 6th ed. NSP 1936.
Malaya	Malayamārutah, Part 1 and 2. Ed. by V. Raghavan. The Central Sanskrit Institute, Tirupati 1966 and 1971.
Mārkaṇḍ(ur)	The Mārkaṇḍeya Purāṇa. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 29. Translated by F. E. Pargiter. Bibl. Ind 125. Also: by M.N. Dutt. Calcutta 1896 in Wealth of India.
Mathers Powys E.	See Kuṭṭ and Sam.
Matsya-p	Matsya-purāṇam in ĀnSS 54. Chapters 1-128. Translated by A. Taluqdar of Oudh in SBH 17.
May	The Sanskrit Poems of Mayūra. Ed. with a translation...together with the text and translation of Bāṇa's Caṇḍi-sataka by G. P. Quackenbos. Columbia University Indo-Iranian Series 9. New York 1917.

Mayurāṣṭaka	An unedited Sanskrit poem by Mayūra Ed. by G P Quackenbos In JAOS 31.343-354
MBh	Mahābhārata
MBh (Bh)	MBh BORI edition 1927-1966
MBh (C)	MBh Asiatic Society of Bengal 1834-1839.
MBh (Cit)	MBh, Citrasālā Press, Poona 1933 (Anuśāsana parvan)
MBh (R)	MBh Ed by P C Roy, Calcutta 1886-8. Translated by P C Roy Oriental Publishing Company Calcutta MBh (Bh) 533 sqq (Vidura-niti) ed and transl by V P N Menon The Scholar Press, Palghat 1955. Also translated by M. N. Dutt, Calcutta 1897-1901.
MBh(Ju)	MBh in Old Javanese, published by H H Juynboll (Udyogaparvam) in MBh(Bh) Udyogaparvam App II
Megh	Meghadūta of Kālidāsa.
Megh (D)	Megh Ed by S K De Sahitya Akademi, New Delhi 1957
Megh (E)	Megh Ed and transl. by Franklin and Eleanor Edgerton, Ann Arbor, Paperback Original 2 A
Megh (ES)	Megh Ed and transl. into French by R H Assier de Pompignan Collection Émile Senart Paris 1938
Megh (G)	Kālidāsa Meghadūta ex recensione J. Gildemeisteri. Bonnæ 1841
Megh (K)	Megh Ed and transl. by M. R. Kale. Booksellers Publishing Co Bombay. 5th ed
Menon V P N (or P N.)	See MBh
Meyer J J.	See Kuṭṭ and Sam.
Miller B S.	See BhŚ
MK	Mādhavānalakathā
MK (C)	Mādhavānalakāmakandālā-carita Ed by Balbir Singh, Uttam Chand Kapur, Delhi n d
MK (G)	Mādhavānalakāmakandalākathā by Pia Guerrini Estraghi Annali della R. Scuola Norm. Sup di Pisa, Vol. XXI, 1908 Pisa, tip Nistri 1908

MK (GOS)	Mādhavānalakāmakandaḥprabandhaḥ. Ed. by M. R. Majumdar. Parisiṣṭha 1. (Mādhavānalākhyānam). GOS. 93 (p. 342-379).
MK (P)	MK. Published from three London and three Florentine MSS with a translation of the Prakrit passages by P. E. Pavolini. IX. Intern. Congress of Orientalists, London I, pp. 430-53.
MK (S)	H. Schöhl. Die Strophen der MK. Halle a. d. S. 1914.
Mn	Mānava-dharmaśāstra.
Mn (J)	Mn. Ed. by J. Jolly. London, Trübner and Co: 1887. Translated by G. Bühler in SBE 25.
Mn (Jb)	Mn. Ed. and transl. by Mn. Gaṅgānātha Jhā. Bibl. Ind. 256.
Moh	Mohamudgara attributed to Śrī Śaṅkarācārya.
Moh (KSH)	Moh. in KSH 265-8.
Moh (NS)	Moh in NS pp. 47-50 with English translation by Kalee Krisben Bahadur.
Monier-Williams, Sir M.	See Sak.
Monseur E.	See CM.
MP	See Mārka-p.
Mṛcch	Mṛcchakaṭika of Śudraka.
Mṛcch (K)	Mṛcch. Ed. and transl. by R. D. Karmarkar. 2nd. ed. Poona 1950.
Mṛcch (NSP)	Mṛcch. Ed. by Nārāyaṇa Rāma Ācārya 'Kāvya-tīrtha'. 8th ed. NSP. Translated by A. W. Ryder in the Little Clay Cart. HOS 9; by R. P. Oliver, University of Illinois Press, Urbana 1938 and by J. A. B. Van Buitenen, Delhi 1971.
MŚ	See Śis.
MS (MSs)	Manuscript(s).
Mudr	Mudrārākṣasa by Viśakhadatta.
Mudr (BSS)	Mudr. Ed. by K. T. Telang, BSS 27.
Mudr (K)	Mudr. Ed. and transl. by M. R. Kale. 4th ed. Bombay 1927.
Mudr (W)	Mudr. Ed. and transl. by R. S. Walimbe. The Royal Book Stall. Poona 2. by M. R. Kale. 5th ed. Delhi 1965 and by J.A.B. van Buitenen, Delhi 1971.

Muir J	Metrical Translations from Sanskrit Writers. London, Trubner and Co. 1879.
N.	The Institutes of Nārada Ed. by J. Jolly. Bibl Ind. 102. Translated by J Jolly in SBE 33
Nag	Nāgananda of Śrīharsa. Ed and transl by R D. Karmarkar 3rd Ed Poona 1953. Also ed. and transl. by C S. R Sastri in Śrī Bāla-manoramā Series No 18 5th ed See also ŚHP.
Nais	Naiṣadha of Śrīharsa.
Nais (D)	Nais Ed with transl. by S V Dixit. (I-III Sarga-s) Belgaum 1954
Nais (NSP)	Naiṣadhiyacantam Ed by Nārāyaṇa Rāma Acarya 'Kāvya-tīrtha'. NSP 9th ed Translated by K K Handiqui in Naiṣadhacanta of Śrīharsa. Deccan College Building Centenary and Silver Jubilee Series 33 Poona 1965
Nambiar S. K.	See Prab
Nandargikar G. R	See Jānakī and Ragh.
Nāradya-pur	Nāradya-purāṇa in Purāṇasubbāsitāni Purāṇa V. I pp. 61—3
Nariman G. K etc	See Priy
Nāṭyalakṣa	The Nāṭyalakṣaṇatnakōśa of Sagarānandin Ed. by M Dillon Oxford Univ. Press, London 1937. Translated by M Dillon, M Powler and V. Raghavan in Transactions of the American Philosophical Society, New Series 50 9 Philadelphia
Nath P G.	See BhŚ
Nāṭyaśāstra	The Nāṭyaśāstra ascribed to Bharata-Muni Ed and Transl by M Ghosh Bibl. Ind 272 (Vol. I-II) Chapters XV and XVI ed by P Regnaud, Paris 1880
Navaratnaya (C)	Ceylonese Navaratna in H Bechert, Sanskrit texte aus Ceylon. I. München 1952.
Navasūha(sāṅka-carita)	of Padmagupta alias Partimāla. Part I. Ed by Pt. V Ś Islāmpurkar. BSS 53
NBh	Narabharāṇam in Malaya 1. pp. 47—83.

NCC	New Catalogus Catalogorum by V. Raghavan, and others. Madras... (incomplete).
Nerurkar V. R.	See R̥tu.
Nisam	Nītisaṅgrahaḥ. Veṅkaṭeśvara Press. Bombay, Śaṁvat 1994.
Nit. Ghaṭa	Nītisāram of Ghaṭakarpara in KSH pp. 504—6.
NKy (B)	Nīti Kyan. Translation of a Burmese Version of the Nīti Kyan, = Code of Ethics in Pāli (Burmese). JRAS 17. 252.
NMS	Naradīya-manu-saṁhitā, Ed. by K. Sāmbaśiva Śāstri. TSS 97.
NM (T)	Nītisāstra of Mayūrākṣa. Tibetan and Sanskrit with an Introduction in English. By S. Pathak. Viśva-Bhāratī Annals, X. 1961.
NPR	The Nārada-pañca-ratna. Ed. by Rev. K. M. Banerjee. Bibl. Ind. 38. Calcutta 1865.
NPr	Nītiprakāśikā. Ed. by G. Oppert. Madras-London 1882.
NS	The Neeti Sunkhulun or Collection of the Sanskrit Ślokas ... with a transl. in English by Mahārāja Kālāy Krishna Bahadur. Serampore Press 1831.
NS(os)	Nītisāstra (Old Javanese). Oud-Javaansche text met vertaling uitg. door R. Ng. Dr. Poerbaljaraka. Bibliotheca Javanica 4, Bandoeng 1933.
NSP	Nirṇaya Sāgara Press. Bombay.
NT	Nītisāstra in Telugu, as quoted in IS.
NV	Nītivakyaṁṛta by Somadeva Śūri. Ed. by Pt. Pannālāla Soni. Māṇikacandra Digambara Jaina Granthamālā 22. Bombay 1922. Translated by O. Botto in Il Nītivakyaṁṛta di Somadeva Śūri. Università di Torino. Torino 1962.
OH	Our Heritage, Calcutta.

Old Syriac	Pañcatantra in Old Syriac. Kalila und Dimna Syrisch und Deutsch von F Schulthess (Vol I II), Berlin 1911
OLPSS	Oriental Library Publications, Sanskrit Series Mysore.
P	Pañcatantra
PAB	Thirteen Trivandrum Plays attributed to Bhāsa translated into English by A C Woolner and L Sarup Panjab Univ Or Publications, No. 13 Oxford Univ Press, London 1930.
Pad	The Padyaracanā of Lakṣmana Bhaṭṭa Āṅkolakara Ed. by Pt Kedarānātha and W L Ś Panśīkar KM 89
Paḍṣasamgraha	in KSH 529-532
PAN	The Purāṇic Anthology (Purāṇa-kāvya-stotra-sudhā), Ed by A P Karmarkar Thalakwadi, Belgaum 1958
Pandit R S.	See Rtu.
Pargiter F. E.	See Mārḱ-p
Pathak S	See NM(T)
PC	Prabhāvakacarita of Prabhācandrācārya Ed by J. Vijaya Muni in SJS 13.
PD	The Pañcatantra of Durgasimha by A Venkatasubbiah. In Zeitschrift für Indologie und Iranistik 6, 255
PdP	Padmapurāṇa Ed by V. N Maṇḍalika. 4 Vols ĀnSS extra-1
PdT	Padyāmṛta-taranginī by Haribhāskara Ed by J. B Chaudhuri Samskr̥ta-kośa-kāvya-samgraha 4 Calcutta 1941
PG	The Padyavali by Rupa Gosvāmin Ed by S.K De Dacca University Oriental Publications Series, No 3 Dacca 1934
Pickford J.	See Mahāvīr
PJain	J Hertel Über die Jaina Recensionen des P. Bericht über die Verhandlungen des kön. sächs. Gesell der Wiss. zu Leipzig, Phil-Hist. Klasse, 1902 ; pp. 23-134.

PJKS	Pāṇḍitarāja-kāvya-saṁgraha. Sanskrit Academy Series 2. Osmania University, Hyderabad.
PKS	J. Hertel. über einige HSs von Kathūsaṁgraha-strophen. ZDMG 64.58.
PM	J. Herbel. Eine vierte Jaina Recension des Pāñcatantra (Meghavijaya). ZDMG 67.639.
PMB	J. Gray. Ancient Proverbs and Maxims from Burmese Sources; or the Niti Literature of Burma. London, Trübner and Co. 1886.
PN	Pāñcatantra, Nepālī text, as quoted in PSL XXXIX and 100-26, PT I, pp. 117-35 and PRE 2.192-258.
PO	Poona Orientalist, Poona.
POS	The Poona Oriental Series.
Powys Mathers	See Kuṭṭ. and Sam.
PP	The Pāñcatantra, a Collection of Ancient Hindu Tales in the Recension called Pāñcakhyānaka...The Jaina monk Pūrṇabhadra. Ed. by J. Hertel. HOS 11-2. Translated by A. W. Ryder in the Panchatantra. The University of Chicago Press. Chicago 1925.
Pr	Pt. Durgā Prasāda. Böhrling's Indische Sprüche. In Journal of the Bombay Branch of the Royal Asiatic Society 16.361.
Pra	Pratimā of Bhūsa, Ed. and transl. by M. R. Kale.
Prab	Prabodhacandrodaya of Kṛṣṇamiśra.
Prab (B)	Prab. Sanscrita et latine edidit H. Brockhaus. Lipsiae 1835.
Prab (NSP)	Prab. Ed. by V. L. Ś. Paṇḍikar. 6th ed. NSP. 1935.
Prab (TSS)	Prab. Ed. by K. Sāmbaśiva Śāstri. TSS 72, 1936.
Prab (v)	Prab. Ed. by Pt. Śrī Rāmacandra Miśra. Vidyābhavana Saṁskṛta-granthamālā 14, ChSS, 1955. Translated by J. Taylor, London 1812; by S. K. Nambiar, Delhi 1971; and into German by K. Rosenkrantz. Königsberg 1842.

Prabhā	See PC.
Pras	Prasaṅgabharanam of Śrīmatkavikulatilaka, Gopal Nārāyaṇ and Co Bombay (No date).
Prasanna	Prasannasāhityaratnākara of Nandana, as quoted in SkV.
Pratī	Pratījñāyugandharāyaṇam attributed to Bhāsa, Ed and transl by C R Devadhar, POS 61. Also transl. in PAB
PrC	Prabandha-cintāmaṇi of Merutungaśārya Ed. by Jñanavijaya Muṇi SJS 1. Translated by C H Tawney, Bibl Ind 141.
PRE	The Pāñcatantra reconstructed Ed and transl. by F Edgerton AOS 2-3, 1924
PrK	Prabandhakośa of Rājasekhara Sūri, SJS 6.
Prīy	Priyadarśikā by Harsa Ed and transl. by G. K. Narīman, A. V. Williams Jackson and Ch. J. Ogden, Columbia University Indo-Iranian Series 10. New York 1923 Also Ed. and transl. by N. G. Suru, Poona 1928. See also ŚHP.
Pranā	Pratīmānāṭoka of Bhāsa Ed and transl. Samskṛta Sāhitya Sadana, Bangalore 1950.
PrŚ, PrŚ(C)	Pratyayaśataka Ed by P J. Karmadhara Pandura Press, Ceylon 1941. Translated by A. V. Perera, Candy 1942 See also L Sternbach, Adyar Library Bulletin 33 88-116.
PS	Das Südliche Pāñcatantra. Sanskrittext der Recension β mit den Lesarten der besten HSs der Recension α, herausg von J. Hertel. Abh. d phil hist. Klasse d. Kön. sächs Ges. d Wiss. XXIV. 5 Leipzig 1906
PSb	Das südliche Pāñcatantra. Sanskrittext der Recension α mit erstmaliger Verwertung der HS. K., herausg. von H. Blatt Leipzig O. Harrassowitz, 1930.
PSDh	Parāśaradharmasamhitā or Parāśara-smṛti. Ed. by Pt. V. Ś. Islāmapurkar. BSS 47, 48, 59, 64, 67, 74
PSH	M. Haberland. Zur Geschichte des Pāñcatantra. Text der südlichen Recension. SWA. 107. 397-476. (1884).
PSS	Punjab Sanskrit Series
MS-5	

PT } PTem }	The Pañcatantra. A collection of ancient Hindu Tales in its oldest Recension, the Kashmīrian entitled Tantrākhyāyikā...Ed. by J. Hertel. HOS 14, 1915 (PT); Tantrākhyāyikā...die atteste Fassung des Pañcatantra aus dem Sanskrit übersetzt...von J. Hertel I-II. Leipzig and Berlin 1909. Also: Über das Tantrākhyāyikā, die Kāśmīrische Rezension des P. Mit dem Texte der HS. Decc. Coll. VIII. 145 von J. Hertel. Abh. d. phil.-hist. Klasse der Kön. Sächs. Ges. der Wiss V. Leipzig 1904. (PTem).
Pts	P. (<i>textus simplicior</i>). Ed. by E. Kielhorn (I) and G. Bühler (II-V) BSS 1, 3, 4. Bombay 1891-6. Translated by L. Fritze. Leipzig, Otto Schulze 1884.
PtsK	Pantchatantrum...Ed. I.O. Godofr. Ludov. Koseg arben. Bonnae ad Rhenum 1848. Translated in Panchatantra: fünf Bücher indischer Fabeln.. aus dem Sanskrit übersetzt...von Th. Benfey. 2 Vols. Leipzig 1859; in French by E. Lancereaux, Paris 1871 (and 1965).
PTu PT ₂	Tantropākhyānam. Ed. by K. Sambaśiva Śāstri, TSS 132. J. Hertel. Eine zweite Recension des Tantrākhyāyikā. ZDMG 59.1—30.
PuPra	Purātana-prabandha-saṁgraha. Ed. by J. Muni. SJS. 2. Calcutta 1936.
Purāna	Purāṇa. Half-yearly Bulletin of the Purāṇa Department. All-India Kāshīraj Trust. Fort Rāmāgar. Varanasi.
Purāṇārtha(saṁgraha)	Rājanīti Section of Purāṇārtha. Ed. by V. Raghavan. Purāṇa VII, 2; pp. 370—389.
PV	The Padyavēṇī of Venīdatṭa. Ed. by J. B. Chaudhuri. Prācyaṇṇī-Mandira-Saṁskṛta-granthamālā 1. Calcutta 1944.
PW	Pearls of Wisdom by D. S. Sarma. Bhavan's Book University 104.
PWW	Purāṇic Words of Wisdom by Dr. A. P. Karmarkar. In Bhārati Vidya VII. 11—2 and VIII. 1—2.
PX	J. Hertel. Über einen Südlichen <i>textus amplior</i> des Pañcatantra. ZDMG 60. 769—81 and 61. 18—72.

- PY Yaśodhara's Pañcākhyāna. MSs 424 of 1879-80 and 289 of 1882-3, Deccan College, Poona, as quoted in J Hertel's *Das Pañcatantra, Seine Geschichte und Seine Verbreitung* Leipzig-Berlin, 1914.
- Quackenbos G. P. See May and Mayurāṣṭaka.
- R Rāmāyana.
- R (B) R. Bombay edition Reprinted in MS form Bombay. No date
- R (Bar) The Valmiki-Rāmāyana. Critical Edition Oriental Institute, Baroda 1960 (incomplete).
- R (G) R. poema indico di Valmici ... della Scuola Gaudana per G Gorresio (text and italian translation) 1843-1850.
- R(L) R North-Western Recension D A V. College Sanskrit Series Lahore
- R (R) R Published by N. Ramaratnam 2nd ed M L J Press, Mylapore, Madras 1958
Translation by M L. Sen, Oriental Publishing Co Calcutta Also by M N Dutt, Calcutta 1892' and Hari Prasad Shastri, London 1959 Also Gems from Rāmāyana by T. Śrinivasa Raghavacharya Bhavan's Book University 119
- RA Rasaratnapradīpikā of Allarāja Ed by R. N. Dandekar. Bhāratīya Vidyā Series 8
- Radhakrishnan S The Principal Upanisads Ed. and transl Ed by Harper and Brothers Publishers, 1953
- Ragh Raghuvamśa of Kālidāsa.
- Ragh (C) Ragh with a prose interpretation of the text by Pandits of the Committee of Public Instruction Calcutta 1832
- Ragh (K) Ragh ed and transl by R D Karmarkar. Poona 1925-1954
- Ragh (S) Ragh Sanscrit et latine ed A F. Stenzler, London Oriental Translation Fund, 1832
Translated by P de Lacy Johnstone, London 1902. Also by G R Nandargikar, Delhi 1971 Also : by L Renou in *Les Joyaux de l'Orient* 6, Paris 1928.

Raghavacharya T. S.	See R.
Raghunathji	See CV.
Raghu Vira	See SS (OJ).
Rangachar(iar) S.	See Kum., BhPañ.
RAS	Royal Asiatic Society.
Ras	Rasikarañjanam of Rāmacandra. Sanskrit und Deutsch herausg. von R. Schmidt. Stuttgart 1896. Also : in KM IV. 96-149.
Rasagaṅgā(dhara)	by Jagannāth Pt. Sixth ed. KM 12.
Ratirahasya of Kokkoka.	Śrī Kāñcināthakṛtya dipikākhyayā ṭikayā sanātham. Śrī Devidattasārmaṇā ṭippanikayā viśadikṛtya śodhitam. (No place ; no date). Translated by A. Comfort in the Koka Śāstra. London 1964.
Ratnāpaṇa	The Pratāparudrayaśobhuṣaṇa of Vidyānātha [with the commentary Ratnāpaṇa of Kumārasvāmin and ... an appendix containing the Kāvyaśālikāra of Bhāmaha. Ed. by K. P. Trivedi. BSS, 65.
Rat(nāvali of Śrī Harṣa).	See also ŚHP.
Rat (D)	Rat. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. 2nd ed. 1954.
Rat (ES)	Rat. texte traduit par M. Lehot. Collection Émil Senart. Paris 1933.
Rat (G)	Rat. Ed. and transl. by B. Bh. Goswami. Calcutta (no date).
Rat (NSP)	The Ratnāvali Nāṭikā, 4th ed. NSP, 1938.
Rav (T)	Ravigupta's Āryakośa in the Tanjur (Tibetan).
Ray K. and Ray S. and K }	See KāD, Kir, Uttara, Bhattikāvya.
Rdh (M)	Rajadhirāj. Preliminary Notes on Mōñ Proverbs. Appendix F. to "On Siamese Proverbs and Idiomatic Expressions" by Col. G. E. Gerini JSS 1. 133.
Regnaud I, II, VI	P. Regnaud, Stances sanskrites inédites, Bibliothèque de la Faculté des Lettres de Lyon, Vol. I. 2 ; pp. 1-22 (I) ; II. 2 ; pp. 193-212 (II) ; Vol. VI ; pp. 1-85 (VI).
Regnaud P.	See RJ, Naṭyaśātra.
Renou L	See Ragh.

RIGI	Rivista Indo-greco-italica di Filologia-lingua-antichità
RJ	The Rasika-jivana of Gadadhara Bhaṭṭa. Ed by J. B Chaudhuri. Samskrta-kosa-kāvya-saṃgraha Series 4 Calcutta 1944. Also Rasikajivana of Gadadhara, Stances Sanskrites inédites par P Regnaud, Annuaire de la Faculté des Lettres de Lyon, Paris 1884.
RK	The Kāvya-lamkāra of Rudraṭa, Ed by Mm Pt Durgaprasāda and W L Ś Pansīkar KM 2
RN(P)	The Rājanīti (Pāli) in PMB
RO	Rocznik Orientalistyczny Publ by Polska Akademia Nauk, Warszawa.
Roy F.C.	See MBh
RP	See Ks(RP)
RR (or RRK)	The Rājanīti-ratnakara by Candēśvara. Ed. by K. Jayaswal Bihar and Orissa Research Society. Patna-Calcutta 1936
RS or RŚ	Rudraṭa's Śrngīratilaka ed with Ruyyaka's Sabrdayaḥḥ (RS) by R Pischel, Kiel 1886.
RT	Rājataranginī of Kalhana.
RT (BSS)	RT Ed by Durgaprasāda BSS 45, 51 and 54
RT(S)	RT Ed by M A Stein, Vol I Text Bombay, Leipzig 1892 Translated by M A Stein Westminster Archibald Constable 1900
RT(T)	RT. Ed and transl in French by M. A Troyer, Paris 1852
RT (VVRI)	RT Ed by Vishva Bandhu Vishveshvaranand Research Institute Publication 273, 357
Rtu	Rtusambhāra of Kālidāsa
Rtu(ES)	Rtu Ed and Transl by Assier de Pompignan Collection Émile Senart Paris 1938
Rtu(NSP)	Rtu Ed by Nārāyaṇa Rama Ācārya "Kāvya-tīrtha" 8th ed NSP 1952 Translated by R S Pandit in Ritusambhāra or the Pageant of the Seasons. The National Information and Publications Ltd Bombay 1947. Also by M. R. Kale, Delhi 1967, H. H Wilson, Vārāṇasī 1965, V.R. Nerurkar, Bombay 1916.

Ru	W. Ruben, Das Pañcatantra und seine Morallehre, Berlin 1959.
Rudratākavyālaṁkāra	See RK.
Ryder A. W.	See PP., Mrcch.
Śa } Sa }	Śāṅkha-smṛti, as quoted in the <i>nibandha-s</i> . Subhāsitārnava, ascribed to Śubhacandra. MS BORI 1486 of 1886 ; 1156 of 1884-88 ; 1965 of 1875-76, as quoted in BhŚ (as SA) and SkV (as Sa).
Sabh	Anthology. MS BORI 417 of 1884-87, as quoted in BhŚ and SkV (as Sab).
Śa-grh	Śāṅkhayana-gr̥hyasūtra. Ed. by S. R. Sehgal. Delhi 1960. Translated by H. Oldenberg in SBE 29.
Sabbā(rañjanaśataka)	of Nīlakaṇṭha Dīkṣita. In KM IV 189-198.
Sāh or SāhD	Sāhitya-darpaṇa of Viśvanātha Kavirāja.
Sāh(BI)	Sāh. The text revised from the edition of the Committee of Public Instruction by Dr. E. Roer. Also : The Mirror of Composition, a treatise on poetical criticism, Text and English translation of Sāh. by Pramadādāsa Mitra. Bibl. Ind. 9.
Sāh (C)	Sāh. Ed. by Yuktaharidāsa...Calcutta 1875 (Śaka).
Śak	Abhijñāna-Śakuntala of Kālidāsa.
Sāk(Beng)	Kālidāsa's Śakuntala. Ed...of the Bengali Recension by R. Pischel. 2nd ed. HOS 16. Translated by M. B. Emeneau. University of California Press, 1962.
Śak(D)	Śak. Ed. and transl. by C. R. Devadhar and N. G. Suru. Poona Oriental Book House. Poona 1951. Translated by Sir Monier Monier-Williams in Śakoontala or the Lost Ring. London. George Routledge and Sons.
Sam	Samayamāṭṛkā of Kṣemendra.
Sam (KM)	Sam. Ed. by Durgāprasād and K. P. Parab. KM 10.
Sam (RP)	Sam. in Kṣ(RP) 349—416. Translated by J. J. Meyer in Altindische Schelmenbücher. Lotus. Verlag, Leipzig. Also : by E. Powys Mathers in Eastern Love, Vol 2. John Rodker, London 1927. Also : by L. De Langle in Les Maitres de l'amour. Paris 1920.
Sama	Samayocitapadyaratnamālikā. Compiled by P. T. Mātri-prasāda Pāndeya. 1. HSS 165. Also : Sama. 2. Ed. by Gaṅgādhara Kṛṣṇa Draviḍa. Bombay 1957.

Śant	Śāntisataka.
Śant (KSH)	Śant In KSH pp. 410—429
Śant (Sch)	Das Śant mit Einleitung, Kritischem Apparat, Übersetzung und Anmerkungen Von K Schönfeld. Leipzig 1910.
Śāntir(ulāsa)	of Nilakanṭha Dikṣita In KM VI 12—20
Sanyal J. M	See BhPn.
Sar	Sarasvatī-kanṭhābharana of Dhāreśvara Bhojadeva, Ed by Pt K. Śarma and W L Ś Panśikar KM 94
Sarup L	See Cār and PAB.
SarV	The Sarasvatīvilāsa Ed by Dr R Shama Sastry. OLPSS 71.
Saśa	Sadācāra-śāstra, Viśveśvaranand Institute Publications, No 246
Śāstri	See Shāstri
ŚB	Śiṅgārāprakāśa of Bhoja, as quoted in SkV
SbB	The Budhabhūṣana of King Śambhu Ed by H D Velankar Gov O S. , C, 2 BORI, Poona 1926
SBE	Sacred Books of the East
SBH	Sacred Books of the Hindus
ŚBh	Śiṅgārāprakāśa of Bhoja, as quoted in SkV
ŚBS	Śrī Bāṣamanoramā Series.
SC	Smṛticandrikā of Devānabhaṭṭa Ed by J Gharpure CHLT 11
Scharpé	A Scharpé Kālidāsa Lexicon Vol I 1 (Śak) ; Vol I 2 (Māl, and Vik) . Vol I 3 (Kum, Megh, Rtu and Incerta, Vol I 4 (Ragh) Rijksumiversiteit te Gent Werken intgegeven door de Faculteit van de Letteren en Wijsbegeerte 117, 120., 22., and 134. Aflevering Brugge 1954—1964
Schmidt R	See AS, Dar, Kal, Śto
Schöbl H	See MK (S)
Schönfeld K	See Śānt (Sch)
SCM	Smṛticintāmaṇi (MS) in the Library of IO, as quoted in Dh.

SCSL	Selections from Classical Sanskrit Literature with English Translation and Notes by J. Brough. London, 1951.
SG	Sabhyālaṅkāraṇa of Govindajit. Calcutta 1947.
SGo	Subhāṣitāvali of Gopinātha. MS BORI 92 of 1886-92 as quoted in BbŚ and SkV (as SG).
SGPS	Saṁskṛta-gadya-padya-saṁgraha. HSS 243.
SH	Subhāṣitabhāraṇi of Hariḥari. MS BORI 92 of 1883-84. See also Journal of the Ganganatha Jha Sanskrit Vidyapeetha 28.
Shama Sastry.	See K(S).
Sharma H. D.	See BbV.
Shastri A.	See GSL.
Shāstri C. S. or C.S.R.	See Āś and Nāg.
Shastri H. P.	See R.
SbD (T)	She-rab Dong-bu or Prajñya Danda by Li Thub (Nāgarjuna). Ed. and transl. by Maj. W. L. Campbell, Calcutta 1919. (Tibetan).
Śīś	Śīśupālavadha of Māgha.
Śīś (GN)	Śīś. Cantos I-IV. Ed. and transl. by M. S. Bhandare. Bombay 1932.
Śīś (NSP)	Śīś, Ed. by Min. Pt. Durgāprasād and Pt. Śivadatta. 11th ed. NSP. Bombay 1940. Translated into French by H. Fauche in <i>Une tétrade ou drame, hymne, roman et poème</i> , Vol. III. Paris 1865. Also : partly translated into German by C. Capeller in <i>Bālamāgha. Māgha's Śīś</i> . in <i>Auszuge</i> . Stuttgart 1915.
Śivot(karsamañjari)	In the Minor Poems of Nilakaṇṭha Dikṣita ¹ , Śrīraṅgam 1911.
SHP	Śrī Harsa's Plays (Nāgānanda, Ratnāvali, Priyadarśikū), Ed. and transl. by P. K. Bae. Asia Publishing House, Bombay 1964.
SJS	Singhi Jain Series. Bombay.
SK	Subhāṣitaratnaśoṣa of Bhaṭṭaśrīkṛṣṇa (MS BORI 93 of 1833-84), as quoted in BbŚ.
ŚKDr	Śabdakalpadruma. CHSS 93.

1. By Appayya Dikṣita.

SKG	Subhāṣitakhaṇḍa of Gaṇeśabhaṭṭa. Rājapur, as quoted in BhŚ.
Skm	Sad-ukti-karmāmṛta of Śrīdharadāsa.
Skm (B)	Skm Ed by S Ch Banerji Firma K. L. Mukhopadhyay, Calcutta 1965
Skm (BI)	Skm. Ed by Rāmāvatāra Śarmā Bibl. Ind. 217 (upto 2 51 1)
Skm (POS)	Skm Ed by Mm Pt Rāmāvatāra Śarmā, Punjab Oriental Series 15. Lahore 1933
SkP	Skanda-purāṇa Venkaṭeśvara Press Bombay 1808-9.
SkrP	Sanskrit Poetesses, J T Chaudhuri Calcutta 1941 (Part B)
SkV	Subhāṣita-ratna-kosa by Vidyākara. Ed by D D Kosambi and V. V Gokhale HOS 42, 1957 Translated by D H H Ingalls in An Anthology of Sanskrit Court Poetry HOS 41, 1965
SL	Subhāṣitaslokaḥ MS, BORI 324 of 1881-2, as quoted in BhŚ
SLP	Śrngārālāpa MS, BORI 92 of 1883-84, as quoted in BhŚ. See SMŚr
SLPr	Samskrta-lokokkti-prayoga Śaktiprakarana N. d , n p
ŚIS	Brhat-kathā-sloka-saṃgraha of Budhasvāmin Ed. and transl into French by F Lacôté Paris 1903-1929
Ślt (OJ)	Ślokāntara, an Old Javanese didactic Text. Ed by Sharada Rani. International Academy of Indian Culture, Delhi 1957 (Old Javanese).
SM	See Mrcch
SMa	Subhāṣita-mañjarī A poetical Anthology by S Venkatarama Śāstrī Kumbakonam 1921.
SMH	Saktimuktāvalī Śrī Hariharasubhāṣita Ed by R Jha Patna 1949 Also Hariharasubhāṣitam of Śrī Harihara in KM 86

SMJ	Jain Anthology. MS, BORI 1396 of 1884-87 as quoted in BhŚ (as SM).
SMR	See SRM.
Smṛtimuktā(phalam).	Ed. by J. R. Gharpura. CHLT 25. (1-5)(6 volumes).
SMŚr	MS. Subhāsita-muktāvalī ; Śṛṅgārālāpa. MS, BORI 92 of 1883-84.
SN	Jain Anthology. MS, BORI 1423 of 1887-31, as quoted in BhŚ (as SN).
SN (P)	The Suttavaddhananiti (Pali) in PMB.
SNi	Subhāsitanīti of Śrīman Vedānta Deśika. Ed. by M T. Narasimha Aiyangār. Śīraṅgam 1908. Also : in KM VIII 151.
ŚP	The Paddhati of Śṛṅgadhara, a Sanskrit Anthology. Ed. by P. Peterson. BSS 37, 1888.
SPLBNK	L. Sternbach. The Pali Lokanīti and the Burmese Niti-Kyan. In BSOS 26, 329-45.
SR	Subhāsita-ratna-bhāṇḍagāram. Enlarged and re-edited by Nārāyaṇa Rāma Ācārya "Kāvyaatīrtha". 8th ed. NSP, 1952.
SRB	See SSB.
SRHt	Sūktiratnahāra of Surya. Ed. by K. Sāmbaśiva Śāstrī. TSS 141, 1938.
Srīkantha(caritam)	of Mañkhaka. Ed. by Mm. Pt. Durgāprasāda and K. P. Parab. 2nd ed. KM 3, 1900.
SRK	Subhāsitaratnākara. Ed. by K. Ś. Bhāṭavadekar. Bombay, 1872.
SRM	Subhāsitaratnamālā by K. G. Chiplonkar, 4th ed. Poona 1923 and 1912.
ŚrīnC	Śṛṅgāra-srīni of Mm. Citradhara of Mithilā. Darbhanga 1965.

Śṛṅg	Śṛṅgārāṭilaka attributed to Kalidāsa
Śṛṅg (G)	Kalidāsa Meghadūta et Śṛṅg ex reconsonne. J. Gilde- meisteri Bonnae 1841, Transl into French by H. Fauche in Oeuvres complètes de Kalidāsa, traduites. Paris 1859-60 (vol I)
Śṛṅg (K)	Śṛṅg in Śrīkrṣṇa-granthamālā 5 ChSS, 1952
Śṛṅg (V)	Śṛṅg Venkateśvara Press, Bombay Śaka 1847
Śṛṅgārāṭilaka	of Rudraṭa Ed by P Pischel Kiel 1886
SRN(T)	Sa-skya legs-bcas Subhāsita-ratna-nidhī W L Campbell In Ost-Asiatische Zeitung New Folge 2 of 1925 31-65, 159-185 (Tibetan and Mongolian) Also ed by J E Bossom, University Microfilms, Ann Arbor 1967.
SRRU	Samskr̥ta-sūktirāṭnākera Ed by Rāmaji Upādhyāya 1959
SRS	Subhāsita-ratna-samuccayah by K. R. Joglekar and V. G Sant. 5th ed Ahmedabad 1922.
ŚŚ	See Śukr
SSap	Subhāsita-saptaśatī Ed by M Śāstri Delhi 1960.
SSB	Subhāsita-sudhā-ratna-bhāṇḍāgāra compiled and annota- ted by Pt Ś Kaviratna, Śrī Venkateśvara Steam Press Bombay Samvat 1985.
SSD	Subhāsitasuradruma of Keladi Basavappa Nayaka MS, BORI 228 of the later additions as quoted in BhŚ (as SSD)
SSg	Subhāsita-saṁgraha with Gujarati translation Ed by P M Pandya, Bombay 1885
SSH	Sūktīśatakam I-II Ed by H Jha HSS 263.
SSJ	Subhāsitasāgara, MS, BORI 424 of 1899-1915 as quoted in BhŚ (as SS)
SSK or SSKR	Sūktī-saṁgraha of Kavi Raksasa, Ed by Śrī S Śāstri HSS 134, 1941.

SSk _r	Sam̐skṛta-pāṭhopakāra, Calcutta. Śaka 1761.
SSM	Śloka-saṅgraha of Manirāma Dikṣita ; MS. BORI 361 of 1884-36 and 527 of 1887-91 as quoted in SkV (as Ssm).
SSMa	Śrīmātuḥ Sukti-sudhā. Pondichéry. Śrī Aravindaśrama 1953.
SS(OJ)	Sārasamuccaya. Ed. and transl. by Dr. Raghu Vira, Śatapiṭaka Series 24. New Delhi. (Old Javanese)
SSpr	Sukti-sudhā. Ed. by R. Ś. Palivala. Svādhyāya-maṇḍala, Paraḍi 1963.
SSR	See SSB.
SSS	Sukti-sundara by Sunderadeva. Ed. by J. B. Chaudhuri. Sam̐skṛta-koṣa-kāvya-saṅgraha No. 4. Calcutta 1943.
SSSap	See SSap.
SSSJG	Śuktisaṅgraha. Ed. by Bhaurōṇḍana Jeṭhan, Satisa Jaina Granthamālā.
SSSN	Sāyana's Subhāṣita-sudhānidhi. Ed. by K. Krishna moorthy, Dharwar 1968.
SSTC or SSTCS	L. Sternbach. Subhāṣita-saṅgrahā-s as Treasuries of Cāṇakya's Sayings, Viśveśvaranand Indological Series 36.
SSV	Sārasūktāvali by Śrī Muniandraganī. MS. BORI 1492 of 1886-92, as quoted in BhŚ (as SSV) and SkV (as SSV).
ST	Subhātaraṅga of Jagannātha Miśra. MS. BORI 416 of 1884-87, as quoted in BhŚ (as ST) and SkV (as St).
Stasiak S.	Le Cātaka par S. Stasiak. RO. 2 of 1919-24 ; pp. 33-117.
STC	L. Sternbach. The Subhāṣita-saṅgraha-s, as Treasuries of Cāṇakya's Sayings, Viśveśvaranand Indological Series 36.
Stein M.A.	See RT(S).
Sternbach L.	See JSAIL, SuM, GVS, Cr, Crn.

- ŚtM Die Marāṭhi Übersetzung der Śukasaptati. Marāṭhi und Deutsch von R. Schmidt, AKM 10.4, 1897.
- Śto Der *textus ornatior* der Śukasaptati Kritisch herausgegeben von R Schmidt ABayA 212, 1898-90 Translated by R Schmidt in Die Śukasaptati (*Textus ornatior*) Stuttgart 1899.
- Śts Die Śukasaptati, *textus simplicior*, herausgegeben von R. Schmidt, AKM 10 1, 1893. Also published by Motilal Banārsidas, Delhi 1959 Translated by R Schmidt, in Śukasaptati (*Textus simplicior*), Kiel 1894 and in Meisterwerke Orientalischer Literaturen 3, München 1913
- ŚtsA Der *textus simplicior* der Śukasaptati in der Recension der Handschrift A by R Schmidt ZDMG 54 515-547 and 55 1-44
- ŚtsAn Anmerkungen zu dem *textus simplicior* der Śukasaptati by R Schmidt ZDMG 48, 580-628.
- ŚtsM See ŚtM
- SU Subhāṣita (MS) BORI 527 of 1887-91, as quoted in BhŚ
- SuB Śrisuktāvali Codice indiano ed dal Dre E Bartoli, Napoli 1911. (Selected stanzas were translated by E. Bartoli)
- Subh Subhāṣitārnava (MS), as quoted in IS
- Śukr Śukraniti Śukranitisārah, Śrīmat Śukrācāryyaviracitaḥ. Ed by Jivananda Vidyāsāgara 2nd ed Calcutta 1890 Also ed. by Kb Śrīkrnadāsa Venkaṭeśvara Steam Press, Bombay Saka 1877. Translated by H K Sarkar, SBH 13, Allahabad 1914
- SuM Subhāṣitamuktāvali Ed by R N Dandekar. University of Poona, 1962. See also L. Sternbach On the Authorship of some Stanzas of the Subhāṣitamuktāvali Journal of the University of Poona Humanities Sections No 19 ; pp 37-65
- Sumu or Sūmu Suktamuktāvali of Somaprabha In KM VII. 35 sqq

SuMuñ	Sakti-mañjari compiled and explained by Baldeva Upādhyāya. ChSS. The Vidyābhavana Skt. Granthamālā 142.
Sūryakānta	Dr. See KsS.
SuSS	Subhāsitasārasamuccaya ; MS of the Asiatic Society of Bengal No. 103666-130-7 as quoted in PY, SSS etc. (as SSS).
Surṭ	Surṭtatilaka of Kṣemendra. KM II. pp. 29-54. Also : in Ks (RP) 85-116. Translated by Dr. Sūryakānta in KsS.
Sr	Svapnavāsavadatta of Bhāsa. Ed. and transl. by M. R. Kale. 3rd ed. Booksellers Publishing Co. Bombay. Also : Ed. and transl. by C. R. Devadhar. POS. 27.
SWA	Sitzungsberichte der Wiener Akademie der Wissenschaften.
Tadpatrikar S. N.	See Caur (POS).
Taluqdar of Oudh.	See Matsya-p.
Tantr(akhyāna).	A Collection of Indian Tales...described and in part edited and translated by C. Bandall. JRAS 20.4 ; pp. 465-501.
Tantri	See TK (OJ) and A. Venkatasubbiah. A Javanese version of the Pañcatantra, ABORI.
Tarala	The Ekāvali of Vidyādhara with the commentary, Tarala, of Mallinātha by K. P. Trivedi. BSS 63. Bombay 1903.
Tawney C. H.	See Mñl, KSS.
Taylor J.	See Prab.
Teza E.	See CL.
TK(OJ)	Tantri-Kāmandaka. Een Oud-javaansche Pañtjatantara Bewerking door Dr. C. Hooykaas. Bibliotheca Javanica 2. Bandoeng 1931. (Old Javanese).
TP	Carr, M. W. A Collection of Telugu Proverbs translated, illustrated and explained, together with some Sanskrit Proverbs. Madras 1863. as quoted in 15.

TSMH	Tanjore Sarasvatī Mahal Series. Tanjore
TSS	Trivandrum Sanskrit Series
Uhle H.	See Vet
Uj	Uj्जvalanilamanī of Rūpagosvāmin, KM 95
Uj्जvala	Uj्जvaladatta's commentary on the Unādisūtras Ed by Fh Aufrecht, Bonn 1859
UPICI	Université de Paris Institut de civilisation indienne
Ur	Urubhangam of Bhāsa Ed and transl by C.R. Devadhar POS 72
Uttara	Uttararāmacarita of Bhavabhūti Ed by P.V. Kane and transl by C.N. Joshi Motilal Banarsidass, 4th ed 1962 Also in Collection Émile Sénart traduit par N. Stchoupak, Paris 1935 Also with translation of Saradarājan Ray 6th edition Calcutta
VĀh	See Vira 3
Vai	Vairāgyaśataka of Gosvāmin Janārdanaśhaṭṭa In KM XIII 131
Vaidi	Vairāgyaśataka of Appayya Dīkṣita In KM I 91-101
var.	varia(e) lectio(nes)
Vas	The Vāsisthādharmaśāstram Ed by A.A. Führer BSS 23 Poona 1930 Translated by G. Bühler in SBE 14
Vas(TSS)	Vāsisthasmṛti in Smṛtinām Samuccayah ĀnSS 48, pp. 187-231
Vasav	Vāsavadatta by Subandhu Ed and transl by L.H. Gray. Columbia University Indo-Iranian Series 8 New York 1913
VBh	Vivāḍabhaṅgārnava by J. Tarkapañcānana, OLPSS

- VC Vikrama's Adventures, or the thirty-two Tales of the Throne. Ed. in four...recensions: Southern (VCsr), Metrical (VCmr), Brief (VCbr), Jainistic (VCjr); also sections from Vararuci's (VCvar.) recension...and transl ...by F. Edgerton...2 vols. HOS 26-7. Cambridge, Mass. 1926.
- Venī Venisambhāra by Bhaṭṭa Nārāyaṇa. Ed. and transl. by K. N. David, Poona 1922. *Also*: ed. by K. P. Parab. 9th ed. NSP. 1940. *Also*: ed. by S. Viśwanathan and transl. by C. S. R. Śāstri. Śrī Balamanoṛamā Series No. 37. Madras 1961.
- Vet Die Vetālapañcaviṃśatikā in den Recensionen des Śivadāsa und eines Ungenannten...herausg. von H. Uhle. AKM 8'1, Leipzig 1881. Translated by H. Uhle in Meisterwerke Orientalischer Literaturen 9. München 1924. *Also*: Die Vetālapañcaviṃśatikā des Śivadāsa nach einer H.S. von 1487 von H. Uhle. Berichte über die Verhandlungen der Kön. Sächs. Gesell. der Wiss. Philol.-hist. Klasse; 66 Bd; 1 Heft, 1914. (Hu¹ and Hu²).
- Vi Viṣṇu-Smṛti.
- Vi(BI) The Institutes of Viṣṇu...Ed. by J. Jolly. Bibl. Ind. 91. Calcutta 1881. *Also*: in ChSS. 95; Varanasi 1962. Translated by J. Jolly in SBE 7.
- Vi(K) or Vi(J) Viṣṇu-smṛti with the commentary Keśavavaijayanṭi... Ed. by Pt. V. Krishnamacharya. The Adyar Library Series 93. Adyar 1964.
- Vid Vidura-nṭi from Śrī Mahābhārata. Ed. by V. P. N. Menon. Indian Classics Series No. 3. Palghat.
- Viddhaś Viddhaśālabhañjikā of Rajaśekhara. Ed. by Bh. R. Arte. Arya Bhuṣaṇa Press. Poona 1886. *Also*: in Vidyabhavana Saṁskṛta-granthamālā 125, ChSS, 1965. Translated by L. H. Gray in JAOS 27, 1-71.
- Vidy(akarasahasaka) by Vidyākara Miśra. Ed. by U. Mishra. Allahabad University Publications. Sanskrit Series, Vol. II, Allahabad 1942.

ABBREVIATIONS

Vidyārnava S.C.	See Y.
VIJ	Viśveśvaranand Indological Journal, Hoshiarpur.
Vik	Vikramorvaśīyam by Kālidāsa
Vik(BSS)	Vik. Ed. by Sh. Pāṇḍurang Paṇḍit, revised and improved by Bh. R. Ārta 3rd ed. BSS 16 Bombay 1901
Vik(SA)	Vik. ed. by H. D. Velankar Sahitya Akademi, New Delhi 1961 Translated by E. B. Cowell Hertford-London 1851.
Vikram	Vikramāṅkadēvācaritām, mahākāvyaṃ of Bilhana. Ed. by V. Sh. Bharadwaj (3 vols.) Sanskrit Sahitya Research Committee of the Banaras Hindu University 1958-64. Translated by S. Ch. Banerji (I-XIII) and A. K. Gupta (XIV-XVIII). Sambodhi Publications Private Limited, Calcutta 1965.
Vir	See Y (and Vira)
Vira	Vīramitrodaya by Mm. Pt. Mitra Miśra, 1-2 Paribhāṣā- and Saṃskāra-, 3 Āhnikā-, 4. Pāṭha-, 5. Lakṣaṇa-, 6. Rājāniti-, 7. Tīrtha-, 8. Vyavahāra-, 9. Śraddha-prakāśa-s. Ed. by P. N. Śarmā, ChSS 30
VirA	See Vira 3
Virat	The Virataraṅginī of Mm. Citradhara of Mithilā. Darbhanga 1965
VirR	See Vira 6
VirVyav	See Vira 8
VI Series	Viśveśvaranand Indological Series, Hoshiarpur.
Viṣṇu-p	Viṣṇu-purāṇa Ed. by F. Hall London, Trübner & Co 1864-77 Translated by H. H. Wilson. London, John Murray 1840. Also in Purāṇaprakāśaka maṇḍalīnīm

VJK	The Vakrokti-Jivita by Rājānaka Kuntaka. Ed. by Ś. K. De. Calcutta 1961.
VMR	See Mudr.
VN	Nitiratna of Vararuci in KSH 502-3. Also : in KSG 1.305.
VP	Padyatarāṅgiṇi of Vrajanātha, as quoted by N. R. Gore in PO, 11.46-56.
VPar	See Vira 1.
VR	Vivādaratnākara by Candēśvara Ṭhakkura. Ed. by Mm. K. Smṛtītirtha. Bibl. Ind. 103. Calcutta 1931. Partly translated by G. S. Śāstri and D. Chattopādhyāya. Calcutta 1909.
VRR	See Vira 6.
Vṛtta	Vṛttaratnāvali of Veṅkateśa. Ed. and transl. by H. G. Narahari. The Adyar Library Pamphlet Series. No. 27. Adyar 1952.
VRV	See Vira 6.
VS	The Subhāsitāvali of Vallabhadeva. Ed. by P. Peterson. BSS 31. See also L. Sternbach, <i>Del'origine des vers cités dans le Niti-paddhati du VS</i> . In <i>Mélanges L. Renou</i> ; pp. 683-714.
VSam	See Vira 2.
VŚ(T)	Vararuci's Śatagāta in the Tanjur (Tibetan).
VV ₃	Vivādayavabārah (MS), as quoted in Dh.
Vyakti	The Vyaktiviveka of Rājānaka Mahimabhaṭṭa...Ed. by T. Gaṇapati Śāstri. TSS 5. Trivandrum 5.
Vyās	Vyāsasubhāṣita-saṁgraha. Ed. by L. Sternbach, Kāśī Sanskrit Series 193. ChSS 1969.
Vyās (C)	Vyāsakāvya. In <i>Sanskrittestē ans Geyton. heransg. von H. Bechert. München. 1962.</i>
Vyās (S)	Siamese Vyās(Vyākaraṣata ; B. E. 2464=A.D. 1920). Adyar Library Bulletin 35, 258-69.

VyC	Vyavahāracintāmani by Vācaspati Miśra Ed. by L. Rocher <i>Gentse Orientalische Bijdragen</i> , 1 Gent 1956.
VyK	Vyavahāra-kalpataruh (MS), as quoted in Dh.
VyMa	Vyavahāramātṛkā of Jimutavāhana. Ed. by A. Mookerjee <i>Memoirs of the Asiatic Society of Bengal</i> 3
VyN	Vyavahāra-nirṇaya of Varadarāja. Ed. by Rangaswami Aiyangar and A. N. Kṛṣṇa Aiyangar <i>The Adyar Library Series</i> No. 29.
VyP	Vyavahār-prakāśah (MS), as quoted in Dh.
VyS	Vyavahārārtha Samuccaya (MS), as quoted in Dh
VySau	Vyavahārasaukhyam (MS), as quoted in Dh
VyV ₁	Vyaktiviveka of Rāṣṇaka Śrī Mahimabhaṭṭa, Kāśī Skt Ser 121, Varanasi 1964.
Walimbe R. S.	See Mudr.
Wilson H. H.	See Viṣṇu-p., Rtu, Kum
Winternitz M.	<i>Geschichte der indischen Literature I-III</i> In <i>Literaturen des Ostens</i> 9 Leipzig Partly translated by Miss H. Kohn, University of Calcutta 1933-59 and Vol. III, by S. Jha M. Banarsi Dass Delhi 1963
Woolner W. C.	See PAB and Cār
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes
Y	<i>Yājñavalkya-Smṛti</i> .
Y (ĀnSS)	Y. Aparāṅkaparābhūdhānāparādityaviracitaṭīkāsameta- (Apar). Ed. by paṇḍits of the Ānandāśrama (2 vols) ĀnSS 46.
Y (ChSS)	Y with Viramitrodaya (Vir), the commentary of Miśra Miśra and Mitākṣarā (Mit), the commentary of Vijñāneśvara (Vijñ) Ed. by Pt. N. Ś. Khiste and Pt. J. Ś. Hosinga ChSS 62 Benares 1930.

Y(NSP)	Y. of Yājñavalkya with the commentary Mit. of Vijñ. Ed. by W. L. Ś. Paṇṣīkar. 4th ed. NSP 1936.
Y(S)	Yājñavalkya's Gesetzbuch. Sanskrit and Deutsch ; heransg von A. F. Stenzler. Berlin-London 1849.
Y(T)	Y. With the commentary Bālakrīḍa of Viśvarūpācārya. Ed. by Mm. T. Gaṇapati Śāstri. TSS 74. Translated by J. R. Gharpure In CHLT 2. Also : trans- lated by Pt. M. L. Sandal ; S. Ch. Vidyāmava ; S. N. Narabharayya in SBH and Sacred Books of the Aryas.
YJG	Yāśovijaya Jaina Granthamāla.
ZDMG	Zeitschrift der. Deutschen Morgenländischen Gesellschaft.

INTRODUCTION

Wise saying

1. The Sanskrit literature has reached its apogee in its didactic poetry with thousands of moral maxims, ethical teachings and wise sayings. This floating expression of sound judgments preserved in metrical form are mines of practical good sense and evidence the wisdom of the Hindus which elevated them to a high position among the nations of the globe¹

2. Indian authors displayed a profound knowledge of human nature with all the weaknesses and defects and have given sound moral advice with respect to various situations in which human beings were likely to wound up. These authors particularly believed that the present conduct of humans is a result of previous existence and therefore their present action will heavily bear on their future. Consequently these actions should be good and moral and thus bring happiness in future life. In order to help the individuals to conduct themselves properly they gave them moral and ethical advice, moral and ethical guidance and instruction in practical wisdom, that gave rise to the didactic literature with its wise sayings, advisory sentences and sententious maxims, as well as to the composition of innumeral pithy epigrams of proverbial philosophy—miniature word-paintings which contain deep thoughts masterly incorporated in two verse measures. They are scattered throughout the entire Sanskrit literature. These epigrams, aphorisms, wise sayings, maxims, adages, however quaintly expressed, contain the essence of some moral truths or practical lessons, they are drawn from real life and give the fruit of philosophy grafted on the stem of experience, they furnish an index to the spirit of a nation and are the result of its civilisation. In India most of these wise sayings in poetical form mostly composed in *śloka-s* or *anustubh-s*, belonged to the mass of oral tradition, they were not assembled in any collections but floated freely in order to be quoted at any appropriate occasion by Indian intellectuals. They contained not only sententious precepts and beautiful thoughts but were also expressed in cultivated language, well and beautifully turned and eloquently said, they dealt with a variety of subjects and had as their object practical wisdom or a moral thought by entertaining examples as well as precepts, they carried both mood and suggestion even if quoted out of the context, they had often a tinge of poetry, the

1 Cf. L. Sternbach, *Subhāṣita samgraha : A Forgotten Chapter of the Histories of Sanskrit Literature in Indologica Taurinensia* I 169-235 (Although this article appeared before the present Introduction, it was based on the latter).

poetical skill being exhibited in the intricate play of words which created a slight wit, humour or satire; they arose laughter, scorn, compassion and other moods. Often these short pieces of excellent poetry written by known poets and containing universal truths became generally adopted as wise and pleasing expression of verity, so that ultimately their authorship was forgotten and they became authorless. These are *subhāṣita-s* or *sūkti-s*—sayings, epigrams, sententious precepts, didactic teachings.

3. According to Buddhist teachings *subhāṣita-s* were well spoken words "filled with *dhamma* and not with *adhamma*"; they were spoken in a pleasant manner and not unpleasant manner and they spoke the truth and not the untruth.¹

Different kinds of sayings

4. From the sententious precepts three other types of sayings must be discerned, viz. (1) quotations from literary Sanskrit works of authors known or unknown being either descriptive verses or single poetical verses standing by itself in which the poet by means of a few strokes depicted a single phase of emotion or a single interesting situation within the limit of a finely finished form; (2) popular maxims or adages; and (3) proverbs.

4.1. The quotations from literary sources, also "beautifully turned" and eloquently said (*subhāṣita-s*, *sūkti-s*) were often quoted at the king's court. The use of such quotations in conversations proved that the person who cited them was knowledgeable in Sanskrit literature and an erudite.

4.2. The popular maxims and adages—*sūtra-s*, were short simple unadorned sayings, not construed in poetical form, but containing some wise observations handed down from antiquity; they were usually attributed to a known personality, e.g., to Bṛhaspati, to Cāṇakya and others and, hence, became known as Bṛhaspatya-sūtra-s, Cāṇakya-sūtra-s, etc.

4.3. The proverbs—*lokokti-s* (also called *lokavākyā-s*, *prācinavākyā-s*, etc.) were short sentences which expressed a well-known truth or common fact ascertained by experience or observation and often repeated; they were also not constructed in poetical form.

5.1. A *subhāṣita* containing a sententious precept is for instance ■ quotation from the Vyāsa-subhāṣita-saṃgraha (85)² saying :

उत्साहो रिपुवन् मित्रम् बालस्य मित्रवद् रिपुः ।
मृतं त्रियवद् विद्या वनितामृतवद् विषम् ॥

1. Suttanipita 3. Mahavagga 4:0.

2. Also quoted in Subhāṣita-saṃgraha 236 where it is attributed to Pratyaparudra.

(Zeal, though it appears to be hostile, is like a friend, indolence, though it takes a form of a friend, is an enemy, learning, though it appears to be unpalatable like poison, is nectar; (and) women, though they are poison, are pleasing like nectar)

52 A *subhāṣita* containing a descriptive verse written by an anonymous author appears for instance in Vallabhadeva's *Subhāṣitavalī* (1850) where it reads

सकोचितकरयुगल
प्रगलितदुङ्गासिकोद्धृतिक्वाय ।
नद्यन्तरणविषण्णो
सितित इवावस्थित पदिकः ॥

(Both hands clenched, / running eyes and nose / and shivering skin / as if in a painting, / the traveller stands on the river-bank / despairing how to get across)¹.

53 A *subhāṣita* containing a poetical verse standing by itself, depicting a single emotion is, for instance, a verse often quoted² which says

सगमविरहमिदमे
वरमिह विरहो न सगमस् तस्या ।
सगे सैव तथैका
निमृगनमपि सन्मय विरहे ॥

(Pure logic may convince a lover's heart / that ampler blessings flow when we're apart / When she is here, my lady is but one / when she's away, in all things I see her alone)³

54 A popular maxim (*śāstra*) is, for instance, a sentence from the *Canakya-sūtra* (328) which says अपराधानुरूपो दण्ड ("Punishment must be proportionate to the offence") and a proverb (*lokokti*) is, for instance, an axiom quoted in the *Laukikanyāyāṅgalī* which says अहृदयवचसामहृदयमुत्तरम् "Heartless words get heartless answers")

1 John Brough's translation in his *Poem from Sanskrit* in *Penguin Classics* L. 193, No. 202 (p. 222)

2 *Saduktikarnāmra* (929=2914), *Subhāṣita muktāvalī* (1412) *Subhāṣita ratna-bhāṇḍa-gara* 277 19) *Subhāṣita-sudhā ratna bhāṇḍa-gara* 106 72, *Padjaratana* (107 239), *Rasikāyana* (976), *Sahityadarpana* (ad 681 p 285) (and other *subhāṣita-samgraha*s in MS form), as well as interpolations in the *Veśalapañcayāmatika* (322 in a ad 1 15 p 100 and ad 12.1 p 153) and among doubtful verses of Bhartṛhari's *Sataka*s (no 770)

3 John Brough's translation op cit. No. 122 (p 122).

Subjects dealt with in the sayings

6. Probably no other literature of the world can be compared with Sanskrit literature as far as the variety of subjects dealt with in short epigrams is concerned. Sanskrit poets cultivated poetry to such an extent that every work, whether on love or hate, life or death, but even on law, philosophy, logic, medicine, horses or manure was written in verse. The condensation of thought in a short verse was masterly performed and epigrams on different subjects of life are found in almost all poetical works. They were composed in verse because their shortness and condensed nature made it easier to a common reader to commit them to memory.

Forms of sayings

7. *Subhāṣita-s* and *śūkti-s* were usually construed in a four *pāda* verse—a *śloka* or an *anuṣṭubh*—where a thought, a truth, was condensed in four *pāda-s*. But not always so. Sometimes two *pāda-s* or even one *pāda* proclaimed a truth and two or three *pāda-s* illustrated this truth by an example or with an episode from Sanskrit literature: *Purāṇa-s*, epics, etc. So, for instance, Kṣemendra's *Carucaryaśataka*¹ and its imitation Dya Dviveda's *Nītimāñjarī*, Kusumadeva's *Dṛṣṭantaśataka*, Guṇānī's *Upadeśaśataka* or *Puravārthasamgraha* were construed.

7.1. We find an example of a four *pāda* verse containing one thought in verses quoted above. To illustrate a second kind of *subhāṣita* a verse from the *Dṛṣṭantaśataka* of Kusumadeva (60)² is quoted; we read there:

ममंभवगुणस्तुत्या	जायते स्वात्मनस्तथा ;
कर्मिकारं शुभंभीति	वदन् को नोपहस्यते ॥

(Who praises merits which do not exist is ashamed afterwords of oneself; who will not be ridiculed who says that the *karmikara*-flower³ has sweet smell), or a verse from the *Puravārthasamgraha* (*Rajanīti* 130) which says:

अमित्रपतः पुण्यकार्यं	प्रवृत्तोऽपि न सिद्धिभाक् ।
मर्दानुगमनोद्धृता	रेणुका जनमारिका ॥

(An accursed person does not attain good results though he be engaged in good works; Renukā, trying to accompany her husband became the destroyer of the world).

Subhāṣita-samgraha-s

8. The most famous and well known *subhāṣita-s* containing sententious sayings, which belonged to the floating mass of oral tradition, were probably strung together like beads on a necklace in the beginning of the Christian era:

1. Also quoted in the *Subhāṣita-ratna-bhāṇḍagāra* 168, 695 and the *Subhāṣita-sudha-ratna-bhāṇḍagāra* 502, 695.

2. *Picrospermum acersolium*, known for its bad smell.

then they were also attributed in *majozem gloriām* to a well known author, so probably Bhartṛhari's epigrams and the so-called Cānakya's sayings became known

9 On the other hand, beginning from the tenth century A.D. many authors understanding that *subhāṣita-s* developed literary ability and good taste, were teaching right behaviour of cultured men and possibly also, in order to save them from disappearance had connected different wise sayings and/or descriptive verses of known to them contemporary or earlier poets and included them in collections of *subhāṣita-s*, anthologies of Sanskrit poetry, which were called *koṣa-s*, *subhāṣita samgraha-s* and a variety of similar names. A *koṣa* is defined in the *Sahityadarpana* (6 308) as

कोप श्लोकमूढम् तु न्याद् ग्रन्थोऽयानपेक्षक ।
व्रज्याश्रयेण रचितः न एवाऽतिमनोरम ॥

(A compilation of verses, independent of one another and arranged according to divisions (*trajya-s*), this is particularly beautiful). In other words a *subhāṣita-samgraha* is a collection of stray verses composed by various poets and divided according to subject matters, how that division has to be done depended on the compiler of the collection. There exist hundreds of such *subhāṣita-samgraha-s* of which only a few were edited.

10 Although the arrangement of the different *subhāṣita-samgraha-s* depended on the individuality of the compilers, their contents is stereotyped¹ and the verses quoted are often identical, since the compilers drew often upon similar sources. Several *subhāṣita-samgraha-s* are divided according to the three or four *puruṣārtha-s* and deal with *dharma*, *artha*, *kāma* and, in some instances, also with *mokṣa*. The first Prākṛit *subhāṣita-samgraha-s*, the *Saktiratnaḥara*, the *Subhāṣita-sudha-nidhi* and some Tamil anthologies (e.g., the *Nalāṣṭyar* and the *Tiru-k-kural*) are so divided. The division of Bhartṛhari's epigrams and some collections of stray verses based on these epigrams is similar, these collections are divided into three parts—*nīti* (*dharma* and *artha*), *vairāgya* (*dharma* and *mokṣa*) and *īrṅgāra* (*kāma* and *artha*).

11 1. The *subhāṣita-samgraha-s* deal with different themes and one is often impressed by the polarity of views on the same subject and paradoxes expressed differently in the *subhāṣita-s* included in them. On the one hand we are taught to live in carefree and passionate life, on the other self-control and self-abnegation². A characteristic feature of the *subhāṣita-samgraha-s* is namely

1 The *subhāṣita samgraha-s* deal, in particular, with general rules of proper behaviour for intercourse among men, with general reflections on worldly wisdom and duty, with women, love, fate, fame, human efforts, richness and poverty, flattery of kings, etc.

2 Bhartṛhari's *Satka-s* No. 85

the variety of moods and descriptions of different aspects of life, sometimes in glaring extremes, while the truth always lies between the extremes. Often both sides of a subject, as well as the middle, are described vividly and convincingly. And so we find for instance on one occasion the description of women in laudatory terms and on the other occasion in deprecatory terms. We read on the one side that :

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियस्तु गेहेषु न विशेषोऽस्ति कश्चन ॥

(there is no difference whatsoever between the Goddess of good fortune and women who are destined/to bear children, who secure many blessings, who are worthy of reverence and who brighten the household)¹

and on the other that :

अनृतं साहसं माया मूर्खत्वं अनिलुब्धता ।
अशौचत्वं निर्दयत्वं स्त्रीणां दोषाः स्वभावजाः ॥

(falsehood, hastiness, deceit, senselessness, covetousness, uncleanness : and cruelty are the inborn faults of women)²

because women :

संभोह्यन्ति मदयन्ति विदम्बयन्ति
निर्यत्सयन्ति रमयन्ति विपादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां
किं नाम वामनयना न समाचरन्ति ॥

(what do not fair-eyed women do into the tender heart of men ? they befool, they enchant, they mock, they threaten, they delight and they drive into despair)³

11.2. For each occasion we find among *subhāṣita*-s appropriate verses of different poets (but sometimes even of the same poet) who composed conflicting verses for conflicting occasions.⁴

1. *Manava-dharmasāstra* 9.26. Similarly also *Mahābhārata*, Poona ed. 5.35.11 and 15.46.14.

2. *Caṇḍiyya-niṣṭāḥha-sampradāya* (No. 60), *Pañcatantra*, *textus ornatus* 1.143; *textus simplicior* 1.395). *Histopadesa* (1.210), *Veṭālapañcaviṃśatikā* in Śivādharma's version (3.6), *Madhyaṇalākāṣha* (1.25), *Bhāṭṭarāsi's Śataka-s* (368), *Subhāṣita-ratna-bhāṇḍagāra* (348.1), *Subhāṣita-sudha-ratna-bhāṇḍagāra* (226.1), *Subhāṣitaratnāvara* (113.1), *Subhāṣitarāva* (219), *Samayastapadyaṛatnamālā* (1 अ. 90), O. Böhtlingk's *Indische Sprüche* (323). See also L. Sternbach, *Juridical Studies in Ancient Indian Law* II: p. 243.

3. *Prabodhacandraya* (1.27), *Bhāṭṭarāsi's Śataka-s* (No. 336), *Vikramacarita* (Jainistic Recension 11.11), *Subhāṣita* (*textus ornatus* 203.5-9), *Pañcatantra* (*textus simplicior*/Kosegarten 1.210), *Subhāṣita-ratna-bhāṇḍagāra* (350.69), *Subhāṣita-sudha-ratna-bhāṇḍagāra* (229.69), other *subhāṣita-samgraha-s* in MS form, and O. Böhtlingk's *Indische Sprüche* (6893).

4. Cf. D.B. Diskalkar, *Subhāṣita-s in Inscriptions in JOIB* 11.3: p. 239 *eqq.*

11.3 Some *subhāṣita-samgraha-s* are peculiar as far as their contents are concerned, they contain also "useful" information which can under no circumstances be considered as poetical, didactic or "well turned" verses, some of these verses deal, for instance, with gardening, manure, swords, archery, etc. Such a *subhāṣita-samgraha* is the *Śārngadhara-paddhati*, where we find, for instance, a verse (2255) saying

उष्णं जलं शिपेत् तत्र	मात्रा नास्तोऽहं कस्यचित् ।
पथैकं स्थापिते भाण्डे	कोष्णस्त्वाने मनीषणा ।
कुणपत्, तु भवेद् एव	तरुणा पुष्टिकारक ॥

(into the ingredients consisting of flesh, fat, etc., of fish, hogs and other animals, one should add hot water to the extent required this should be kept in a vessel for a fortnight in a lukewarm place by the wise this becomes the manure *kumapa* which richly nourishes plants) It is clear that this verse was composed neither for the development of literary ability, nor for teaching right behaviour of cultured men, but was composed in order to teach all kinds of useful information, the more so as we find quite a number of verses of that sort in this *subhāṣita-samgraha*, it was composed as an encyclopaedic work for everyday use of worldly life

Different Kinds Of Subhāṣita-samgraha-s

12.1 Sanskrit *subhāṣita-samgraha-s* can be divided into three groups (1) *subhāṣita-samgraha-s* composed virtually only of sententious sayings, (2) *subhāṣita-samgraha-s* composed virtually only of quotations from literary works, particularly "beautifully turned" and eloquently said, as well as dealing with the description of nature, different moods, suggestions or *anyokti-s*, and (3) *subhāṣita-samgraha-s* mixed, i.e., including both types of *subhāṣita-s*.

12.2 The sententious sayings were mostly construed in *śloka-s* or *anuṣṭubh-s*, while the descriptive and other "beautifully turned" verses were mostly construed in longer metres, since these metres are better suited to this type of poetry, therefore the first group of *subhāṣita-samgraha-s* is mostly composed of *śloka-s* or *anuṣṭubh-s* and the second group of verses written in *ārya*, *vasantatilaka*, *śikharinī*, *śardulavikrīḍita* and other longer metres.

Importance of Subhāṣita-samgraha-s

13.1. The *subhāṣita-samgraha-s* which form a valuable, but at the same time, unappreciated and sunk into oblivion branch of Sanskrit literature, are particularly important from the point of view of the history of Sanskrit literature, and from the point of view of the light which they throw on the Indian way of life and thought. In particular, *subhāṣita-samgraha-s* preserve ancient thought and moral teaching, as well as, preserve smaller and less known Sanskrit poets

whose works were lost¹. Many of the Sanskrit poets would not have been known to us even by name, if they and their stray verses would not be quoted in *subhāṣita-saṃgraha-s*. Also some parts of literary works of already known authors, which otherwise would not have been known to us, are often preserved in *subhāṣita-saṃgraha-s*. We also find there sometimes some passages from well-known works not preserved in the MSs. which are available to us². *Subhāṣita-saṃgraha-s* are also important for chronological reasons, since they are mostly dated and in this way provide information as to the date *ad quem* poets, named by them, lived (e.g., a poet named in an anthology from the thirteenth century A.D. must have lived before that date or be contemporaneous with the author of the anthology).

13.2 *Subhāṣita-saṃgraha-s* have also an enormous poetical and educative value, even if they belong to a comparatively late period and even if the verses quoted in them are anonymous, since they teach us what was considered as right behaviour among cultured people of India and as such constitute a code of good conduct applied in ancient India: they depict vividly the spirit of an age, the task and ability during various periods, country life, life in the village, different occupations of men and women, their habits and manners, activities, etc. sometimes better and with deeper insight than the quotations from *kāvya-s* and epics. The *subhāṣita-saṃgraha-s* do not preserve only the floating mass of oral tradition,

1. Already in the 19th century some scholars appreciating the value of unknown poets preserved in the *subhāṣita-saṃgraha-s* and the importance to the Sanskrit literature edited and often also translated some stray verses from anthologies Cf. Th. Aufrecht *Auswahl von unedirten Strophen verschiedener Dichter* in ZDMG 16, 749-51 : 75-239-43 : 25, 455-62 : *idem*, *Beiträge zur Kenntnis indischer Dichter* in ZDMG 36 361-383 and 509-559 (cf. O. Böttlingk, *Bemerkungen* in ZDMG 36, 659-60) : *idem*, *Über die Paddhati von Sārisādhara* in ZDMG 2, 71-120 (cf. ZDMG 27, 626 sqq. and 28, 156 sqq.) *idem*, *Miscellen in Indische Studien* 17 169-72 : R. Pischel, *Verkannte Sprichwörter in Festgabe von Rudolf von Roth* 114-6. These researches are conducted to present days, Cf. B. Ch. Chhabra, *Little known Sanskrit Poets in 'The Indo-Aryan' Culture*, July 1961, 31-42 : J. B. Chaudhuri, *Some Unknown or Less-known Sanskrit poets discovered from the Subhāṣita-sāra-samuccaya* in B.C. Law Volume II, pp. 145-153; H. D. Sharma, *Some Unknown Sanskrit poets of Mithila in Jha Commemoration Volume*, pp. 359-365 : L. Sternbach, *Ravigupta and his Gnostic Verses* in ABORI 49, 137-160 : H. H. Ingalls, *Yogeśvara and his Favourite Poets* in ALB 31-32 pp. : 182-201 : *idem*, *A Sanskrit poetry of Village and field: Yogeśvara* in JAOS 7, 43, pp. 119 sqq. : S. C. Banerji, *Stray Verses of Bengal Poets* in IHQ 38, 2-3 : 131-44 : D. B. Dikshitar, *Sanskrit and Prākrit Poets known from Inscriptions* in JOIB 7, 1-2 : 73 sqq., (cf. Th. Aufrecht, *Zwei Pāṇini zugehörte Strophen* in ZDMG 14 531-582 : cf. also P. Peterson, *Second Report and in JRAS* of 1891 : pp. 311-36) M. R. Emeneau, *Signed Verses by Sanskrit poets in Indian Linguistics* 16, 41-52; Haradatta Sharma, *The Subhāṣita-haravali of Sri Hari Kavi and idem, Some Poets enjoying the Patronage of Muslim Rulers* in IHQ Sept. 1974, 478-495, cf. Ramavatar Sharma, *A Note on Sanskrit and Sanhit Anthologies* in BORS 15, 2 : 101-4.

2. "lost passages" of the *Mānava-dharmasāstra* are preserved in the *Śloṭantara*, an Old Javanese *subhāṣita-saṃgraha*. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṃgraha-s in Old-Javanese and Tibetan* in ABORI XLIII, pp. 115-58 (see pp. 126-7 and 151).

the current wise sayings, but also excellent poetry; they are real gems of poetical expression with minute descriptions of everything that was worth noting and describing, they are like sparks and, on account of the terseness of their expression and their striking, but easily comprehensible, imaginary they drive home the ancient truths, which have become almost banal, with a fresh impact. *Subhāṣita-s* included in the *subhāṣita-saṃgraha-s* are storehouses of information written in beautiful language about the life of the common people of India between the eleventh and nineteenth century. This information, easily available in these collections can only be found there, since the other sources of Indian literature describe rather the life of kings, Brahmana-s and nobles.

Contents of *Subhāṣita-saṃgraha-s*

14 We can assume that not all *subhāṣita-s* included in the *subhāṣita-saṃgraha-s* were originally put there by the compiler of the *subhāṣita-saṃgraha*, particularly, if it is preserved in one MS only. It is known that the scribes liked to add to the text wise sayings which were similar to those quoted before, if, for instance, the original *subhāṣita-saṃgraha* quoted two or three verses dealing with wealth, its good and bad sides, the scribes were likely to add other *subhāṣita-s* from the floating mass of oral tradition dealing with the same subject, since many *subhāṣita-s* must have been known to him¹

Ascriptions in *Subhāṣita-saṃgraha-s*

15 A large majority of verses included in the *subhāṣita-saṃgraha-s* are anonymous but often are ascribed to poets or poems. Usually these ascriptions are reliable and as such are very useful for the reconstruction of the critical text of the said work, particularly the reconstruction of non-uniform texts, such as the *Purāṇa-s* can be greatly facilitated by the use of texts preserved in the *subhāṣita-saṃgraha-s* and specifically attributed to a given *Purāṇa*, the more so as we usually can date and place the texts of the *subhāṣita-saṃgraha-s* and thus know in what form it was current in a certain time and, possibly, at a certain place.²

16 If quotations in *subhāṣita-saṃgraha-s* are ascribed to a certain work and are written in the style, language and spirit of the said work and are not

1 That was, in particular, noted in the *kāthā* literature where different texts and, particularly different younger versions of a particular *kāthā*-work became swollen by various *subhāṣita-s* dealing with the same subject due to interpolations made by scribes or compilers of younger versions. Cf. L. Sternbach, *The kavya-portions in the katha-literature*, *An Analysis* vol. I pp. 27 and 60.

2 Cf. L. Sternbach, *Purāṇic Texts in subhāṣita saṃgraha-s* 1. the *Khaṇḍakāya nāḍhyāya* of the *Viṣṇudharmottara* 2. *Mārkaṇḍeya purāṇa* in the *Sṛṅgadhara paddhati* in *Purāṇa* 13.2 pp. 102-132.

found in any of the MSs. of that work they should also be taken into consideration in the reconstruction of that work, as possibly forming part of it; they could have been "lost" or purposely omitted from the original text by some scribes.¹ We find, for instance, in the *Subhāsitaratnabhāra* some verses attributed to the *Kauṭīliya-Arthaśāstra*² which we do not find in any texts of this *arthaśāstra*; it is possible that they originally belonged to this work, since they are written in the style and language of this treatise and are construed in its spirit³, or are a variant⁴ of another work (i.e., the *Mānava-dharmaśāstra* in a form very different from the usually accepted text of this *dharmaśāstra*⁵).

17. The *subhāṣita-saṃgraha-s* do not give us always the names of the authors of the individual verses: often they may only say that "somebody" is their author; sometimes they say that the verse was taken from a specific work, e.g., the *Mārkaṇḍeya-purāṇa*; and sometimes they ascribe a verse to a mythical poet, e.g., to Vyāsa, that does not mean necessarily that it was taken from the *Mahābhārata*; and sometimes they give only the epithet or the by-name of the poet. The ascription of authorship of a verse to an individual poet or work is not always reliable; we very often notice that in one *subhāṣita-saṃgraha* a given verse is ascribed to one poet and in another *subhāṣita-saṃgraha* to another poet. Some verses quoted in different *subhāṣita-saṃgraha-s* are even sometimes attributed to six different poets. Sometimes these poets are entirely different, but sometimes only some letters of probably the same name were changed, e.g., Solloka or Solhoka, or Sohloka, or Sohnoka or Sonhoka and sometimes we have to wonder whether the verse was, for instance, ascribed to Silhana or to Bilhana, or whether Silhana was the same person as Bilhana.

18. Sometimes also different scribes of the same work added different ascriptions to the same verse; therefore we find, for instance, that in one MS of the same *subhāṣita-saṃgraha*⁶ a verse is ascribed to one author, while in another MS of the same anthology the verse is ascribed to another author.

1. It must be however realised that the ascriptions to a given work might be wrong. See below.

2. This *arthaśāstra* as preserved to our days is known only in one recension and variants are usually unimportant, but sometimes new variants occur in this anthology; they might be very useful for the reconstruction of a critical text.

3. Cf. L. Sternbach, *Some Unknown Stanzas attributed to Kauṭīliya in University of Rajasthan Studies* (Hindi and Sanskrit) (1967-68): pp. 1-5 and *An Additional Note on "Some Stanzas attributed to Kauṭīliya"* *ibid* No. 5 for 1970-71; pp. 15-17.

4. Or paraphrase.

5. Cf. *Subhāṣitaratnabhāra* 57, 1-2 (*mantra-dēśa*): *Mānava-dharmaśāstra* 7.149 and 7.147.

6. E.g., in the *Padyaṃśa* of Rūpa Gosvāmin or in the *Subhāṣita-ratnakoṣa*.

19. With regard to ascriptions to works and not to individual poets some *subhāṣita-saṃgraha-s* often mix up the best known works, -e.g., the Mahābhārata with the Rāmāyana, or the Mānava-dharmaśāstra and even sometimes with the so-called Caṇakya's sayings, thus proving that, particularly in these cases, the compiler of the particular *subhāṣita-saṃgraha* did not quote the verse from the original but from his memory which, as so often in this case also, let him down, he could have also been misled by tradition

20. Wrong ascriptions to different authors, mostly in modern *subhāṣita-saṃgraha-s*, are often due to the carelessness of the editors. Sometimes the first *pada* is identical in several *subhāṣita-s* while the next *pada-s* are not, if the editor did not take enough care to check the whole verse with the original he often made mistakes in ascribing the particular verse to the right poet or work¹

21. Despite these shortcomings the ascriptions of verses quoted in *subhāṣita-saṃgraha-s* to different poets are of great value and we can assume with a great degree of certainty that if a verse was ascribed in more than one *subhāṣita-saṃgraha* to a particular author² and if it was not ascribed in another *subhāṣita-saṃgraha* to a different author, it was really composed by this poet

Wise sayings in other works than *Subhāṣita-saṃgraha-s*

22. Since Indian authors were very fond of quoting wise sayings and moral teachings, they did not only cite them in the various anthologies, but also have woven them into some of their literary works, in particular into the *kathā*-literature. Most of the collection of fables have been written in order to teach young princes worldly wisdom, the science of proper conduct (*nītiśāstra*) and are therefore full of *subhāṣita-s*. Also another branch of Sanskrit literature contains innumerable *subhāṣita-s* and *sūkti-s* but rather in the form of quotations from other literary works than moral sayings. These are the works on poetics, rhetorics and dramaturgy, the authors of which in order to illustrate the points of their teachings, *rāsa-s*, etc. quoted verses from various poetical works of authors not only known to us, but often unknown authors whose works became lost. The *Sāhitya-śāstras* and the *Alaṃkāra-s* can often be also considered as *subhāṣita-saṃgraha-s*, composed of illustrative verses. Even some commentaries like the Mahābhāṣya of Patañjali are storehouses of *subhāṣita-s*.

1. Many such examples could be quoted, e.g., in the *Subhāṣita ratna bhāṇḍagāra*

2. If two *subhāṣita saṃgraha-s* are independent anthologies. For instance, if a verse is ascribed to the same author in the *Subhāṣita ratna bhāṇḍagāra* and the *Śṛṅgadhara paddhati* we still are not certain whether this verse was really composed by the given author, because the *Subhāṣita ratna bhāṇḍagāra* quotes uncritically the ascriptions found in the *Śṛṅgadhara paddhati*.

23. *Subhāṣita-s* are found in the Sanskrit literature from the earliest times. Sententious verses occur already in the *Rgveda*¹, in great number in the *Aitareya Brāhmaṇa*², in the *gāthā-s*, in the *Brāhmaṇa-s*, in the *Upaniṣad-s*, in the epics and in the *dharmaśāstra-s*. The oldest *subhāṣita-saṃgraha-s* known to exist in India are Hāla's *Sattasatī*, Jayavallabha's *Vajjalagga* and the *Chapannaya Gāthā*³. Oldest *Subhāṣita-saṃgraha-s* in *Prākṛit*.

24.1. *Hāla's Sattasatī* (Skt. *Saptaśatī*, popularly known as *Gāthakośa* or *Gāthākośa* or *Gāthāṣaptaśatī*⁴) seems not to be a work of a single writer, as was often adduced, but a compilation of different verses, mostly lyric verses, which give in particular varied and charming expression to the emotion of love, well selected by Hāla, who as a gifted compiler and redactor polished some of them himself and gave them the final poetical touch for the first time.⁵

1. E.g., IV. 33. 11; VII. 32-9 or 104-12.

2. E.g., VII. 15.

3. Unless we accept the unlikely theory that *Āryaśūtra*, the author of the *Subhāṣita-ratnāraṇyaka* is identical with *Āryaśūra*, the author of the *Jātakamālā* (4th century A.D.) Cf. ALB 25, 34. Also the earlier collections of moral sayings, such as the didactic works of Amitagati (the *Subhāṣitaratnasahidoha* and *Dharmaparīkṣā* (10th and the beginning of the 11th century) and Hemacandra's *Yogaśāstra* belong to the early *subhāṣita* literature; they expound the teachings of Jainism.

4. Cf. V. V. Mitashi, *The Original Name of Gāthāṣaptaśatī* in *Papers submitted to the 13th All-India Oriental Conference XIII*. 2 : pp. 370-4.

5. The best edition is still A. Weber's edition containing the Gāṅgadhara recension, published in AKM 74 in 1881 and his *Saptaśatakam des Hāla, Ein Beitrag zur Kenntniss des Prakṛit* AKM 53 as well as his *Über Dhruvanapāla's Commentar zu Hāla's Saptaśatakam in Indische Studien* pp. 1-204. Another good edition is the *Gāthāṣaptaśatī of Śaivavijaya*... ed. by Pt. Dugaprasad and Kāśināth Paṇḍurang Parab in KM, 21. Other editions are noted in the *Saptaśatī-sara* with *Bhavadīpikā* of Vema Bhāṇḍa ed. by Dr. A. N. Upadhyā, Shivaji University Sanskrit and Prakṛit Series, Vol. III, Shivaji University, Kolhapur, 1970 : pp. 20-24. The two A. WEBER editions contain a word by word German translation. Specimen of metrical translations into German are by H. Brunnhofer, G. Meyer and A. Willbrandt in "Über den Geiss der Indischer Lyrik, Leipzig 1832 : pp. 24 sqq. *Essays und Studien*, Straßburg 1835 : pp. 289 sqq.; and in *Neue Freie Presse* (Wien) of 19 April 1899 (and Westermann, *Illustrierte Monatschrift* (1900) : vol. 87) respectively. G. Garrec in his book-review of AKM 53 published a translation in French of some of Hāla's *gāthā-s* (*Journal Asiatique* 6.20: 197-9). There are also full and partial translations of Hāla's work into Telugu by R. A. K. Sharma (Anantapur 1931 and Hyderabad, by V. V. Subbayya, Guntur 1950); by K. P. and V. R. Shastri (Tenali 1951), by K. Prabhakara Shastri and K. Viraraghava Swami (Tenali 1951), by G. Narasinha Sastri (Tenali 1956), by C. Shastri (Tenali 1956), by K. Venkataswamy (Hyderabad 1962.3), by Ch. L. Nārāyaṇa Śāstri (Madras 1963), by V. Prabhakara Shastri (Madras 1966); into Marāṭhī by S. N. Banabhatti (Poona 1955), by S. A. Jogalekar (Poona 1956), by A. Mangrulkar and D. M. Hatavalane (Poona 1958), P. B. Badiger (Sholapur 1959); into Malayalam by Vallathol (1879); into Bengali by R. G. Basak (Calcutta 1957); into Hindi by Paramanand Shastri (Meerut 1965), J. Pathak (n. p. 1963) by Narmadēśvara Chaturvedi (Varanasi 1961) (paraphrases); into Kannaḍa by S. V. Paramesvara Bhatta (Mysore 1966); and even into Persian.

24.2. There are seven different recensions of the Sattasaī which differ one from another with regard to the form of the text, the order of verses and textual subject matter. The number of verses in these recensions amounts usually to 700 but sometimes even to 1006 verses,¹ but only 430 verses—*gāthā-s* (musical stanzas)² appear in all the recensions, most of the remaining verses are probably interpolations, many of them by scribes who knowing the popularity of Hāla's work, added verses of the same theme which they knew by heart.

24.3 Hāla was often identified with king Śatavāhana (Śalivāhana, or Śalavāhana, etc.) ruling in Pratiṣṭhāna in the Āsmaka country on the bank of Godavari and husband of Lilāvati, the daughter of king Śilāmegha of Simhala island³. His work was written in Prakṛit, or specifically in Mahārāṣṭri dialect⁴ current in the Mahārāṣṭra, the land of Marāṭha-s⁵, between the Vindhyā mountains and the Godavari river⁶. The Sattasaī was possibly from the second century A D but probably from the period between A D 200 and 600⁷.

24.4 Hāla, by means of a few strokes, depicted the life and character of the villagers of Mahārāṣṭra with all their virtues and vices: their family life, their religious and social customs, including marriages and other ceremonies peculiar to the various castes and, above all, their sex-life and sex-relations, often frankly and sensuously, as well as the land on which they lived, with rivers, valleys, mountains, vegetations and fauna.

1 The Poona edition of S. A. Jogalkar.

2 The Sattasaī is not divided into chapters (*adhyāya-s*, *paddhati-s*, etc.).

3 Described in *Lilāvati* a Romantic *kāvya* in Mahārāṣṭri Prakṛit of Kōṭhala in SJS 31 (Bombay 1966). Cf. Hemacandra's *Prakṛit Grammar* 1,8,211, his *Sattasaīsara* (op cit) pp 8-66 and 2,35. Cf. A. N. Upadhye's edition of the *Sattasaīsara* p. 11 sqq.

4 Cf. R. Pischel, *Grammatic der Prakṛit Sprachen*, paras 212 sqq. G. Garret in JA, 1872, part 20. 6. A. N. Ghatage, *Mahārāṣṭri Language and Literature* in *Journ. of the Univ. of Bombay* (1936) 16. K. Sivarāmāyā, *Gāthāsattasaī and Mahārāṣṭri Prakṛit* in *Summaries of papers the XII All India Or. Conference 1913*. A. N. Upadhye (op cit) pp 15-6. About Telugu words in the *Sattasaī* see also T. Ramachandra in *Summaries of Papers of the XXVI Intern. Congr. of Orientalists* pp 203-4.

5 Cf. A. Weber, op cit AKM 53, pp 13-70.

6 Some of the Prakṛit lyrics passed later into Apabhraṃśa. R. Pischel, *Materialien zur Kenntnis der Apabhraṃśa*, AGGW, N F 54, Berlin 1902. H. Jacobi, *Sanatkumaracaritam*, Introduction pp XVIII sqq. and M. Winternitz *GIL* III 104.

7 V. V. Mirashi, *The Date of Gāthāsattasaī* in *Siddha Bharatī*, VI Series 2, p. 173 sqq. and IHQ 23.4 pp 300, 10. A. B. Keith, HSL 221 who came to this conclusion on the basis of linguistic grounds. Cf. also R. G. Bhandarkar's *Commemoration Volume* p. 189 sqq. H. Lüders, *Bruchstücke Buddhistischer Dramen*, p. 64. H. Jacobi, *Ausgewählte Erzählungen in Mahārāṣṭri* p. XIV sqq.

24.5. The *gāthā*-s, intended to be sung, contain poetry of the highest type. They are written in poetical language, and not necessarily in the language of the common people. Each *gāthā* forms a unity in itself and only in some cases two or three *gāthā*-s are combined and form a song. [Not infrequently a *gāthā* forms an epigram or an aphorism where a certain truth is expressed in few words; very seldom *gāthā*-s contain well-rounded narrative verses from another poem or drama. The verses, as Hāla himself stated in the third verse of *Sattasāi*, were compiled from different sources and probably only the 430 verses common to all recensions, formed the nucleus of the original collection; a part of these verses were probably culled by Hāla from different poems with the addition of a great number of verses composed by himself.¹ Some of the commentators on the *Sattasāi*, of which they are fourteen from all over India, ascribed a great number of verses to different authors who lived until the eighth century A. D.² Bhuvanapāla's commentary on *Sattasāi* alone³ quoted 339 authors including, Hāla himself, but MSs. of the *Sattasāi* differ from one another in ascriptions of different verses to different authors.⁴ The popularity of Hāla's work⁵ inspired in the eleventh century Govardhana to imitate Hāla's *gāthā*-s in Sanskrit *ārya* verses: he arranged them alphabetically; he called his work the *Āryāsaptasāti*.⁶ Although he wanted to throw into dark the fame of Hāla by composing some 700 verses with erotic themes, his rendering is inferior in poetic skill to Hāla's *gāthā*-s. Bihārīlāl (or Vibārīlāl) composed also in Hindi his *Sat'sai* basing himself on Hāla's work and Paramānanda wrote his *Śrīgāra-saptasātikā* modelling it on Bihārīlāl's poem. On the model of Govardhana's *Āryāsaptasāti*, Gopinātha Miśra's *Gopinātha-saptasāti*, Mādhava Bhaṭṭa's *Ārya-saptasāti*. Śrī Girīdhara Sharma's *Gāthā-saptasāti*, Śaivala Kaviśvara's *Sundarisaptasāti* and *Ārya-saptasāti*

1. A. B. Keith (HSL is of the opinion that "it is possible, even probable, that in its origin the *Sattasāi* was no mere anthology, but a carefull collection of verses largely his own or refashioned by himself—much as Burns refashioned some of his material—on the basis of older verses, and that in course of time by interpolation and change the collection lost much of its individuality"). Cf. S. V. Sohoni, *Two Verses from Hāla's Gāthasaptasāti* in JOIB 19: 342-8 and *idem*, *Verse No. 355 in G1* in BORS 54.165-7.

2. V. V. Mirashi (op. cit.) p. 181.

3. A. Weber, *Ūcer Bhuvanapāla's Commentar* (op. cit.).

4. A. Weber expressed the opinion that the ascriptions are unreliable. R. Pischel (op. cit.) para 13 thought that the names show that a very rich Prākṛit literature existed before Hāla's time.

5. Already Bana in the beginning of the 7th century A.D. in his *Harṣacarita* (1.13) paid high tribute to Hāla (i.e., *Satavahana*). Cf. A. Weber (op. cit. AKM 5.3) and his "songs like jewels".

6. He stated in verse 52 that he adapted in Sanskrit the style and poetry previously current in Prākṛit only.

by Viśveśvara of Almora¹ were composed². Most of them are poor imitations of Hala's work.

25.1. Another early Prakrit anthology is the *Vajjalagga*³ (or *Vajjalagga*, *Vijjalaggam*, *Bhajjalaggam*, *Vidyālayam*⁴) by *Jayavallabha* (*Jayavallaha*), a Svetāmbara Jain⁵ with a Sanskrit *chaya* by Ratnadeva from the year 1393⁶ : it was prepared at the instance of Dharmacandra, pupil of Haribhadra-sūri the successor as high priest of the Prthugaccha of Mānabhadrasūri

25.2. The work is known to exist in two recensions in both recensions it contains 1344 verses (692+652), of which only 449 are common to both recensions and 389 to all the MSs⁷. In the J. Laber's edition this anthology contains 795 verses (all in *gāthā* metre, including 5 introductory and 3 closing verses) the work is divided into 95 *vajja*-s (Skt *vraja*-s or *paddhati*-s) according to the three *puruṣārtha*-s (*dharma*, *artha* and *kama*), as was implicitly confirmed by the compiler (in *gāthā* 4) however only one third of the verses are gnomic and relate to *dharma* and *artha* the rest is erotic in nature, sometimes with a double meaning even confirmatory with pornography. The verses are not ascribed to individual authors. The work is an anthology *par excellence* as is clearly stated in verse 3⁸. The verses were not all written by Jain poets and by poets who belonged to Mahārāṣṭra⁹. The *Vajjalagga* is influenced by Hala's *Sattasaī* and is also written in Mahārāṣṭri¹⁰.

1 Son of Lakṣmīdhara from the beginning of the 18th century

2 Cf A. Nishat, *Sanskrit ki Saptasatī saptakā in Saptasindhu* (Patiala) (1966) 13-2 pp 1-3 and S. N. Dasgupta and S. K. De HSL pp 371 and 659

3 Edited critically on the basis of 8 MSs in two different recensions by J. Laber in *Bibl Ind* (work 227), 1914-44 and in *Prakrit Text Series* No. 14, Ahmedabad 1969 by M. V. Patwardhan with transl. into English. First 203 *gāthā*-s were edited by N. A. Gore in *Continental Prakashan*, Poona 1956. Cf Bhandarkar IV Report 1933-81 pp 17 and 231 sqq. J. Laber, *Über das Vajjalaggam des Jayavallabha*, *Inaugural Dissertation der Univ. zu Bonn* Leipzig 1913. See also H. Jacobs, *Grammatik* (op. cit.) paras 12 and 14 and *Vajjalaggam a Prakṛita poetical work on rhetorics with Sanskrit version* ed. by J. Laber in *Bibl Ind* (work 231)

4 In Sanskrit it is also called Prakrit Padyālaya

5 As stated by Ratnadeva

6 Probably Vikrama era, though not so stated = A.D. 1336-37

7 The MS described by D. R. Bhandarkar belongs to the shorter version which contains 704 verses dealing with 48 subjects. Originally the anthology was intended to be composed of 700 verses (it is so stated in one of the closing verses : *sattasāyāsamānta*)

8 "Verses composed by various poets".

9 Cf H. Jacobs in *Introduction to Bhavivijeta Kāvya*.

10 Cf J. Laber, *Über das* (op. cit. p. 9 sqq.) For signs of Apabhraṃśa forms see J. Laber p. 27.

25.3. The date of the *Vajjalagga* is unknown but it must have been composed not much later than Hala's *Sattasaī*¹.

25.4. We find some common verses² in the *Sattasaī* and the *Vajjalagga*³ as well as in newly discovered Prakrit *subhāṣita-saṃgraha*, probably from the fifth century A.D., the *Chapannaya Gāhā*.⁴ The *Kuvalayamaṇi* of Uddyotana-sūri (A.D. 778 or 779)⁵ refers along with Hala (called *Salahana*)⁶ and *Pāṭittaya* to *Chapannaya* who seems not to be an individual author, but a community of outstanding poets also known by the name of *Vidagdhas*⁷: this was probably group of 56 eminent poets (*ṣaṭprajña*) whose stray verses have survived in a *subhāṣita-saṃgraha* by the name of *Setu*,⁸ compiled in the *Vikrānta* age (5th century). When this anthology lost its importance, some verses of it were incorporated in Hala's *Sattasaī*.

26.1. The *Chapannaya-gāhā* (or the *Gāhakośa* of *Chapannaya*) contains 164 *gāthā*-s in *Jaina Mahārāṣṭri* with some verses in *Apabhrāṇṣa*. The original work was probably shorter and several verses were added later. This anthology is not divided according to *puruṣārtha*-s but some topics are grouped together. None of the verses are ascribed to individual authors⁹.

Subhāṣita-saṃgraha in Sanskrit

27.1. The first genuine Sanskrit *subhāṣita-saṃgraha*, probably from the eleventh or twelfth century A.D. (1130) is the *Vidyākara's Subhāṣitaratna-kōṣa*¹⁰. A fragment of this *subhāṣita-saṃgraha* was published on the

1. Hala is mentioned in verse 468: some Jayavallabha's verses are found in the *Gauḍavyāsa* (cca. A.D. 750) and in the *Kāvyaprakāśa* (cca A.D. 1100); therefore the dates between A.D. 750 and 1100 are the probable dates of the composition of this anthology.

2. The wording is not always identical.

3. According to J. Laber—76 verses; according to M. V. Patwardhan—82 verses.

4. More common verses are in this work and in the *Vajjalagga* as in the *Sattasaī*.

5. Edited by A. N. Upadhye in *SJS* 45, Bombay 1959: p. 3, lines 18 and 25 and p. 177, line 2.

6. V. V. Mirashi, *Some Ancient Prakrit Poets in Bharatiya Vidya* 10 (1949): p. 43 eqq.

7. Cf. *Sattasaī* with *Bhavadīpika* of Vema Bhupala along with the *Chapannaya Gāhā*, ed. by A. N. Upadhye, *Shivaji University Sanskrit and Prakrit Series III*, Kolhapur 1970.

8. Different from the *Seubandha* ascribed to *Pravarasena*; cf. V. V. Mirashi (op. cit.): p. 47.

9. Edited with Sanskrit *chaya* by A. N. Upadhye (op. cit.).

10. The *Subhāṣita-ratna-kōṣa* compiled by V. Vidyākara. Ed. by D. D. Kothambi and V. V. Gokhale in *HCS* 42, Cambridge, Mass. 1957; translated by Daniel H. H. Ingalls (*An Anthology of Sanskrit Court Poetry: Vidyākara's Subhāṣitaratna-kōṣa* in *HOS* 44, Cambridge, Mass. 1965; contains an excellent general introduction on Sanskrit poetry and Sanskrit poetics, sources of Vidyākara's work, etc. Each section of the translation contains a useful preface; contains

basis of a fragmentary palm-leaf MS in 1912 in the *Bibl. Ind* (No. 1309) by E. W. Thomas as the *Kavindravacanasa-muccaya*. F. W. Thomas wrote in the preface to this work that "It is not very likely that a second MS will ever be found to make good the deficiencies" however the *Subhāṣita-ratna-kośa* (which incorporated the *Kavindravacanasa-muccaya*) was edited on the basis of two MSs. : a palm-leaf codex from the Ngor monastery in Central Tibet, a comparatively modern paper MS of Khatmandu, as well as on the basis of F. W. Thomas' edition of the *Kavindravacanasa-muccaya*. The first MS contains 1000 verses, the later 1728 verses and the *Kavindravacanasa-muccaya* 525 verses.

27.2. The *Subhāṣitaratna-kośa* which contains 1739 *subhāṣita*-s is divided into fifty sections *vraja*-s of which the first six are devoted to different deities; the seventh deals with the sun, a lesser deity, the eighth to thirteenth with different seasons, the fourteenth to twenty-sixth with various aspects of love; the twenty-seventh to thirty-first with description of day and night, the remaining *vraja*-s deal with miscellaneous items. Very little space is devoted in this *subhāṣita-samgraha* to *niti*. Most of the verses are descriptive *subhāṣita*-s. The *Subhāṣitaratna-kośa* quotes 223 authors and works.

28. Another text, containing also a part of the *Subhāṣitaratna-kośa* is an imitation of this anthology, it is called *Prasanna-sāhitya-ratna-kara* of Nandana. It is from the 15th century. This unpublished anthology is divided into *vraja*-s and, though incomplete, contains 1428 verses¹.

29.1. Also an old *subhāṣita-samgraha*, compiled in A.D. 1205 in Bengal is the *Saduktikarnāmṛta* or *Suktikarnāmṛta* of Śrī-dhara-dāsa². It contains many verses which we also find in the

also alternative readings, emendations, notes to each verse, corrections, an index of Sanskrit metres, of authors and subjects. A more popular edition of the same work appeared as *Sanskrit Poetry from Vidyakara's Treasury*, Cambridge, Mass. 1970.

Cf. also V. Raghavan, *A new Sanskrit Anthology in Islamic Review* London 65 1-2, 19-21. book reviews in *JRAS* (1959) 172 and (1966) 78. *JAS* (Calcutta), Yearbook 1959 (II 1) 80 1 and 7 (1963) 107, in *ABORI* 33 309 12 in *IIJ* 10 1, 74. in *VJ* 32 319 in *Critique* (1965) 222 in *JAOS* 78 316. Krishna Sarma, A Note on two Verses of the *Su°* in *Śrī Venkateśvara Univ. Or. Journal* 2 12 82-4. S. K. De, Some Passages from the *Kav°* in *IHQ* 30 3, 282-4 and *Oriental Studies in India* by R. N. Dandekar, Delhi 1964, 17, etc.

1 Cf. HOS 42, pp xxii-xxiii.

2 The *Saduktikarnāmṛta* was edited three times. The first edition by Mm. Pt. Rāmavara Śarma in *Bibl. Ind* 217 (1912 21) is incomplete (only two fascicles appeared; this is a partial critical edition). The second edition also by the same Pandit with a critical introduction in English by Dr. Har Dutt Śarma and in Sanskrit by Pt. Padam Singh Śarma appeared in the *Punjab Sanskrit Series*, Vol. 15 (Lahore 1933), it is not a critical edition and is often faulty and its value is limited, it is based on a single MS although some others could have been available to the editor, it does not contain a critical apparatus. A new and a more critical edition by S. C. Banerji, containing, however, a number of errors, appeared in 1965.

Subhāṣita-ratnakōṣa, as well as many verses of Bengālī poets, since both—Śrīdhara-dāsa and his father Vaṭudāsa—were in the service of king Lokṣmanasena of Bengal.

29.2. The Saduktikarnāmṛta is divided into 5 *pravaha-s* (streams); each *pravaha* is subdivided into *vici-s* (waves); each *vici* contains five verses. Since there are 476 *pravaha-s* there should be 2380 verses, but several verses were omitted and therefore the actual number of verses in this anthology amount to 2370 and the number of authors quoted to 485. Most of the verses are descriptive *subhāṣita-s*.

30.1. Also from the thirteenth century (A.D. 1258) dates the *Sāktimuktāvalī* of Bhagadatta Jalhana (or Jalhana)¹. The author was the son of Lakṣmidhara; he worked in Southern India for the Yādava king Kṛṣṇa who came to the throne in 1247. The anthology is divided into 133 *paddhati-s* and contains 2790 verses; it quotes 240 authors and works; among the latter there are also other *subhāṣita-saṅgraha-s*, such as the Saktiratnākara and the Saktisahasa.

30.2. The Saktimuktāvalī exists in two versions—a small and a large one. The first sections of the anthology contain useful information about poets and poetry; the others deal with happiness, charity, fate, wickedness, wisdom, separation, union, misfortune, love, service to the king, etc. Verses quoted in this anthology are both ethical and descriptive.

31.1. One of the best known *subhāṣita-saṅgraha-s* is the Śārṅga-dhara-paddhati². It is said that it was compiled by Śārṅgadharā, son

it was published by Firma K. L. Mukhopadhyay in Calcutta. (Cf. L. Sternbach's review in JAOS 93.2; p. 352 sqq.). Cf. also S. K. De, *Bengal's Contribution to Sanskrit Literature* reprinted in *Indian Studies Past and Present*, 1.4; pp. 739-41; R. Mitra, *Notices of Sanskrit MSS.*, Vol. III. No. 1190; Th. Aufrecht in ZDMG 36 (1892) pp. 361 and 599; R. Pischel, *Hofdichter des Lakṣmanasena*, Göttingen 1893; M. Chakravarti, *Pavanadntam of Dhoyika*, JASB (1935) 41-71; JASB (1936); pp. 157-76 and IHQ. 3.183.

1. Edited with an Introduction in Sanskrit by Embar Kṛṣṇamācārya in GOS 82. Also see *Descriptive Catalogue*, Madras, Government Or. Library XX; p. 1109; R. G. Bhandarkar's Report for 1887-91 (pp. i-liv; P. Peterson, JBRAS 17 (1887); p. 57 sqq.; P. K. Gode in *Studies in Indian Cultural History* I: p. 147 and II: p. 149 sqq.; DC XX. [12140-1.

2. The only edition of the *Śārṅgadharapaddhati* was published in BSS 37, Bombay 1893 (*The Paddhati of Śārṅgadharā. A Sanskrit Anthology* published by Peter Peterson. Only Vol. I. of this anthology appeared; Vol. II which was supposed to contain an introduction, various readings and notes unfortunately never appeared. This is not a critical edition though based on six MSS.). Th. Aufrecht also edited 264 verses quoted in six other MSS. on which or on some of which he based his study (*Über die Paddhati von Śārṅgadharā* in ZDMG 27: pp. 1-100). B. H. Lingke ZDMG 27.626-38 and Th. Aufrecht, ZDMG 28.156-7; M. Winternitz, the *Śārṅgadharapaddhati* in PO. 1-2: 22-6. See also L. Sternbach, *On the Authorship of some stanzas of the Śārṅgadharapaddhati* in *Rajasthan University Studies*, Vol. I; pp. 8-30.

of Dāmodara, grandson of Rāghava, the Rajaguru of Hammīrabhūpati of Śakambhārī in the year A D. 1363. Some scholars drew attention to a *prafastī* (verses 2-6) where Śīrngadhara was called the son of Dāmodara and the grandson of Rāghavadeva who lived at the court of Hammīra, the Cāuvāna (Chauhān) king of Śakambhārī. If by this is meant Hammīra who reigned between A D 1262 and 1301, whose fame was sung in the *Hammīra-kāvya* and who was great patron of scholars, then the date of 1363 seems to be conceivable for his grandson¹.

31.2. The Śīrngadahara-paddhati is divided into 163 sections (*paddhati-s*), today containing only 4689 ethical and descriptive verses, originally the anthology contained probably 6300 verses, since in verse 56 (2 44) the total number of verses is given as amounting to 6300. The Śīrngadhara-paddhati is unlike other Sanskrit anthologies, it does not contain merely a section of verses about poets, poetry, women and love, *dharma*, *artha*, *kama*, etc.², but deals with different subject matters which usually should not be included in anthologies of "beautiful verses" we find there, in particular, practical advice such as about different kinds of horses, gardening, omens and portends, swords, etc.

31.3. H D Sharma and J B Chaudhuri³ have analysed the authorities quoted in this anthology. According to H D Sharma 282 authors and according to J B Chaudhuri 271 authors and 31 works are quoted there. Several verses have double authorship and two verses have more than double authorship. Śīrngadhara, who himself was also a poet, but of no high standing, quoted often the names of poets and works, not seldom however, he attributed some verses to "somebody".

32. Almost identical with the Śīrngadhara-paddhati is the Brhatacchīrngadhara-paddhati (or Brhat-Śīrngadhara-paddhati)⁴, this anthology can be considered as an inflated version of the Śīrngadhara-paddhati. It is divided into 588 *prakarana-s* (of which 473 occur also in the Śīrngadhara-paddhati) and contains 7586 verses, of which ten are in Prakrit. It is a comparatively late work (eighteenth century) since it contains extracts of the *Aśvadhātī-kāvya* written by

1 M. Winternitz HIL III fasc 1 (transl by Miss H Kohn), University of Calcutta, 1959, p 176. Cf A D Pusalkar, *Śīrngadhara paddhati and Brhat Śīrngadhara paddhati* in Prof P K Gode Commemoration Volume III p 157 sqq. F Hall, Varanadatia (Bib Ind) Introduction, p. 43, Kr 336, Sir Wolsley Haig in *Cambridge History of India* III 516. See also *Indian Antiquary* 8 (1879) p 55 sqq. where N J Kirtane considered that Hammīra's reign lasted from 1283 to 1301.

2 Cf J B Chaudhuri, *Padyūmīta tarangini* by Haribhaskara, Calcutta 1941 pp cxcii-cxciv.

3 H D. Sharma, *An Analysis of Authorities quoted in the Śīrngadhara-paddhati* in ABORI 18 (1937) pp 77-84.

4. Publ. in Benares, *sahitya* 1931 (A D 1875). Cf. A D. Pusalkar (op. cit.).

Jagannātha Paṇḍita who was the court poet of kings Sarfoji of Tanjore, 66 verses¹ were omitted in this anthology from the Śārṅgadharma-paddhati and 2563 were added. In the additional verses names of authors are rarely mentioned. The greatest part of the new verses (255) occur after verse 1171.

33.1. Very interesting, though poorly edited on the basis of one MS., is the South-Indian anthology the *Sūktiratnaḥara* of *Sūrya Kalingarāja* (*Sūryapaṇḍita*)²; this authorship is contested however³. In the form in which it is available today, it was probably compiled in the first half of the fourteenth century⁴. It contains 2327 mostly ethical verses and is divided into four *parvan*-s and each *parvan* into *paddhati*-s. This is probably the oldest Sanskrit *subhāṣita-saṅgraha* in which each *parvan* deals with one of the four *puruṣārtha*-s⁵. According to the editor of this anthology, the *Sūktiratnaḥara* is "an ornament" to the Trivandrum Sanskrit Series; this is not an exaggeration; it is very valuable, particularly due to the fact that it quotes authors and works not quoted in most of the other anthologies, e.g., verses from Kauṭilya's *Arthaśāstra*, Nitidviṣaṣṭika, the Vyāsa-subhāṣita-saṅgraha, or such authors as Pratāparudra, Ravigupta, etc.⁶. It quotes 81 works and 57 authors, but the ascriptions are often wrong⁷.

33.2. In 1968, Dr. K. Krishnamoorthy published a new anthology called *Subhāṣita-sudhā-nidhi* by *Sūryaṇa*⁸ which he placed in the fourteenth century A.D., since it contains an eulogy of Kampa who most likely died in 1355 A.D. Dr. K. Krishnamoorthy ends his "Introduction" with the statement that among the later writers who are indebted to this work very much, *Sūryapaṇḍita*, author of the *Subhāṣitaratnaḥara*⁹, deserves first mention.

1. 13-56, 78, 91, 95, 145, 499, 790, 1479-80, 1540, 1852, 1917b, 1918, 2120, 2217, 2699, 2753, 2901 ab, 3484, 3748, 3806, 3959, 4101, 4179. Cf. L. Sternbach, *On the Reconstruction of Some Verses of the Śn̄...* in ABORI 52; 127-60.

2. The *Sūktiratnaḥara*, TSS cxli: *Śrī Citradayamañjarī*. Ed. by K. Sambaśiva Śāstri, Trivandrum 1933.

3. V. Raghavan in *Journal of Oriental Research*, Madras 13: pp. 293-306. V. Raghavan also quotes A. S. Ramanatha Aiyar in *Summaries of Papers: III All-India Or. Conference*; pp. 115-29, as discussing the authorship of the *Sūktiratnaḥara*.

4. Cf. S. N. Dasgupta HSL p. 414; Cf. V. Raghavan (op. cit.) p. 305.

5. Prior to it Prakrit *subhāṣita-saṅgraha*-s were so divided.

6. Cf. L. Sternbach, *Quotations from the Kauṭilya-Arthaśāstra* in JAOS 83.3: pp. 495-520 and 58.4: pp. 717-2; paras 4-5 and 1-31; *The Vyāsa-subhāṣita-saṅgraha*, critically edited... by L. Sternbach, Kṛtī Sanskrit Series No. 193; *Introduction* paras 6, 8, 12 and Appendices I and II; L. Sternbach, *Ravigupta and his Gnostic Verses* in ABORI 48: pp. 137-160; L. Sternbach, *An Additional Note on Sundarapāṇḍya's Nitidviṣaṣṭika* in JGRI 25; pp. 333-365.

7. E. g., ascriptions to the *Mahābhārata*, the *Rāmāyaṇa*, the *Mānava-dharmaśāstra*, etc. See above.

8. Karnataka University, Dharwar 1968.

9. Instead of *Sūktiratnaḥara* published in TSS.

34.1. It is quite possible that these two works, i.e., Sayana's *Subhāṣitasudhānidhi* and the *Sūktiratnabhāra* are one and the same work, of which the *Sūktiratnabhāra* (but not in its printed text) is original while the *Subhāṣitasudhānidhi* is either a copy of the *Sūktiratnabhāra* with various additions and omissions or another version of the same text¹. Both works are from the first half of the fourteenth century² and its author may well be Sayana, since it is unlikely that Śrīya Kalingarāja, i.e., the Asidharana *Man'rim* of king Kulasekhara (subordinate of the Pāndya king Maravarman Kulasekhara I, who reigned between 1268 and 1308, could have been the actual compiler of this anthology. It was probably only in *majozem glariam* ascribed to him.

34.2. The arrangement of the two anthologies is identical, both are divided into four *parvan-s* each dealing with *dharma*, *artha kama*, and *mokṣa* and each *parvan* into *paddhati-s*, the *paddhati-s* are almost identical (i.e., their titles and contents, although the order of the verses is different) and both include, with some exceptions, the same *subhāṣita-s*. Particularly the contents of the two longest *parvan-s*, i.e., the *artha-* and *dharma-parvan-s* are similar.

34.3. That the texts of the *Subhāṣitasudhānidhi* and the *Sūktiratnabhāra* are identical and that the compiler of the *Subhāṣitasudhānidhi* did not choose independently the material from primary sources but from the *Sūktiratnabhāra* is particularly evident from the fact that if differing readings occur in the primary source and in the *Subhāṣitasudhānidhi* the readings adopted in the latter anthology follow the text of the *Sūktiratnabhāra* and not the original source³, as well as that both contain several identical verses composed in six and not four *pada-s*, that is rather a rare occurrence since, as a rule *subhāṣita-s* are composed in four and not six *pada-s*. The *Sūktiratnabhāra* seems to be more complete than the *Subhāṣitasudhānidhi*, in the *Sūktiratnabhāra* we find ascriptions to primary sources in most of the verses, while that was not the case with the *Subhāṣitasudhānidhi*, wherever they occur in the latter they seem to be copied from the *Sūktiratnabhāra*.

1 L. Sternbach, *Sayana's Subhāṣita-sudhānidhi and Śrīyapandita's Sūktiratnabhāra in Gaṅgānātha Jha Kendriya Sanskrit Vidyapeetha*, (formerly JGRI) 27 pp 160-200

2 Cf. *Sayana's Subhāṣitasudhānidhi* p. 2 sqq. S. N. Dasgupta and S. K. De HSL 414, Dr. V. Raghavan in JOR Madras (op cit) 13 293-306.

3 The readings of the *Subhāṣitasudhānidhi* 4, 23 57 84, 85, 88, 91, 117, 118, 125, 127, (130), 132, 133, 138, 139, 142, 148 167, 182 183 193, (195), 202 205, 208 210 212, 217, 232 and 233 are identical with the readings of the *Sūktiratnabhāra*, while the primary sources have different readings.

35. Probably older than the *Sūktiratnahāra* and the *Subhāṣitasudhānidhi* is the *Vyāsa-subhāṣitasamgraha*¹. Most of the verses of this anthology are quoted in the *Sūktiratnahāra* where they are often attributed to Vyāsaśataka. The anthology contains 98 verses in the main text and 12 in the footnotes. The verses are almost exclusively sententious sayings. None of the verses is attributed to any poet. This *subhāṣita-samgraha* was also known in Ceylon and Siam².

36. Of another type is the *Nītimāñjarī* of Dyā Dviveda³, son of Lakṣmīdhara and Lakṣmī, grandson of Atri of the house of Mukunda: it is a collection of 164 current gnomic and didactic verses, moral maxims or proverbs illustrated by Vedic legends and Vedic texts; it was composed in *samvat* 1550 (A.D. 1494). The moral teachings begin with some ethical maxims, followed by the commentary, the Vedic *ṛca-s* and finally the exegesis of these *ṛca-s*. Although every ethical maxim is versified, commented upon and elucidated by the explanation of the Vedic passages it is quite independent of one another, the Vedic references embedded in them follow the order of the divisional system of the R̥gveda. Consequently, the verses are distributed among 8 *aṣṭaka-s* of the R̥gveda. The verses fall under the four *puruṣārtha-s* of which 44 deal with *dharma*, 68 with *artha*, 53 with *kāma* and only 1 with *mokṣa*. Dyā Dviveda used for the interpretation of the Vedic passages Sayana's commentary on the R̥gveda and therefore could not live before the end of the 14th and beginning of the 15th century. He mentions also the *Manava-dharmaśāstra*, the *Yājñavalkya-smṛiti*, the *Mahābhārata*, the *Bhagavadgītā*, the *Hitopadeśa* and Kṣemendra's *Cārucaryā*; the latter seems to be the model for the *Nītimāñjarī*; twenty-three didactic parts of the

1. *Vyāsasubhāṣita-samgraha*. Critically edited for the first time by L. Sternbach, *Kaśī Sanskrit Series* 193. The Chowkhamba Sanskrit Series Office, Varanasi 1969. The edition is based on two MSs. of unknown date as primary sources, and the Ceylonese *Vyāsaśataka* and the *Sūktiratnahāra* as ancillary sources.

2. The Ceylonese *Vyāsaśataka*. In the 20th century it was brought from Ceylon during the reign of king Rama III and printed with a Siamese translation by H.R.H. Prince Damrong Rajanulab (B. E. 2464, i.e. A. D. 1920). The Siamese transcription of the text was made with the help of a Brahmin Mukapassāmi (?) and Luang Phrivanakorn. This work was distributed at the cremation ceremony of Amart Tiā Phra Turupark-Pichorn in 1920. (Cf. L. Sternbach, *On the Sanskrit Niti-literature of Ceylon*; 3. An Additional Note on the *Vyāsaśataka* in *Brahmanica* 33.2-4: pp. 253-69 and *idem*, *On the Vyāsasubhāṣitasamgraha* in *Prcl. E. Sluzkiewicz. Felicitation Volume*, Warszawa 1973: pp. 208-214.

3. *Nītimāñjarī* of Dyā Dviveda. Ed. with an Introduction, notes and appendices by Sitātman Jayaram Jūṣṭi and publ. by Śaṅkarānanda Sarmā, Benares 1933. Cf. Introduction and Foreword to this edition: P. Peterson, *Report* 1933-4, p. 9; A. B. Keith, *The Nītimāñjarī of Dyā Dviveda* in *JRAS* (1924): pp. 127-155 and 7: 6-8; F. Kielhorn in *Indian Antiquary* (1876): p. 116 eqq. and in *Nachrichten von der Kon. Ges. der Wiss., Göttingen, Phil.-hist. Klasse* (1891): p. 182 eqq.; A. A. Macdonnell, *Introduction to Bhagavadgītā*, Vol. I: p. xvii eqq.; and E. Sieg, *Die Sagenstoffe des R̥gveda*, Stuttgart 1902: p. 37 eqq.

verses quoted in *Nītimāhjarī* are identical with the *Carucatya* (or are clearly based on this work) and two with the *Hitopadeśa*. The author wanted to utilize as many well-known moral teachings as he could for the purpose of illustrating them with Vedic examples, while reflecting upon the morals to be derived from the *ṛca-s* of the *Rgveda*.

37 Also another type of of a *subhāṣita-saṁgraha* is the *Purāṇārtha-saṁgraha*, it is a digest of knowledge of all branches of learning as included in some *Purāṇa-s*, *Dharmaśāstra-s*, *Darśana-s*, etc. compiled by Venkatarāya¹ and preserved in several South Indian MSs. The work is written in *purāṇic* style as a conversation between Lakṣmī and Nārāyaṇa. The work is of a South Indian origin and of unknown date, it is divided into 30 chapters of which only the 11th dealing with *nīti* and *rajanīti* was edited. It contains 136 verses, each epigram is proclaimed in the first part of the verse and then illustrated with an episode from the *Purāṇa*, *Itihāsa*, etc. The verses are often paraphrases of the original *subhāṣita-s*.

38.1 A very well known *subhāṣita-saṁgraha* is *Vallabhadeva's Subhāṣitāvalī*². We do not know much about the author and the question of its dating gave rise to long discussions³. It is generally accepted, however, that

1 The *Purāṇārthasaṁgraha* of Venkatarāya. Ed. by V. Raghavan in "*Purāṇa*" (Vāstava) 51 pp 17-60 and 72 pp 370-89.

2 The *Subhāṣitāvalī* (Poetry) of Vallabhadeva. Ed. by P. Peterson and Pt. Durgaprasāda, son of Pt. Vrajavīra. BSS 31. Bombay, 1884. It was edited on the basis of two MSs. This edition is superior to the edition of the same editor of the *Sarvagadhara paddhati* since it contains a learned preface (139 pages) and critical notes which are lacking in the *Sarvagadhara* edition. Specimens of the text and translation were also edited by P. Peterson in *Actes du 6^e Congrès International des Orientalistes* 1887 à Leide, troisième partie, sect. 2 pp 339-465. Also see Th. Aufrecht *Miscellen in Indische Studien* 17 p 169 sqq. K. De in *Padyavali* p viii sqq. P. Peterson Report 1902-83 p 30 sqq. older collection than printed cf. HC vii No 5437. C. Cappeller, Zu Vallabhadevas *Subhāṣitāvalī* in *Album Kern* pp 239-44. M. Ramakrishna Kavi MSs of *Subhāṣitāvalī* in *Journal of Sri Venkateswara Oriental Institute* 2.2 3, 6-93. P. Peterson, *Pamini, Poet and Grammarian with some Remarks on the Age of Sanskrit Classical Poetry* JRAS (1891) pp 311-36. Th. Aufrecht, *Zwei Pamini zugeweihte Strophen* in *ZDMG* 14 p 591 sqq. L. Sternbach *De l'origine des vers ecrits dans le Nītipaddhati du Subhāṣitāvalī de Vallabhadeva* in *Mélanges L. Renou* pp 693-714. See also book reviews of the *Subhāṣitāvalī* by A. Barth in *Revue critique d'histoire et de littérature* (1887) No 22 pp 421-31 and by G. Bühler in *Indian Antiquary* xv p 233 sqq.

3 S. K. De On, the Date of the *Subhāṣitāvalī* JRAS (1927) p 471 sqq. *idem Aspects of Sanskrit Literature* pp 150-6. A. B. Keith, *The Date of Subhāṣitāvalī* in BSOS 5.3 p 27 sqq. S. K. De, *Sarvananda and Vallabhadeva* in BSOS 5.3 p 499 sqq. (also S. K. De, *Aspects* on cit pp 157-61). The discussion is based on the fact that a verse from the *Subhāṣitāvalī* was quoted by Sarvananda in the commentary on the *Amarakośa* which he wrote in 1106. See also D. S. Bhattacharya *Date of the Subhāṣitāvalī* in JRAS (1927) p 471 sqq. and (1928) p 135 sqq. 403 and 900 and Subodh Ch. Banerjee *On the Date of the Tīkāsarvasva* by Sarvanandadeva in JRAS (1928) p 900.

this anthology, in the form in which it is available to-day, could not have been compiled earlier than the 15th century¹. This is an extensive anthology on a large variety of topics usually found in most Sanskrit anthologies. It contains 3527 verses, both of ethical and descriptive character. The anthology is divided into 101 *paddhati*-s. According to the analysis made by P. Peterson it quotes some 360 poets². In addition to stray verses, Vallabhadeva quoted parts of different works, such as Māṅkha's Śrīkanthacarita, Śambhu's Rājendrakarṇapūra and others.

38.2. It was believed that with this *subhāṣita-saṃgraha*, the Subhāṣitāvalī of Śrīvara is associated. However, it was proved that this anthology is another text of the Subhāṣitāvalī of Vallabhadeva.³ Śrīvara lived in the latter part of the 15th century; he was the disciple of Jonarāja who continued Kalhana's Rājatarangīnī. Śrīvara himself also wrote a Rājatarangīnī in continuation of the one composed by his teacher Jonarāja.

39. From the end of the 15th and the first half of the 16th century dates the *Paḍyāvalī* of Rūpa Gosvāmin, son of Kumāra and the disciple of Caitanya, the founder of Beṅgāl Vaiṣṇavism, teacher and exponent of its doctrines⁴. The *Paḍyāvalī* is rather a devotional work than a *subhāṣita-saṃgraha* as far as its contents are concerned; it quotes also other poetical devotional works, such as 32 *śloka*-s, among which is also the Ujjvala-nīlamanī: it contains 387 verses ascribed to 129 authors, as well as to Rūpa Gosvāmin himself. Most of the verses, due to their devotional character, were usually not quoted in other anthologies with the exception of Harikavi's Subhāṣitahārāvalī, an anthology from the middle of the 17th century which borrowed 36 verses from Rūpa Gosvāmin's work⁵. Rūpa Gosvāmin quoted also other earlier non-Viṣṇuite authors and unscrupulously changed sometimes the wording to make them sound Viṣṇuite.

1. Cf. M. Winternitz, HSL III, 1 (op. cit.): p. 179 eqq. If we accept that date, then the argument advanced by S. N. Dasgupta and S. K. De in HSL (p. 414) that Jalhana's *Sukhī-muktāvalī* based his anthology on the *Subhāṣitāvalī* of Vallabhadeva must be wrong.

2. They were mentioned in the *Subhāṣitāvalī* edition.

3. J. Choudhuri, *The Subhāṣitāvalī of Śrīvara in Indian Culture* 12.3 : 132.9. Cf. S. Ch. Dasgupta, *Cultural Heritage of Kashmir*, Sanskrit Pustak Bhāndar, Calcutta : pp. 101-2.

Also mention is made of a *Subhāṣitāvalī* of Acārya Śaṅkarakīrti, a Jain; the anthology is said to be written in *śailī* at 1932 (A.D. 1850) at Śrāvastya Pāṭāli (DC. 22, 12139).

4. *The Paḍyāvalī. An Anthology of Vaiṣṇava Verses in Sanskrit* compiled by Rūpa Gosvāmin, a Disciple of Śrī Kṛṣṇa-Caitanya of Beṅgāl critically edited by S. K. De, Dacca University, Oriental Publication Series No. 3. University of Dacca, 1921.

5. Cf. bibliography of the *Paḍyāvalī* by Har Dutt Sharma in ABOPI 17:365 eqq. and by H. M. Munier, in *Indian Culture* 2.23 : 352-3.

40 Probably from the end of the 16th and beginning of the 17th century dates the anonymous *Subhāṣita-muktāvalī*¹; it must have been compiled before 1623, since one of the MSs is dated *saṃvat* 1680 (A D 1623)². The anthology is divided into 32 *muktamālika*-s (ornaments of pearls) and contains 624 verses including the appendices. The verses are both ethical and descriptive. The anthology is quite important since it contains many sayings not quoted in other *subhāṣita-saṃgraha*-s, it was, however, possible to identify a great number of its verses³.

41. Most of the other *subhāṣita-saṃgraha*-s were compiled in the 17th to 19th centuries. Worth noting are in particular two anthologies compiled by Harihara and/or Hārāvalī, the first is the *Suktīmuktāvalī* and the second the *Subhāṣitahārāvalī*. They were not written by the same person.

41.1 The *Suktīmuktāvalī* of Harihara was written by a Mithilā Brāhmin in the first half of the 17th century. This anthology was published twice: in 1889 (second ed. in 1910) in the KM Series No. 86 and in 1919 by Ramanātha Jha in the Newspapers and Publications Ltd, Patna, respectively. The latter edition is a critical edition, it is based on 5 MSs and contains 634 verses. Unlike other *subhāṣita-saṃgraha*-s its verses are not *subhāṣita*-s composed by different authors but they are mostly composed by Harihara himself, only very few are known *subhāṣita*-s belonging to the floating mass of oral tradition. The work is divided into 12 *prakaraṇa*-s which deal with gods and goddesses, upbringing of a child, advice to the young, staying abroad, eulogy of the king and treatment of royalty, *rājāniti*, six seasons, erotics, and *nayaka*-s, miscellanea and calm of mind. Being a one man *subhāṣita-saṃgraha*, this work stands nearer to individual collections of *subhāṣita*-s, such as Bhartṛhari's *Sataśas*, than the *subhāṣita-saṃgraha*-s described above.

1 *Subhāṣitamuktāvalī*. Ed. by R. N. Dandekar. University of Poona, reprinted in book-form from the *Journal of the University of Poona, Humanities Section* 1962. Edited on the basis of two MSs from the Bhandarkar Or. Res. Institute's Collection No. 819 of 1886/92 and No. 75 of 1871/72. The edition contains an Introduction, the text five appendices of which the fourth is a copy of a short *kāvya* work entitled *Nayaratna*. It must have been a very popular poem, since it was also well known in Ceylon. Cf. H. Bechert, *Sanskrit Texte aus Ceylon. I Teil* in *Münchener Studien für Sprachwissenschaft* München 1962 pp. 25-7 and was also mentioned in the *Subhāṣitahārāvalī*. Cf. L. Sternbach, *A propos de poèmes recueillis de vers gnominiques* in JA 1974.

2 Cf. P. K. Gode, *Date of the Subhāṣita-muktāvalī* in IHQ 22 pp. 55-9. G. V. Devasthali, *Catalogue of Sanskrit and Prakrit MSs* Bombay University Library II p. 272 erroneously ascribed to *Subhāṣitahārāvalī*.

3 L. Sternbach, *On the Authorship of some Stanzas of the Subhāṣitamuktāvalī* in *Jour. of the Univ. of Poona, Humanities Section*, No. 11 pp. 37-65.

mistakes¹, the text needed therefore many amendations and still is far from faultless, the anthology contains 853 ethical and descriptive verses; it is divided into numerous sections called *maricis* (rays), it quotes 101 authors and works. Many of the verses are well known *subhāṣita-s*, the anthology was composed after 1655, since it quotes the *Cimanīśataka* written in 1656².

45.4. The *Padyavenī* of Venidatta, son of Jagajjivana, grandson of Nilakantha belonging to the Yājñika family³, is divided into six *taranga-s*. (the work contains 889 mostly descriptive verses many of which are ascribed to different poets (114) several of these poets are probably contemporaneous to Venidatta who himself wrote many of the *subhāṣita-s* quoted in the anthology (230). According to Th. Aufrecht this anthology was composed in 1644 and according to Rājendralāl Mitra in 1710⁴.

45.5. The *Padyāmṛta-tarangīnī* of Haribhaskara, son of Āpājinanda (or Ājāṣibhaṭṭa) of the Kāśyapa gotra and belonging to the family of Agnihotr⁵ containing 301 mostly descriptive verses (the majority of the verses are attributed to 45 different poets and 11 different works it was compiled in 1673, Haribhaskara's son Jayarāma wrote a commentary to this anthology⁶.

45.6. The *Sukṭisundara* of Sundaradeva containing only 174 mostly descriptive verses (many of the verses included in this anthology praise Muhammadan rulers, viz. Akbar, Shih Jahān, etc.), Sundaradeva must have been familiar with the conditions existing at the courts of some of these rulers, a great number of *subhāṣita-s* quoted in this anthology appear also in the *Padyavenī* of Venidatta and in the *Padyāmṛta-tarangīnī*, it quotes 32 poets. It was written between 1644 and 1710.⁷

1 MS No 417 of 1884-87 in BORI

2 Cf. P. K. Gode, *Date of Sahyānamkarana, an Anthology by Govindasī in New Indian Antiquary* 4, 11 pp 366-9. R. G. Bhandarkar, *Report* 1887-91 pp 1xii-1xiii (Cf. ABORI 12 396).

3 *The Padyavens of Venidatta* Ed. by Dr. Jatindra Bimal Chaudhuri in *Pracyavanti-Mandira-Sanskṛita granthamālā*, Vol. I *Sanskṛitakavayasaṁgraha* Vol. III, Calcutta 1914.

4 Cf. R. G. Bhandarkar, *Report* 1887-91 pp 1x-1xi.

5 *Padyāmṛta Tarangīnī* by Haribhaskara ■ by Dr. Jatindra Bimal Chaudhuri, *Sanskṛitakavayasaṁgraha* Vol. I, Series No. IV, Calcutta 1941.

6 Cf. Introduction Th. Aufrecht, *Über die Padyāmṛtatarangīnī* in ZDMG 37 - pp 544-7 ■ G. Bhandarkar, *Report* 1887-91 ■ 1xii, P. K. Gode, *The Date of the Padyāmṛtatarangīnī of Bhaskara* in *Calcutta Oriental Journal* III 2 pp 33-5.

7. *Sukṭi-sundara* by Sundaradeva Ed. by Jatindra Bimal Chaudhuri, Series No. 4,

45.7. The *A ny o k i m u k t ā v a l i* of *H a m s a v i j a y a g a n i*, is an anthology of Jainistic character written in 1679; it is divided into 8 *pariccheda-s* and contains 1199 verses, mostly *anyokti-s* often quoted in other *subhāṣita-saṃgraha-s*.¹

45.8. The *Ś r i s u k t ā v a l i*² which probably also belongs to this category, though its date is not known; its author is also not known; the work was edited on the basis of a single MS.³; it is divided into fourteen *paddhati-s* plus a closing chapter; the 12th *paddhati* is sub-divided into six parts and the 13th *paddhati* into two parts. The anthology contains 192 mostly ethical verses; none of them is ascribed to any poet or work. The MS. on which the edition is based is full of mistakes; the edition is poor and contains many errors.

46. Of the later *subhāṣita-saṃgraha-s* two are outstanding, viz. the *Padyatarāṅgiṇī* of *Vrajanātha* and the *Vidyākarasahasraka*.

46.1 The *Padyatarāṅgiṇī* of *Vrajanātha*, who lived at the court of king *Mādhava*, son of *Jayasing*, in the middle of the 18th century (1753) exists in two versions, one longer in twelve *tarāṅga-s* preserved in 4 MSs. and a shorter in ten *tarāṅga-s* preserved in 2 MSs.; all the MSs. of the longer version are incomplete; the shorter version completely preserved in all the MSs. The shorter version was analysed by *N. A. Gore* and his analysis was published in the *Poona Orientalist*⁴; it shows that the anthology contains 489 mostly descriptive verses and that most of these verses occur also in other *subhāṣita-saṃgraha-s* and that they are well known; many of them are from the *Hitopadeśa*, *Pañcatantra*, *Bhartṛhari's* epigrams, *Caṇakya's* collections of verses, etc.

Saṃskṛta-hoṣabāryasaṃgraha Vol. III, Calcutta 1943. *H. D. Shatma*, *Sāktisundaradeva* in *Calcutta Oriental Journal* III. 5; *P. K. Gode*, *Notes on Indian Chronology* III in *P.O.* 1.2; pp. 52-5; and *idem*, *Studies in Indian Cultural History* II.

1. Cf. Guṇanott in *JA.* 10 to 14: p. 47 ff. No. 1105.

2. *Śrīsūktāvali*, Codice Indiano edito dal Dre *E. Bartoli*, Napoli, *Tipografia della R. Università*, *Achille Commaruta*, 1911; *P.-E. Pavolini*, *Collana delle belle sentence (Sūktāvali)* in *GSAI* 20: 1-16). Cf. *Th. Aufrecht*, *Florentine Sanskrit MSs.*, Leipzig 1892, No. 92.

3. From the *Biblioteca Centrale di Firenze*, No. 92.

4. *The Padyatarāṅgiṇī of Vrajanātha; An Analysis and an Index* in *Poona Orientalist* 9: pp. 45-56 by *N. A. Gore*; *idem*, *Two Versions of the Padyatarāṅgiṇī of Vrajanātha* in *Dr. Kumbhar Raja Commemoration Volume*; pp. 423-7; and *P. K. Gode*, *The Atvamedha performed by Seva Jayasing of Amber* in *P.O.* 2: p. 160 sqq.

462 The *Vidyākaraśaḥasrakā* of *Vidyākara Miśra*¹ was compiled in Mithilā in the middle of the 19th century; it contains 999 mostly descriptive verses most of which are attributed to poets, known or unknown, the latter are usually from Mithilā, many readings of the *subhāṣita-s* quoted are corrupt. The language of many verses is poor and sometimes Sanskrit is mixed with Prākṛit.

47. During the second half of the 19th and in the 20th century India was inundated by modern *subhāṣita-samgraha-s* many of which were edited as text-books of Sanskrit for the use in the schools, as well as in order to preserve "ancient thoughts" and "ancient moral teachings". The most complete and carefully edited is the *Subhāṣita-ratna-bhāṇḍāgāra* by *Nārāyaṇa Rāma Ācārya* "Kāvya-tīrtha"² which was published in several editions; the eighth and last edition was published in 1952. It was based on an earlier work of the same compiler called *Subhāṣita-sudhā-ratna-bhāṇḍāgāra*³ which was published in the Venkateśvara Steam Press, Bombay, *samvat* 1985 (1927). The *Subhāṣita-ratna-bhāṇḍāgāra* quotes the best *subhāṣita-s* from *subhāṣita-samgraha-s* published earlier, as well as from primary sources. The later editions of this anthology include also most of the verses quoted in the second edition of O. Böhtlingk's *Indische Sprüche*. Up to date it is the most complete modern *subhāṣita-samgraha*. Another modern *subhāṣita-samgraha* is the three volume work of Otto Böhtlingk, *Indische Sprüche*⁴ which in its second edition⁵ contains 7613 ethical and descriptive verses critically edited with notes and variants; it contains also a German translation of each verse. Several supplements to this collection were published⁶.

1 *Vidyākaraśaḥasrakam* Anthology of Sanskrit Verses by Vidyākara Miśra. Ed. by Umetha Miśra, Allahabad University Publications Sanskrit Series Vol. II Allahabad 1942.

2 *Subhāṣita ratna bhāṇḍāgāra* or *Gems of Sanskrit Poetry* being a Collection of Witty Epigrammatic, Instructive and Descriptive Verses with their Sources. Enlarged and Re-edited with Sources etc. by Nārāyaṇ Rām Ācārya "Kāvya-tīrtha", 8th ed. Nirṇaya Sagar Press, Bombay 1952.

3 *Subhāṣita sudhā ratna bhāṇḍāgāra* or *Treasures of Sanskrit Poetry* being a Collection of Amusing, Satiric and Instructive Verses compiled and annotated by Pt. Śivadaśarathaviratna. Thoroughly Revised, Enlarged and Brought up to date. Śri Venkateśvara Steam Press Bombay, *samvat* 1985 (1927).

4 *Indische Sprüche*, Sanskrit and Deutsch. Herausgegeben von Dr. Otto Böhtlingk, St. Petersburg 1870-73 (Zweite Auflage).

5 This edition unfortunately omits the very useful notes of A. Schiefner which were published in the first edition.

6 *Erster und zweiter Nachtrag zu meinen Indischen Sprüchen* von O. Böhtlingk in *Bulletin de l'Académie des Sciences de St. Petersburg*, XXI 401-9 (= *Mélanges Asiatiques*) (VII 659-72) and XXIII 401-32 (= *Mélanges Asiatiques* VIII 203-49), *Zur Kritik und Erklärung verschiedener indischer Werke* von O. Böhtlingk in *Bulletin de l'Académie des*

48. Other less important *subhāṣita-saṃgraha-s* and collections of *subhāṣita-s*, *anyokti-s*, etc. (though they are not always *subhāṣita-saṃgraha-s par excellence*) are given here in alphabetical order :

48.1. *Anyāpadeśamālā* of Śrinivāsachariar of Terinzhampur¹ containing 127 *subhāṣita-s*.

48.2. *Anyoktimuktāvalī* of Somanātha, a poet and musician, being a collection of *subhāṣita-s* in *anyāpadeśa-style*² containing 102 verses mostly in Mālinī metre.

48.3. *Anyoktisāṭaka* of Bhaṭṭa Vireśvara³ containing 105 *anyokti-s* in Śāradalavikṛīḍita and Sragdharā metres.

48.4. *Anyoktyaṣṭakasaṃgraha*,⁴ a collection of 123 *anyokti-s* in 17 *aṣṭaka-s* (most of the verses occur also in other collections of *anyokti-s* and *subhāṣita-s*).

48.5. *Anyoktistabaka* of Vamśīdhara Miśra⁵ containing 104 *anyokti-s* : the edition is based on a MS. dated *saṃvat* 1727 (1674).

48.6. *Anyoktitaraṅgiṇī*,⁶ divided into two *śāṭaka-s* and consequently containing 200 *anyokti-s* plus a closing verse.

48.7. *Avāśiṣṭanyokti* containing miscellaneous verses ascribed to Paṇḍitarāja Jagannātha⁷ ; it contains 588 verses mostly belonging to the floating mass of oral tradition or *subhāṣita-s* found also in other anthologies (only a small number of these verses were written by Paṇḍitarāja Jagannātha).

Sciences de St. Petersburg, XXI. 93-132 ; 200-42 and 370-409 (—*Mélanges Asiatiques* VII. 447-504 ; 527-89 and 615-59) ; August Blau, *Index zu Otto Böhtlingk's Indischen Sprüchen* in AKM IX. 4, Leipzig 1893 ; Th. Aufrecht, *Benennungen zu Böhtlingk's Indischen Sprüchen* (zweite Auflage) in ZDMG 52.255 sqq. ; Pt. Durgā Prasad, *Böhtlingk's Indische Sprüche* in JBRAS XVI ; p. 361 sqq. ; L. Sternbach, *Supplement to O. Böhtlingk's Indische Sprüche*, AKM XXXVII ; 1. L. Sternbach, *Revised Supplement to O. Böhtlingk's Indische Sprüche* (1-500) in *Indologica Taurinensia* II (1974).

1. Published in Kumbakonam 1932.

2. Published on the basis of 2 MSs. by Dr. V. Raghavan in his *Malayamaṇḍaḥ*, Vol. II, Tirupati 1971 (pp. 49-78).

3. Published in KM V (pp. 101-19).

4. Ed. by P. D. Trivedī, published in *Bharatya Vidyā Series* No. 11, Bombay 1916.

5. Published in Surat 1955.

6. Published in Varanasi n. d.

7. Published in the *Paṇḍitarāja-kāvya-saṃgraha*, part 13 in *Sanskrit Academy Series* No. 2, Osmania University (pp. 121-90).

48.8 Bahudarāna¹, a *subhāṣita-saṃgraha* that has been extensively used by O. Böhtlingk in his *Indische Sprache*.

48.9 Dampatīśikṣānāmaka², a short work in Bengali with interwoven Sanskrit sayings, of which many are well-known or currently quoted sayings, (they were critically edited and included by O. Böhtlingk in his *Indische Sprache*)

48.10 "Ekādaśadvāranibaddha-upadeśa"³ published on the basis of one MS from the Bhandarkar Or Res Institute (the compilation contains 99 *subhāṣita-s* collected by an anonymous Jain *sādhu*, most of them are well known *subhāṣita-s*)

48.11 Kavitaṃṣṭakupa of Gauramohana "a choice selection of Sanskrit Couplets"⁴ containing 106 verses, most of which were culled from primary sources, such as the Hitopadeśa, etc

48.12 Khaṇḍaprasasti also called Hanumat's Daśavatāra-khaṇḍa,⁵ containing 283 *subhāṣita-s*, of which many occur also in other anthologies (in anthologies they are usually attributed to Hanumat⁶).

48.13 Laukikanyāyāśloka, a collection of 107 *subhāṣita-s* arranged according to subject matters⁷ (none of the *subhāṣita-s* quoted there appears in other anthologies, new subjects are introduced in *śloka-s* which are not *subhāṣita-s*)

48.14. Narābharana a collection of 301 *subhāṣita-s*,⁸ of which most are well-known (many are defective or contain lacunae, these can be often reconstructed on the basis of other texts which contain the same *subhāṣita-s*)

48.15 Nārojīpandita's Suktimalikā, a collection of 238 verses divided into 8 main chapters (*paddhati-s*) of which the *nīti-sajjana*-, *durjana*-, *samānya*- and *anyokti-paddhati-s* are the most important. None of the

1 Published in Serampore 1826

2 Published in 1840

3 Published by Dr V Raghavan in his *Malayamārutah*, Vol II, Tirupati 1971 (pp 96-107)

4 First published with a translation in Bengali by the Calcutta School book Society's Press, Calcutta 1828 for the second time published by Dr V Raghavan in his *Malayamārutah*, Vol I, Tirupati 1966 (pp 34-46) (Both editions contain the same readings)

5 Published in MS form in Bombay, *śaka* 1782 (1260)

6 Eg, Jalbhāṣa, *Suktīmuktāvalī*, *Subhāṣitaharavālī*

7 Ed and translated by V Krishnamacharya in *Adyar Pamphlet Series* 34

8 Ed on the basis of one defective MS by Dr V Raghavan in his *Malayamārutah*, Vol I Tirupati 1966 (pp 47-83) L Sternbach, *On the Reconstruction of some Verses of the Narābharana* in Prof K A S Iyer Felicitation Volume, Lucknow 1974.

verses, written mostly in *śloka-s*, is attributed to any author. Many of the verses of this anthology do not occur in other *subhāṣita-saṃgraha-s*¹.

48.16. *Nītisaṃgraha*, a collection of 173 *subhāṣita-s*,² most of which are from Kṣemendra's didactic poems, in particular, the *Cārucaryā*.

48.17. *Nītiśāstra*, a short collection of *subhāṣita-s* with a Tamil translation.³

48.18. *Nītiśāstra* in Telugu, a short collection of Sanskrit *subhāṣita-s* printed in Telugu characters,⁴ of which many are well known *subhāṣita-s*.

48.19. *Padyamālā* by Śrīharīśaṅkara Miśra⁵ in which some chapters contain a few usually well known *subhāṣita-s*.

48.20. *Perunthogai* compiled by M. Raghava Ayyangar of Ramnad,⁶ one of the largest collections of verses mostly in Tamil (2214 verses) is divided into three sections: invocations to Viṣṇu, Śiva, Durgā, Buddha, Jaina, etc.; *subhāṣita-s* on *dharma* and on *artha*; it contains not only quotations from different known and unknown literary works but also quotations from copper-plates, stone-inscriptions, introductory verses to the most important Tamil works, verses mentioned in commentaries and verses selected from MSs. from the Govt. Or. Library, Madras, Sarasvatī Mahal Library, Tanjore and Tamil Saṅgham Library, Tanjore; the compiler provided also most of the verses quoted with brief notes and an index of verses, as well as an index of the subject matters,

48.21. *Prasaṅgābharaṇa*,⁷ a collection of 185 *subhāṣita-s* most of which are well-known.

48.22. *Sadācāraśāstra*,⁸ a compilation of several *subhāṣita-saṃgraha-s*, viz. the *Viduranīti* of the *Mahābhārata* (Bhandarkar ed.), extracts

1. Published *resatiim* with a Tamil translation by N. S. Devanāthachariar in the *Journal of the Tanjore Sarasvatī Mahal Library* 13.1-15.3 (1959-1961). The entire work appeared also in the T. M. S. S. M. Library Publications, Tanjore.

2. Published in the *Peṭṭaśrīrā Press*, Bombay *sāṃvat* 1991 (1936).

3. Published in Madras 1922.

4. Published in Madras 1869.

5. Published by Motilal Banarsidass in Vatanazi *sāṃvat* 2012 (1954).

6. Published in Madurai 1935/36.

7. Published in Bombay 1860; another edition without the name of the editor and date was also probably published in Bombay; See also A. Weber in *ZDMG* 19.322.

8. Published in the *Prāśastavanant Institute Publications*, No. 246, Hoshiarpur 1953.

from the Śukranīti, extracts from all the versions of the so-called Cānakya's sayings (with the exception of the Cānakya-rāja nīti-śāstra version) as reconstructed by L. Sternbach, extracts from Bhartṛhari's *śataka-s* and some *lokoti-s*

48.23 *Samayocitapadyaratnamālikā*,¹ very popular in India, collection of mostly well known and currently quoted wise sayings

48.24 *Samskṛtagadya-padya-samgraha* of Śrī-brhaspati Śāstri² containing a short section called *Sūktisamgraha* of 26 verses and *Subhāṣitām* of 21 verses

48.25. *Samskṛta-Lokokti-Pravoga* of Hamsarāja Agravāla³ containing in its fourth part a *subhāṣita-samgraha* composed of 108 verses divided according to subject matters

48.26 *Samskṛtapāthopakāśaka*,⁴ a Sanskrit text-book in Bengali characters containing, among others a number of well known *subhāṣita-s*

48.27 *Samskṛta-sūktasamgraha* compiled by Satya-vrata Simha⁵ a modern *subhāṣita samgraha* containing verses mostly culled from the Rāmāyana, Sanskrit dramas, etc

48.28. *Samskṛta-sūktisamgraha* edited by Rāmaji Upādhyāya⁶ containing 1015 quotations from the whole of Sanskrit literature under 40 titles, of which only a small part forms *subhāṣita-s* par excellence

48.29. *Samskṛtasūktisāgara*,⁷ a comprehensive *subhāṣita-samgraha* compiled by Nārāyaṇasvāmī, divided into a great number of sections of which each contains several *subhāṣita-s* quoted in alphabetical order (does not contain a *pratika*-index).

48.30 *Sarvasamgraha-māsika-pustaka-paṭikim-subhāṣitasamgraha*⁸ containing 598 verses plus 4 introductory verses

1 The best editions are by P. T. Maitraprasāda Pāṇḍeya in *Haridass Sanskrit Series* No 165 (in alphabetical order) and by Gangādhara Kṛṣṇa, śaka 1873 (1957) (listed subject-wise in alphabetical order)

2 Published in the *Haridass Sanskrit Series* No 243

3 Published in *Ludhyān samvat* 2012 (1954)

4 Published in Calcutta śaka 1761 (1839)

5 Published in Lucknow *samvat* 2019 (1961)

6 Published in *Gṛndhī Vidyaparīṣad*, Dhāna (Sagar) 1959

7. Published in *Kāśī samvat* 2014 (1956)

8. Part I published in Poona 1878

48.31. *Śatakāvālī*,¹ a compilation of several *subhāṣita-saṃgraha-s* and verses (*Amaruśataka*, *Śantisataka*, *Sūryśataka*, *Bhartṛhari's Śataka-s*, etc.).

48.32. *Somanāthasataka* of *Somanātha*² a poet musician, containing 111 *subhāṣita-s* mostly in *Sragdhāṛā* metre full of *śleṣa-s*.

48.33. *Śrī-Padyāvalī*,³ = collection of 388+30 mostly well known *subhāṣita-s* illustrating different metres (most of the *subhāṣita-s* are ascribed to different poets and works).

48.34. *Subhāṣita* of *Viṣṇuśāstri Cipaṭṇakara*⁴ containing 614 *subhāṣita-s*.

48.35. *Subhāṣitakaustubha*⁵ compiled by *S. Veṅkaṭādhvarin* (also called by *A. B. Keith* in the *India Office Catalogue* (No. 2243) *Veṅkaṭarāya Makhin*, from the *Ātreya* family, son and pupil of *Raghunātha*); this is a South Indian *subhāṣita-saṃgraha* divided into five *paddhati-s* grouped according to subjects usually found in South-Indian *subhāṣita-saṃgraha-s*. The verses (86 *subhāṣita-s*) were probably composed by *Veṅkaṭādhvarin* himself. Published in Coimbatore in 1914. A MS. not used for the Coimbatore edition, is also preserved in the Oriental MSs. Library, Madras (XX. 8096-7) and another one in the India Office Library (Keith 2243).

48.36. *Subhāṣita-manikaṇṭha-hāra* compiled by *B. S. M. Nāgaliṅga* with a Telugu commentary.⁶

48.37. *Subhāṣita-mañjarī*⁷ compiled by *S. S. Veṅkaṭarāma Śāstri* divided into two chapters of 100 *subhāṣita-s* each.

48.38. *Subhāṣita-puṣpa-makaranda* compiled by *Mukunda Gaṇeśa Mirajakara* with a *Marāṭhī* commentary.⁸

48.39. *Subhāṣita-ratnākara*, a collection of witty and epigrammatic sayings in Sanskrit, compiled and edited with explanatory notes by *Kṛṣṇaśāstri Bhāṭavaḍekara*,⁹ divided into 230 chapters dealing, as most *subhāṣita-saṃgraha-s*, with a variety of subjects usually included there (the verses are not ascribed to any poets or works, but the compiler indicated in the *pratīka*-index, usually correctly, from where the *subhāṣita* was taken; he mentions 54 poets and works; among the latter he included also unknown

1. Published in Bengali characters in 1850.

2. Published by Dr. V. Raghavan in his *Malayamārutah*, I. Tirupati 1966 (pp. 84-112).

3. Published in Mathura 1959.

4. Published in Poona 1915.

5. Published in Coimbatore 1914.

6. Published in Madras 1908.

7. Published in Kumbakonam 1921.

8. Published in Poona 1924.

9. Published in Bombay 1872; 4th ed 1918. Cf. HC VII 5455.

subhāṣita-saṁgraha-s (such as the *Prasaṅgaratnāvalī*, *Sabhātaranga*, *Sphuṭaśloka* and *Suktisaṁgraha*) and other works. O Böhtlingk used this anthology in the Supplements to his *Indische Sprache*.

48 40 *Subhāṣitaratnākara* of *Narāyaṇa Prasāda Mīra* with a Hindi translation, edited by *Ananta Śāstri Ghagve*¹

48 41. *Subhāṣitaratnākaraṇḍakathā* of *Āryaśūra*,² edited from a single Nepālī MS., divided into 27 *kathā-s* containing 2 to 43 verses each, teaching the various *paramita-s* (perfections), the work is ascribed to *Āryaśūra*, but its editor and the editor of the *Jātakamālā* [to which it is annexed], P. L. Vaidya are of the opinion that the author of this anthology is not the famous *Āryaśūra*³ but an author who lived later, this point of view is challenged by V. V. Mirashi⁴ This anthology belongs to the Buddhist collections of moral sayings

48 42 *Subhāṣitaratnamālā* compiled by K G Cīpaīnākar,⁵ a comprehensive *subhāṣita-saṁgraha* designed as text-book for students (several editions of the work appeared: vol I is divided into three parts of 100, 200 and 300 *subhāṣita-s* and Vol II is divided into two parts of 400 and 750 *subhāṣita-s*, respectively).

48 43 *Subhāṣitaratnamālā*⁶ or a Garland 'of the Gems of Sanskrit Poetry' being an anthology consisting of about 3000 verses under numerous subjects alphabetically and metrically arranged by N Sundaram Aiyar.

48 44 *Subhāṣitaratnamālā* compiled by *Musaddīrāma Śarma* with a Hindi commentary⁷

1 Published in Poona 1924

2 Published as an appendix to the *Jātakamālā* of *Āryaśūra* (No 21 of the *Bauddha Samśṛīta Granthavālī*), Darbhanga 1959

3 The author of *Jātakamālā*.

4 He considered that the author of the *Jātakamālā* was also the author of this anthology (V V Mirashi, *A Note on the Subhāṣitaratnākaraṇḍakathā* of *Āryaśūra* in ALB 25 304-7) this does not seem likely on linguistic grounds also Cf A C Baherjee, *Subhāṣitaratnākaraṇḍakathā* in IHQ 30 1

5 Published in Poona in 1912 and 1923.

6 Published by A. Panchapagesa Aiyar, Tiruvadi 1894, Tamil script.

7 Published in Meerut 1905.

48.45. *Subhāṣitaratna-samuccaya* compiled by K. R. Jogalekar and V. G. Sant¹ divided into 4 parts containing 50, 50, 75 and 75 mostly well-known *subhāṣita-s*, respectively.

48.46. *Subhāṣita-saṁgraha* by Puruṣottama Mayarama Pandya² containing 273 mostly known sayings with Gujarati explanations.

48.47. *Subhāṣita-saṁgraha* compiled by Śrīdhara Gondhalekar³ containing 518 mostly well-known and popular *subhāṣita-s*.

48.48. *Subhāṣitasaptasatī* compiled by Maṅgaladeva Śāstri⁴ divided into 3 *khaṇḍa-s* and each *khaṇḍa* into *adhyaya-s*; (it contains quotations from the whole Sanskrit literature but only a small part of these quotations are *subhāṣita-s* proper).

48.49. *Subhāṣita-sāraḥ*⁵, a collection of choice poems composed of 101 *subhāṣita-s* collected by Rāmākarma Sharma containing well-known *subhāṣita-s*, e.g. from the *Hitopadeśa*, etc.

48.50. *Subhāṣita-śataka*, a collection of 100 stray ethic verses explained in Malayālam by N. Unnikutti.⁶

48.51. *Subhāṣita-taraṅgiṇī*⁷, a collection of occasional stanzas and literary addresses and speeches in Malayālam and Sanskrit.

48.52. *Subhāṣita-vyākhyāna-saṁgraha*⁸ containing few *subhāṣita-s* of Jainistic teachings.

48.53. *Sūktimañjarī*⁹ an anthology of "charming Sanskrit verses" compiled by Baladeva Upādhyāya containing 414 mostly well-

1. Fifth edition, published in Ahmedabad 1922.

2. Published in Bombay 1885.

3. Published in Poona 1878; part I.

4. Published in Delhi 1960.

5. *Prathamo bhāgaḥ* published in Bombay Laka 1832 (1910).

6. Published in Calicut 1876.

7. Published in Calicut 1903; Malayālam script.

8. Published in MS. form *saṁvat* 1969 (1911).

9. Published in the *Vidyabhāvan Samskṛta Granthamala* No. 142, Chawkhamba Skt. Ser., Varanasi 1937.

known *subhāṣita*s collected from the best known anthologies, in particular from the Śārngadhara-paddhati

4854 *Suktimalā*¹ or "Gems from Sanskrit literature" compiled, edited and translated by Dr. A. Sharma and Vid. E. V. Vira Raghavacharya containing 200 well-known *subhāṣita*-s culled from various anthologies and primary sources

4855. *Suktimauktika-mālika* by Śiva Prakāśa² containing 110 verses composed mostly by the author himself but based on current *subhāṣita*-s

4856 *Suktimuktavali* compiled by some Pūrvacārya (early author) and published in MS. form by J. S. Javeri³ contains, in 94 pages, mainly current verses together with many unknown (not numbered) *subhāṣita*-s, of which some are in Prakrit

4857. *Suktimuktavali* (or *Sinduraprabhākara*) of Somaprabha, a short *subhāṣita-samgraha* containing 99-100 verses (compiled by Culaḥharāva)

4858 *Sukti-ratnavali* compiled by Gulabharava⁴

4859 *Suktisamgraha* of Kavi Rākṣasa,⁵ a short anthology divided into 5 chapters containing 26, 21, 21, 22 and 13 *subhāṣita*-s, respectively

4860 *Suktisamgraha* edited by Bhaumdana Jethamala Sethiya,⁶ containing 198 *subhāṣita*-s

4861. *Sukti-śataka* by Harihara Jha⁷ in two volumes, each containing 100 usually well-known *subhāṣita*-s

4862 *Sukti-sudha* edited by R. S. Palivala⁸ containing 88 *subhāṣita*-s

1 Sanskrit Academy Series 5 of the Osmania University, Hyderabad 1959.

2 Published in Mathura, samvat 1977 (1920)

3 Published in Bombay 1922

4 Published in Nagpur 1920

5 Ed. by Śrī B. Śrī, published in the *Haridass Skt. Ser. No. 134*, at the Chawkhamba Sanskrit Press, 1960

6 Published in *Seṭhiya Jaina Granthamala* No. 82, Bikaner 1930

7. Published in the *Haridass Sanskrit Series* (in 2 volumes) No. 263, Varanasi 1962,

8 *Sudhyaya mandala*, Patna 1963

48.63. *Sukṭi-sudhā* (Śrīmatuḥ)¹ containing, in two chapters, 133 *subhāṣita-s*.²

48.64. *Sukṭisudhāṇḍava* of Mallikārjuna³ edited by N. Anantharaṅgachariar in Kanarese script.

48.65. Collection of Telugu Proverbs translated, illustrated and explained together with some Sanskrit Proverbs by Capt. V. Carr⁴ (printed in Devanāgarī and Telugu characters; the Sanskrit *subhāṣita-s* were re-edited by O. Böhtlingk and included in his *Indische Sprache*).

48.66. *Vairāgyapañcāśat* compiled by Kṛṣṇamācārya,⁵ being a modern *subhāṣita-saṅgraha* containing 58 *subhāṣita-s*.

Unpublished Sanskrit Subhāṣita-saṅgraha-s

49. Some other important unpublished *subhāṣita-saṅgraha-s*⁶ are mentioned below⁷:

49.1. *Anyokti* and *Anyokti-pariccheda*, both anonymous collections of stray verses on different subjects (MS. in BORI 9 and 10 of 1874-75; G. II. 4 and 5).

49.2. *Cāṭudhārā*, thirty nine collections of stray verses dealing with a variety of subjects, such as morals, love, devotion, learning, etc., also called *Cāṭudhārāvyaṅkhyā*, *Cāturatnākara* and *Cāṭuśloka* (MSs. in GMLN; DC. XX. 12010-44; 12747-50).

49.3. *Citraratnākara*, four collections of stray verses (of different number) by anonymous authors dealing with a variety of subjects (MS. in GMLM; DC. XX. 12045-8).

49.4. *Duṣṭa-damaṇa-kāvya* of Kṛṣṇabhāṭṭa Hoṣaṅga, son of Rāmeśvara (MS. in ASB; HC. VII. 5453) containing, in 3 chapters,

1. Published in Pondichéry, *Śrī Aravindāśrama*, 1953.

2. Sometimes only the first two *pada-s* of the verse were quoted.

3. Published in Mysore in Kanarese script.

4. Published in Madras 1868.

5. Published in Kumbakonam 1939.

6. In addition to those mentioned above, viz. *Subhāṣitahārāvalī* (op. cit. par. 41 2), *Śrīcāṭuśloka-subhāṣitahārāvalī* (op. cit. par. 42), *Māyirāma's Śloka-saṅgraha* (op. cit. par. 43).

7. There are many other unpublished *subhāṣita-saṅgraha-s*: Cf. L. Sternbach, *Subhāṣita-Saṅgraha-s: A Forgotten Chapter of Sanskrit Literature* (op. cit.) paras 37-8).

stray verses directed against all classes and all sorts; incomplete; with a commentary

495 *Jaganmohana*, a collection of 66 stray verses describing the characteristics of attraction of women of different castes and countries and of their different attire and activity (MS in GMLM, DC. X 12049)

496 *Haridāsa's* anthology (MS No 79, Bhandarkar, Report 1883-84 p 56), compiled in 1614 (probably *saṃvat*), divided into 22 sections of which the first (*Nītiprakaraṇa*) is only preserved. This MS is probably identical with the MS in ASB, HC VII. 5149

497. The *Prastāra-ratnākara* of *Haridāsa* compiled in 1614 which contains 680 verses dealing with a variety of subjects usually found in *subhāṣita-saṃgraha-s*, *Haridāsa* was the youngest brother of four sons of *Puruṣottama* who lived at *Kharāghāṭa*

498 *Haribharaṇa-mahātmya-pratīpādaka-śloka-valī* (MS in ASB, HC VII 5470 from the 18th century, being an anthology of 450 stray verses).

499 *Hāsyapañcśīkā* of *Kāśinātha*, son of *Paṇḍuranga* (MS in ASB, HC VII 5473, dated *saṃvat* 1961, containing 55 stray humorous verses)

4910 *Kanyopadeśa-śataka*, an anonymous modern collection of stray verses containing 30 pages, edifying advice for young women written in simple Sanskrit. The MS is kept in the India Office Library (Keith 8169)

4911 *Nītiśāstra-samuccaya* (MS in BORI 310 of 1884 86 G XIV 351), contains, in 8 leaves, stray verses on morality and good conduct

4912. *Nṛpavilāsa* of *Śivarāma Tripathī*, son of *Kṛṣṇarāma* and grandson of *Trilokacandra* (MS in ASB, HC VII 5456) containing 220 stray verses composed for the benefit of the author's friend, *Keśavarāma*

4913 *Padyāmṛta-taranginī-tīkā* (*Sopānaracana*) of *Jayarama* (MS in ASB, HC VII 5462 from the 18th century, fragment, attributed to *Haribhāskara* by Th Aufrecht)

4914. *Padyāmṛta-taranginī* of *Lakṣmana* (MS. in BORI 339 of 1895-98, G. XIII 404, containing a collection of stray verses, incomplete)

4915 *Padyamuktāvalī* of *Mukundapandita*, son of *Tryambaka Pandita* (MS in ASB; HC VII 5464, containing 1000 stray verses, mostly erotic, in different handwritings).

49.16. *Padyasaṃgraha* of Mahākavibhaṭṭa (MS. in ASB; HC. VII. 5459, containing 20 stray verses).

49.17. *Padyataraṅgini* of Brajanātha (MS. in ASB; HC. VII. 5465, containing 300 stray verses dealing with different subjects; incomplete).

49.18. *Prasaṅgaratnavali* (in eleven MSs. in GMLM; DC. XX. 12068-78, being an anthology of stray verses compiled from Purāṇa-s, Śruti-s and Kāvya-s by Potayūrya of Vadhulagotra, son of Śiṅganūrya by his wife Śiṅgamba; the anthology was originally divided into 79 *paddhati*-s; none of the MSs. is complete; the first MS. is dated *śaka* 1388 (A.D. 1466); some of the MSs. are written in Telugu and Kanarese characters).

49.19. *Prastavaśloka* (MS. in BORI 321 of 1884-86; G. XIII. 429; anonymous, containing stray verses).

49.20. *Rasapārijāta* of Bhānukara Miśra from Mithilā, a great incomplete anthology, probably from the 17th century; the author of the *Rasapārijāta*, son of Gaṇapati Miśra, was patronized by the first Nizam.¹

49.21. *Sabhātaraṅga* of Jagannātha Miśra (MSs. 416 of 1884-87; 594 of 1891-95; 852 of 1895-1902; and 107 of 1919-24 in BORI; the first of the MSs., contains only few interpolations; the other MSs. are somewhat different; the anthology is divided into 47 or more sections; most of the verses are attributed to different poets).²

49.22. *Sabhyābharana* (MS. in ASB; HC VII. 5452; with a commentary entitled *Rasnīmālā* by Govinda, son of Nilakanṭha, being a collection of 580 stray verses to be used in a learned assembly).

49.23. *Sāra-muktāvali*, dated *saṃvat* 1650 (A.D. 1592), compiled by Śrī Muniçandraganī written by Pt. Śivabhaṃsa (MS. 1492 of 1886-92 in BORI; Jainistic; probably prototype of most of the Jainistic anthologies; several verses of this anthology were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnaḥṣa*).

49.24. *Śataśloki*, an anonymous *subhāṣita-saṃgraha*. MS. in the India Office Library (Keith 7238). Many of the verses of this anthology are well known, and some of them were quoted by O. Böhtlingk in his *Indische*

1. Rāṇavataraṇa Sarma, *A Note on Sanskrit and Sanskrit Anthologies* in JORS 15.2: pp. 101-4.

2. Cf. P. K. GoJe, *New Indian Antiquary* (1939) (1: 691-5).

Sprüche (e.g., in IS 4282, 2661, 2973, 2097, 1713, 2980, 2825, 1581, 3346, 82, 791, 1922 2106, 1902, 2991, 2850, 2012, 790, 2487 728, 3335, 1771, 2234, 3152, 201, 1994, 1713)

49.25 *Śloka-saṃgraha*, an anonymous *subhāṣita-saṃgraha* MS in the Library of the Calcutta Sanskrit College (No 123 of the Descriptive Catalogue, Vol VI) containing verses culled from several famous works, such as the Mahābhārata, etc

49.26 Six different *Śloka-saṃgraha*s of Bābā Kāśinanda, Śrīdhara, Viṭṭhalesa and three anonymous (all MSs in ASB, HC VII, 5461, 5457, 5458, 5460, 5469 and 5471, respectively, the first is a modern compilation, the second and third are MSs from the 19th century and the sixth is a MS. from the 18th century, the fourth and the fifth are incomplete, the second contains 400, the third 144 and the fifth 176 stray verses)

49.27. *Subhāṣita* of Brāhma (MS in ASB, HC VII 5474, being a collection of stray verses which denounce, in poor Sanskrit, intoxication in general and smoking of tobacco in particular as the characteristic feature of the iron age)

49.28 *Subhāṣita*, Jainistic (MS 1423 of 1887-91 in BORI), no name or title, since the first 2 folia are lost, other folia are numbered 3-37, several verses were quoted in D D Kosambi's edition of Bhartṛhari's epigrams).

49.29 *Subhāṣita*, no title because fol 1 missing (MS 91 of 1883-84 in BORI) fol 2-42 in *Śarada* script and fol 23-42 in *Devanāgarī* script; contains mostly wise sayings similar to Vallābhadeva's *Subhāṣitāvalī*, several verses were quoted in the *Subhāṣitaratnakosa* edition)

49.30 *Subhāṣita*, Jainistic, older than and different from other Jainistic anthologies (MS 1425 of 1887-91 in BORI, folia numbered 241-347, complete, several verses were quoted in the edition of Bhartṛhari's epigrams published by D D Kosambi and in the *Subhāṣitaratnakosa*).

49.31 *Subhāṣita*, no title because first folia missing Jainistic, (MS, 1396 or 1884-87 in BORI, not complete, starts with fol 21, some 800 verses were lost, does not contain ascriptions; several verses were quoted in D D Kosambi's edition of Bhartṛhari's epigrams)

49.32. *Subhāṣita*, an anthology, without title, being a fragment of a collection of *subhāṣita*s, in Telugu script, divided into chapters such as *sajjana*, *durjana*, etc., a characteristic peculiar to South Indian *subhāṣita-saṃgraha*s. The MS. is from the nineteenth century and is preserved in the India Office Library (Keith 7247)

49.33. *Subhāṣita-s*, three similar unnamed collections of *subhāṣita-s*, of which the first contains mostly verses culled from the *Pañcatantra*; the second is an imperfect collection of stray verses belonging to the eighteenth century A.D., written on 24 folia; and the third is a collection of stray verses also belonging to the eighteenth century, of which only one leaf is preserved. These three MSs. are kept in the India Office Library (Keith 7240, 7241 and 7242).

49.34. *Subhāṣita-khaṇḍa* of Gaṇeśabhaṭṭa (in the MS. the author is given as Gaṇeḥbhaṭṭa; Jainistic (MS. 105 in Rājapur; 22 folia, in reality 23, because fol. 17 is numbered erroneously twice, minus first 3 fol. which are missing); written in *Jainanāgarī*; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams.

49.35. *Subhāṣitaratnakośa* of Bhaṭṭaśrīkrṣṇa¹ containing some 2000 verses, divided into 7 sections (MS. No. 93 of 1883-84 in BORI; contains only the first 155 fol.; how many are missing is not known; verses are not attributed to any poets or works; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakośa*).

49.36. *Subhāṣitārṇava*, an exhaustive *subhāṣita-saṃgraha* (MS. in the Asiatisches Museum der Kais. Akademie der Wiss. 324 fol. in Bengali characters; many of the *subhāṣita-s*, not ascribed to any poets or works, were not quoted in other anthologies; many of the verses were edited by O. Böhtlingk in his *Indische Sprüche*).

49.37. *Subhāṣitārṇava* of Gopinātha (MS. 820 of 1886-92 in BORI; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakośa*).

49.38. *Subhāṣita-sāgara*,¹ Jainistic, divided into 72 *adhibhāṣa-s* (MS. 424 of 1899-1915 in BORI; first two folia missing; the rest upto fol. 48 numbered; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams).

49.39. *Subhāṣita-saṃcaya* or *Subhāṣitānām Prabandha*, an anonymous collection of 366 stray verses written on 20 folia, of which many were also quoted in the *Śārngadhara-paddhati*. 106 of the 336 verses are well-known *subhāṣita-s* published by O. Böhtlingk in his *Indische Sprüche*. One MS. is kept in the Library of the British Museum (Burnell No. 253) and another one in the India Office Library (Keith 7246).

49.40. *Subhāṣita-saṃgraha* (MS. No. 91 in Bhandarkar's Report 1883-84: p. 56; fragment of an anthology of verses of which many are attributed to different authors).

1. Cf. Bhandarkar, *Report* 1883-4: pp. 56-7.

49 41. *Subhāṣita-sāra-druma*, an extensive, anonymous anthology written on 46 folia (marked 82 to 127) in *Nandī-nāgarī* script; the MS is probably from the eighteenth century and is kept in the India Office Library (Keith 7214).

49 42. *Subhāṣita-sāra-samuccaya* (MS. in ASB, HC. VII 5454) containing 844 verses and quoting 151 poets of which as many as 34 are not known from any other anthologies or other sources, probably from the end of the 17th century since it quotes verses of Venidatta, influenced by his *Padyavali*; it quotes mostly mediaeval poets J II Chaudhuri used this MS in his editions of several *subhāṣita-saṃgraha-s*¹

49 43. *Subhāṣitasavaskṛta* (?) - *ślokapārambhah* (?), an anonymous anthology of 74 verses (MS R 41 in the Bibliothèque de l'Université de Lyon) which was partly edited by P Regnaud in his *Stances Sanskrītes inédites d'après un manuscrit de la Bibliothèque Universitaire de Lyon* in *Annuaire de la Faculté des Lettres de Lyon*, fasc 2 (1884) pp. 1-22 This anthology is preserved in a beautifully written paper manuscript It contains a great number of verses composed in different metres, many of these mostly descriptive verses are quite well known P. Regnaud also edited from the same MS, another unnamed anthology containing 61 descriptive verses composed in different metres (*idem*, fasc 2 of 1885) and 187 mostly descriptive verses from a MS in the Bibliothèque Nationale de Paris (*idem*, vol VI), most of the latter verses are little-known *anyokṣi-s* (It was not possible to trace the latter MS)

49 44. *Subhāṣita-śloka*, an anonymous anthology in Māhānāṣṭriya calligraphy (MS 324 of 1881-82 in BORI, 22 plus 38 folia); verses are rarely ascribed to their authors and if so done, the ascriptions are given before the verses several verses were quoted in D D Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakōṣa*²

49 45. *Subhāṣita-sudhānanda-laharī*, a collection of 113 stray verses (incomplete).³

1 Cf J II Chaudhuri, *Some unknown or less known Sanskrit Poets discovered from the Subhāṣita sara samuccaya* in *R. C. Law Volume II*, Poona 1946 pp 145-58 J B Chaudhuri announced the publication of the text of the *Subhāṣita sara samuccaya*, but it never appeared

2 In the *Government Oriental Manuscript Library*, Madras, there are five more *Subhāṣita śloka-s*, containing stray verses of ethical import and wise sayings (DC xx 12130-34)

3 DC xx 12136

49.46. *Subhāṣita-suradruma* of Keḷadi Basavappa Nāyaka, a voluminous anthology (MSs. 228 of the later additions of BORI and 2271-2 at Śringeri as reported by Lewis Rice in his Catalogue [Bangalore 1884] and in the Library of the University of Bombay; the first and the third are paper MSs., the second is a palm-leaf MS.); the compiler intended probably to write this anthology in 5 sections; the paper MSs. contain section I, II and IV; section III appears only in the palm-leaf MS. and is full of erotic verses; folia are separately numbered for each section; several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams; D. D. Kosambi started editing this anthology from the Śringeri MS.¹

49.47. *Subhāṣitāvalī*, an anonymous Jain anthology (MS. 1424 of 1887-91 in BORI; dated *saṃvat* 1673); several verses were quoted in D. D. Kosambi's edition of Bhartṛhari's epigrams and in the *Subhāṣitaratnakoṣa*.

49.48. *Sūcanikāpatrāṇi* (MS. in ASB; HC VII, 546^o, dated *saṃvat* 1872), being an index to a big anthology embracing various subjects in 255 topics.

49.49. *Suktāvalī* of Lakṣmaṇa (MS. No. 230 in P. Peterson's Three Reports on a Search...: p. 35), an anthology comprising 1000 verses, many of which are ascribed to individual poets.

49.50. *Suktiratnāvalī* of Vaidyanātha Tatsat, in two parts, of which the longer follows the pattern of the Śārngadhara-paddhati and from which the compiler probably borrowed much of his material (MS. 1203 in the India Office Library and 4032 in the Harvard University Library, dated *saṃvat* 1754 [1698]; the latter MS. ascribed to Vaidyanātha Pāyagunde of the Tatsat family, son of Rūmacandra or Rāmaḥaṭṭa Sūri and grandson of Viṭṭhalabhaṭṭa who lived in the second half of the 17th century); the anthology does not quote any authors or works.²

49.51. *Vidagdha-jana-valī* bha, different from Vallabhadeva's *Subhāṣitāvalī*, probably one of the earliest anthologies preserved in 3 MSs.; its compiler is Vallabhadeva, son of Malhanadeva, a Kāśmīrian; several verses of this anthology appear also in the *Subhāṣitāvalī* of Vallabhadeva; some of them

1. Cf. P. K. Gode in BhV. 2. (1941): pp. 40-46 (*Karīndra Patamananda and Keḷadi Basavahūpala*).

2. Vaidyanātha Tatsat is also the author of a commentary on the *Kavyapraśnā* of Maṃmadāya written in 1694; he is probably identical with Vaidyanātha Pāyagunde. The work is almost identical with the *Suktiratnāvalī*. Cf. P. K. Gode, *Date of the Suktiratnāvalī* of Vaidyanātha Tatsat in BhV 2.2: pp. 192-5.

are attributed to the same authors in both anthologies but sometimes they are attributed to different poets or are anonymous in one of the two anthologies.¹

49 52. *Vivāda-bhaṣana* of Bālakṛṣṇa belonging to the Atri-gotra with an anonymous commentary (MS in ASB; HC VII 5472), a collection of miscellaneous stray verses

Other Subhāṣita-Saṃgraha-s

50 1 Some authors of histories of Sanskrit literature and in particular M Krishnamachariar,² mention, without description, 62 other *subhāṣita-saṃgraha-s*, a great number of them are still in MSs³; some of the latter are quoted in the various catalogues,⁴ but many are not even registered.⁵ Our knowledge of *subhāṣita*-literature is still very limited

50.2. To the *subhāṣita-saṃgraha-s* mentioned above, anthologies from special branches of Sanskrit literature or on special subjects should be added. There are, for instance, anthologies from Vedic texts and *śāstra-s*,⁶ from *Purāṇa-s*,⁷ from inscriptions,⁸ or dealing with special branches of learning, for instance

1 Cf V Raghavan, *The Viṇaya-bhāṣana-Vallabha in Four of the Kerala Univ Or MSs Library*, Trivandrum 12 1 2 pp 133 54

2 *History of Classic Sanskrit Literature*, Madras 1937 paras 361 373C.

3 Cf L Sternbach, *Subhāṣita saṃgraha-s* (op cit) para 36

4 *Idem*, para 38 Cf para 37

5 L Renou in his *L'Inde Classique* vol II n 230 mentions also among anthologies the *Kavīndracandrodaya* from the 17th century, however this short poem in verse and in prose is not an anthology but a tribute to Emperor Shah Jahan by 80 contemporary Pandits compiled by (Kavīndra) Kṛṣṇa, librarian of *Kavīndracārya*, Ed by H B Sharma and M M Patkar in Poona Or Ser 60 Cf Introduction to this edition V. Raghavan, *Indian Culture* (1940) n 164 H D Sharma in *Kuppuswami Śāstrī Commemoration Volume* pp. 53 60, P. K. Gode, *Bernier and Kavīndracārya Sarasvatī at the Moghul Court in Annals of the S V Or. Inst*, Tirupati I 4 pp 1 16

6 E.g., Viśva Bandhu's *Vedaśāstra saṃgraha*, New Delhi 1966

7 E.g., A P. Karmarkar's *Purāṇa-kāvya stotra sudha*, Thalakwadi, Belgaum 1955 and his almost identical *Purāṇic Words of Wisdom*, BhV 7 11 3 & 8 1 2 and in several issues of the *Pur Bulletin*

8 E.g., B C Chhabra's *Abhilekha-saṃgraha*, New Delhi 1964,

anthologies on medical science,¹ on knowledge as such² or on courtezans.³ In addition, collections of *lokoti-s* should also be mentioned here.⁴

50.3. In addition to these *subhāṣita-saṃgraha-s* we know of the existence of the following six anthologies mentioned in the known *subhāṣita-saṃgraha-s*: *Prasaṅgaratnāvalī* quoted in the *Subhāṣitaratnākara*⁵; the *Sabhātaraṅga* quoted in the same anthology; the *Sphuṭaśloka* quoted in the *Subhāṣitaratnākara*⁶; the *Suktiratnākara* quoted in Jalhana's *Suktimuktāvalī*⁷; the *Suktisahasra* also quoted in Jalhana's *Suktimuktāvalī*, the *Śaṅgadhara-paddhati* and the *Subhāṣitahārāvalī*⁸; and the *Suktisaṃgraha* quoted in the *Subhāṣitaratnākara*.⁹

50.4. Also the newly published "An Anthology of Indian Literatures" edited by K. Santaram, Bhāratiya Vidyā Bhavan, Bombay 1969, could be added. Part I contains a selection from the Sanskrit literature and in particular its chapter VIII *subhāṣita-s* (pp. 108-14). However neither the text of the *subhāṣita-s* nor the sources are given there; the work contains only the English translation of the *subhāṣita-s*.¹⁰

1. P. M. Mehta's *Vaidyakiya-subhāṣitāvalī* in *Vidyā Bhāvana Āyurveda Granthamālā* 5, Benares 1955.

2. *Vidyā-Vinodasataka*. Ed. by Rāja Rāma Śiṃha Deva containing 100 verses on pleasure of knowledge.

3. L. Sternbach's, *Ganika-vṛtta-saṃgraha* in V. I. Series No. 4, Hoshiarpur 1933.

4. *A Handful of Popular Maxims*, which is a collection of 484 *lokoti-s* compiled in alphabetical order, translated and interpreted by Col. G. A. Jacob, Bombay 1925, in 3 volumes (third edition). Cf. V. Chakravarti, *Laukikanyāyāvalī*. *Two Handfuls of Popular Maxims current in Sanskrit Literature collected by Colonel G. A. Jacob and reply by Col. G. A. Jacob*. On some Matters connected with the *Laukikanyāyāvalī* in IA (1912) : pp. 33-37 and 213-214 ; cf. P. V. Kane, *History of Dharmadāstra*, V. 2 : pp. 1039-1052 ; V. S. Ghose, *Some Maxims or nyāyas met within Sanskrit Literature* in IA (1913) : p. 250 ff.; B. Bhattacharya, *Some More Popular Maxims in Indian Culture* 12.2 : p. 98 ff.

5. See above, para 48.39.

6. See above, para 30.1.

7. See above, paras 39 : 41 and 41.2, as well as L. Sternbach, *On the Subhāṣitahārāvalī and on the Suktisahasra*, (paras 14 and 20) in the *Journal of the Gāṅgānātha Jñā Kendriya Vidyapeetha*, 28.3-4.

8. Such collections of *subhāṣita-s* as appear in different translation work* or those quoted in Sanskrit Readers, Chrestomaties, etc. are not included here.

Collections of Gnostic, Didactic and other stray verses : Cānakya, Bhartṛhari

51 The gnostic and didactic Sanskrit poetry is also closely connected with anthologies for the latter are collections of stray gnostic verses composed by different poets and culled from different sources. The difference lies in the principle that anthologies are collections of verses composed by different authors, while the gnostic and didactic poems are collections of verses composed by one author only. However, that is not always so in Sanskrit literature. Collections of gnostic and didactic verses, presumably written by a single author and attributed to him, in general parlance, need not necessarily be composed by this author, they were usually in *majoram gloriam* only attributed to one author, while they were borrowed from the floating mass of oral tradition. That is particular the case of the two main works of gnostic and didactic literature—collections of verses attributed to Cānakya and Bhartṛhari. The latter accepted the old division of subject matter into the four *puruṣārtha*-s *dharma*, *artha*, *kāma* and *mokṣa* which were regrouped in the collections of epigrams attributed to him into three *śataka*-s *nīti* (dealing with *artha* and *dharma*), *śṛṅgāra* (dealing with *kāma*) and *vairāgya* (dealing with *mokṣa* and *dharma*).

52. The Sanskrit *subhāṣita*-literature as well as the didactic and gnostic poetry are very extensive. Both do not contain only straight sententious sayings and didactic verses, but also allegories (*anyokti*-s) and satiric verses in which the authors either benevolently or harshly and sarcastically ridiculed men and their behaviour. The didactic literature is also closely connected with devotional and even erotic literature. Highly sensuous pictorial effects, authenticated by a deep sincerity of ecstatic emotion were often blended into one and thus helped to create poems full of erotic mysticism, devout yet sensuous. In India worldly wisdom, religious devotion and sensual love (*kāma* as well as *śṛṅgāra*) are often intermingled, the early division of aphorisms and epigrams on worldly wisdom into those dealing with *dharma*, *nīti*, *kāma* (*śṛṅgāra*) and *mokṣa* had made a great impression on Sanskrit literature and *śṛṅgāra* by its piquancy had added further flavour to the entire Sanskrit literature, including even the devotional literature. Therefore, to draw a demarcation line between these types of Indian literature is impossible. It might be therefore correct to mention among the *subhāṣita*-literature not only the didactic and gnostic poetry but also some lyric, erotic and devotional poems.

53 As stated above the best representatives of the gnostic and didactic poetry are the sayings attributed to Cānakya and the epigrams attributed to Bhartṛhari. Although a large group of verses attributed to Bhartṛhari were probably composed by the latter, it is not certain whether the same can be said

about the sayings attributed to Caṇakya. There are 2235 sayings attributed to the latter and 852 epigrams attributed to Bhartṛhari and it is impossible to believe that one person could have been the author of 2235 or 852 sayings, respectively. Although it is impossible to ascertain the authorship of these sayings to any of these authors, we must consider most of the sayings as being anonymous and authorless and belonging to the floating mass of oral Indian tradition, extremely valuable for appreciating and understanding the wisdom of the Hindus and *co ipso* for the present *Mahāsubhāṣita-saṃgraha*. The numerous sayings, epigrams and aphorisms ascribed to Caṇakya and Bhartṛhari are now easily accessible since all the sayings attributed to these authors were collected and critically edited.¹

54. Bhartṛhari's Śataka-traya has found many imitators; some of them have written more ornate stray gnomic verses in *bārya*-style but never attained the height of Bhartṛhari's poetry.

54.1. An imitation of Bhartṛhari's *Vairāgya-śataka* is Śīlhaṇa's Śāntiśataka,² a collection of 104 stray verses³ in a variety of metres and divided into four *pariccheda-s*.

54.2. Dhanadarāja's Śatakatrāyaṃ is, as Bhartṛhari's epigrams, divided into *śṅgāra*-, *nīti*- and *vairāgya-śataka-s*; it is composed of 103, 103 and 108 stray verses; Dhanadarāja, son of Dehala composed his work in A. D. 1434; his poetry is inferior to that of Bhartṛhari.⁴

54.3. Janārdanabhṛṭṭa's Śṅgāra-śataka and Vairāgya-śataka composed of 101 stray verses each⁵ of which many are erotic.

1. *Caṇakya-nīti Text-Tradition (Caṇakya-nīti-Śūbha-saṃpradāya)* by L. Sternbach in *Iśhvareśvaranand Indological Series*, vols. 27, 28, 29, 29(a), 29 (b) and the bibliography quoted there. There are many editions of Bhartṛhari's Śataka-s and many works on Bhartṛhari. The best critical edition is "The Epigrams attributed to Bhartṛhari including the Three Centrics ..." by D. D. Kosambi in *Śiṅgi Jaina Granthamālā* 23, Bombay 1948. For details, see L. Sternbach's introduction to the *Caṇakya-nīti-Śūbha-saṃpradāya*, Vol. I. 1 : pp. xxvii-cxxii; Vol. I. 2 : pp. xi-cxxix; and Vol. II. 1 : pp. 23-27i, as well as D. D. Kosambi's introduction to the "Epigrams..." : pp. 1-81. Cf. L. Sternbach, *Subhāṣita, Gnomic and Didactic Literature*, Otto Harrassowitz Wiesbaden, 1974 : pp. 45-72.

2. The Śāntiśataka was very often published. The only critical edition is by K. Schonfeld (*Das Sanitakata. Mit Fäntestung, kritischem Apparat, Uebersetzung und Anmerkungen ...* Leipzig 1910).

3. Different MS. contain, additionally, 18 verses.

4. Published in KM. XIII. 33-80.

5. Published in KM. XI. 157-72 and XIII. 131-44.

54.4 *Narahaṛi's Śṅgārasātaka* (there are many Narahaṛi's and it is not known which Narahaṛi was the author of this work), the Śṅgārasātaka is a collection of 115 stray verses.¹

54.5 *Appayya Dikṣita's Vairāgya-śataka*, is collection of 101 stray verses², Appayya Dikṣita was a prolific poet who lived in the second half of the 16th and the beginning of the 17th century

54.6 *Panditarāja Jagannātha's Bhāminivilāsa* which has also something in common with Bhartrhari's Śatakatraya³, it is divided into four parts (*vilāsa-s*) which deal with *nīti* (varying from 100 to 130 verses)⁴, *śṅgāra* (101 to 184 verses), *vairāgya* with the glorification of Kṛṣṇa-Viṣṇu (31 to 46 verses), it also contains an elegy to the deceased sweet-heart (18-19 verses) The text is different in several MSs and it is not known which verses were written by Panditarāja Jagannātha and which are interpolations, at least one-fourth of the verses is of doubtful origin. The author lived in the 17th century and was also the author of the *Avasthānyukti* (op cit), some lyrical works, *stotra-s* and *kāvya-s*

55 Possibly, influenced by Bhartrhari is a Jainistic collection of 922 stray verses, viz *Amitagatī's Subhāṣita-ratna-saṁdohā*⁵ Amitagatī lived probably in the 10th century, his work is divided into 32 chapters, of which each deals with a specific subject, each chapter is, as a rule, written in the same metre, but different one from the preceding chapter. The author expands in this work the entire ethics of Digambara Jains, gives rules on ethics for monks and laymen and condemns all aspects of Brahmanism. It is an important work on Jaina ethics. The chapters deal with, among others, anger, arrogance, deceit, greed, carnal pleasure, defects of women, truth, wisdom, family, old age, death, instability, *karman*, villain, the good man, warnings of drinking, eating meat and honey, love and paid love, gambling, etc. Amitagatī's style is generally

1. Published in KM XII 42-60

2. Published in KM I 91-9

3. Published many times beginning from 1840 (P. V. Bohlen) and 1845 by D. Galanos. The best is the edition in the *A. Panditarāja's kāvya-saṁgraha* by Dr. A. Sharma in *Sanskrit Academy Series*, No 2 Hyderabad 1958 and by Har Dutt Sharma in *Poona Oriental Series* 50.

4. Mostly *anujyotiṣ*

5. Critically edited and translated into German by R. Schmidt in ZDMG 59 and 61 and issued also separately in Leipzig 1909. Also Published in KM, 82 (Cf. ZDMG 59 57 sqq and WZKM 17, 105 sqq).

ascetic, harsh and severe and his work is a *subhāṣita-saṃgraha par excellence* with a distinct Jainistic tendency.

Collections of Jainistic and Buddhistic Gnostic and Didactic stray verses

56. The Jainistic gnostic and didactic literature is quite extensive.

56.1. Amitagati, in addition to the *Subhāṣita-ratna-saṃdoha* wrote also the *Yogasūtra*, a didactic poem in *Śloka-s* containing mostly moral Jainistic instructions (in 9 chapters); an ethical poem, the *Dvātrim-śatikā*; and a direct attack on Brahmanism—the *Dharmaparīkṣā*.

56.2. Hemacandra, basing himself possibly on Amitagati's *Subhāṣitasāṃdoha*, wrote in A. D. 1236 the *Yogasūtra* (the first four chapters) which contains didactic teachings.¹

56.3. Also Jinadatta Suri (A. D. 1075-1154) wrote three didactic Jainistic poems, namely, the *Upadeśarasāyana-Rāsa*, the *Kālasvarūpakulakam* and the *Caccari*.

56.4. At the end of the 13th century Somaprabha (or Somaprabhā-acārya, or -Sūri), pupil of Vijayasimha wrote the *Kumārāpālā-pratibodha*, a didactic poem and collection of tales in Prakrit, Sanskrit and Apabhraṃśa; it deals with the five Jainist commandments and other prescribed duties. Among others, he was also the author of the *Saktimuktāvalī* or *Sindūraprakāra*, a collection of 99 popular wise sayings and moral duties appropriate for Jains and praising Jains; this work was very popular and many sayings were, and still are, known by heart by many men and women of the Jainistic community.²

56.5. Other Jainistic didactic poems were written later, e.g., the *Śṛṅgāra-vairāgya-taraṅgiṇī* by another Somaprabha, being a short collection of 46 erotic and ascetic stray verses, diatribes against women³; the *Gāthakośa* of the 12th century (in Prakrit) by Muncandra

1. Cf. P. Peterson, Report 1832-3 : p. 65 sqq. and Vijayadharma Suri in *Journal of the Asiatic Society of Bengal* 6 (1910) : pp. 267 sqq.

2. Published in KM. VII : 35-51 and translated by P.-L. Pavolini in *Studi Italiani di Filologia Indo-iranica* 11 : pp. 33-52. Cf. R. Mitra, *Notices on Sanskrit Manuscripts*, Calcutta 1884. No. 2420 : p. 177; A. Weber, *Handschriften Verzeichniss* II. 3 : p. 1132; R. G. Bhandarkar, *Report for 1882-83* : pp. 42 and 225; cf. *Indian Antiquary* 11 : p. 254.

3. Published in KM. V : 142 sqq. and translated into German by R. Schmidt in his *Liebe und Ehr im alten und modernen Indien* : p. 36 sqq.

Sūri¹, the Gāthāsahasrī by Samayasundara², and the Bhavavairāgyasataka, a collection of 100 stray verses on the vanity of existence³. Of didactic and satirical genre is the Dhūrtākhyāna of Haribhadra Sūri which contains humorous satiric stories of rogue and many others.

57 Also in the Buddhist literature we find many didactic collections of stray verses. The best known is certainly the Dhammapada, also important anthologies of stray verses of Buddhist character are Candragomin's Śīsyalekha-dharma-kāvya⁴, Śāntideva's Bodhicaryavatara, Śikṣasamuccaya, Sūtrasamuccaya, Subhāṣita-samgraha, an anthology of extracts from Buddhist works compiled by an unknown author to illustrate the doctrine of scholastic and of mystic (Tāntrik) buddhism⁵, Dharmasamuccaya of Avalokitasīmha edited in Sanskrit, Tibetan and Chinese⁶, and others.⁷

Short collections of Gnostic Didactic and other stray verses

58 Other gnostic and didactic poems containing stray sententious sayings are numerous. Also from these poems⁸ some of the sayings were culled and included in the present Mahāsubhāṣita-samgraha. They are quoted below in alphabetical order

591 Āmru Vedavyāsa's Nitisataka, a short poem of 100 stray verses on niti representing the author's observations on nature and

1 Cf P Peterson's *Three Reports* pp 12 and 29

2 Cf F Belloni Filippi in *Giornale della Società Asiatica Italiana* 28 153 sqq

3 Edited and translated by L P Tassitori in *Giornale della Società Asiatica Italiana* 22 179 sqq

4 Edited by I P Minayeff in *Zapiski* IV

5 Edited by C Bendall in *Le Muscon* IV 4 pp 378-402 and V pp 245 74

6 Vol I III, tradust par Lin Kouang Vol II and III with revisions by A Barreau, J W de Jong and H Demeville, Paris 1946 1969 1973

7 These as well as Jainistic gnostic and didactic works, with the exception of Amitagati's *Subhāṣita vāna samdoha* are not cited in the present Mahāsubhāṣita samgraha Cf L Sternbach, *On Some Non Canonical Subhāṣita-Collections in Jaina Literature in the Commemoration Volume Mohāsīra and his Teachings*, Bombay 1974

8 In addition, verses were also culled from Mahākāvya-s, epics, dramas and other literary works

the behaviour of good and bad persons ; the verses are written in *anuṣṭubh*-s ; the collection is divided into 5 headings. The poem dates from the first half of the 19th century. The MS. of which the first folia are missing, was published by S. Ritti.¹

59.2. *Bhallaṭa's Śataka* (*Bhallaṭaśataka*), a poem containing 108 stray didactic and descriptive verses written in satirical tone, often ridiculing indiscriminating patrons ; composed in a variety of metres.² Not all verses were composed by Bhallaṭa himself, since we find among them some verses written probably by Ānandavardhana, a poet from Kāśmīr. Bhallaṭa himself was also a Kāśmīri poet who lived at the time of king Śaṅkaravarman (883-902). Many of Bhallaṭa's verses were quoted in *subhāṣita-saṁgraha*-s and works on *alambāna*-s.³

59.3. *Bhāvabhūti's Guṇaratna*, a short poem of 13 stray verses in a variety of metres attributed, probably wrongly, to the great poet Bhāvabhūti⁴ ; also popular in Ceylon ; most of the verses are culled from other poems, such as the *Hitopadeśa*, (verses 3, 8, 12), the *Pañcatantra* (verses 5, 9), the so-called Cūṇakya's sayings (verses 6, 11), the *Skanda-purāṇa* (verse 7) and the *Mūlatīmādhava* (verse 1) ; one verse also occurs in the *Dṛṣṭāntaśataka* (verse 13). Very few verses in the *Guṇaratna* were not borrowed from known sources. Probably this collection of stray verses was ascribed to Bhāvabhūti because its first verse is the first (in some editions the second) introductory verse of Bhāvabhūti's *Mūlatīmādhava*. Only verses 2, 4, and 10 of the *Guṇaratna* do not appear in other primary sources of which verse 5 was probably very popular in India in early times since it also appears in the literature of Tibet : in Vararuci's *Śatogātha* (4) (*Mchog sred, Tshigs-su bcad-pa brgya-pa*) included in the Tibetan Tanjur, and also in the *She-rab Dong-bu* (150) and the *Subhāṣita-ratna-nidhi* (4, 14).

59.4. *Bhoja's Carucaryā*, a collection of 135 stray verses, mostly in *śloka*-metre, dealing with daily routine, good and right conduct and activity in one's daily occupation.⁵

1. In JOR (Madras) 29, 109-25.

2. KM. IV 169-189 ; *Bhallaṭaśataka-vyākhyā* by Vasudevācārya in *Madras Sanskrit Series*, No. 2.

3. Cf. Th. Aufrecht in ZDMG 41.458, H. V. Jacobi in ZDMG 56.405 ; P. Peterson in JBRAS 16.167. Cf. JRAS (1897) p. 290.

4. KSH 523-5 ; KSG 1.299-105. *Kavyakalpa* I, 7-8, SKSD 10-1 ; SRSS 27-31. Cf. HC, vii, 5072. Cf. fn. 3 on p. cxvii.

5. Published for the first time on the basis of 3 MSs. by Dr. V. Raghavan in his *Malayamrutakāṇḍī*, Tirupati 1971 : pp. 79-95.

59.5. *Dakṣiṇāmūrti's Lokoktīmuktāvalī*, a collection of 94 devotional verses and wise sayings, composed in a variety of metres and divided into six *paddhati*-s, each verse is composed of two parts, in the first part a truth is proclaimed and the second contains an argumentation or corroboration reinforcing the truth or an example illustrating it. *Dakṣiṇāmūrti* lived probably between A D 1450 and 1600¹

59.6 *Ghaṭākarpāra's Nītisāra*, a collection of 21 stray verses written in a variety of metres, the poem is written in the form of a dialogue between a hog and a lion and contains mostly wise sayings culled from other poems, particularly from the *Hitopadeśa*.² *Ghaṭākarpāra* is also the author of a collection of 23 stray verses, called the *Ghaṭākarpāra-kāvya* (also called *Yamaka-kāvya*), this poem deals mostly with the pangs of separation of a love-stricken lady who speaks to the clouds and asks them to transmit her message to her husband, it is a *duta-kāvya*.³ When *Ghaṭākarpāra* lived is not known. By tradition, he was considered as one of the nine jewels at the court of *Vikramāditya*, but it is not certain whether he was the author of both of them—the *Nītisāra* and the *kāvya*, nor whether he was one of the nine jewels at the court of *Vikramāditya*. The *Ghaṭākarpāra-kāvya* was also sometimes ascribed to *Kālidāsa*

59.7 *Govardhaṇṣcārya's Āryāsaptasatī*, a collection of 202 erotic stray verses in *ārya*-metre arranged in *vraja*-s by initial letter⁴

1 KM XI.78.91 translated into Italian by Carlo della Casa in *Atti della Scienze di Torino* 102 pp 1-28

2 KSH 504-6, KSG 1 378-80 also in the *Kavyakalāpa* (1864), SKSD (1869 and 1874)

3 The *Ghaṭākarpāra kāvya* was critically edited with extracts from commentaries by J B. Chaudhuri in his *Duta kāvya-saṃgraha* 6 in Calcutta 1953 other editions are in the *Sanskrit Lesebog med tilhørende ordsamling* af N L Westergaard (1846) ■ 96, in *Kavya kalāpa* (1864) 98-100 in KSH 120-24 in KSG 1 357-66 in *Sarasvatī-vilāsa Press*, Narsinghpur 1909, in SKSD (1879) 35-9, in *Venkatesvara Press* Bombay 1892 (1919), in the *Kāśmīr Sanskrit Series* 57, Srinagar 1945, by L. C. Gayzel (*Kālidāsa* ascribed to *Kālidāsa*), Colombo 1961 (with an English translation. Translations were numerous into French, English, German and Hindi. The oldest translation with commentary is by G M Dursack, Berlin 1928. Cf Ch Vaudeville, *A Note on the Ghaṭākarpāra and the Meghadūta* in JOIB 9 2 pp 125-34 and in *Proceedings of the All-India Oriental Conference* 20 2 pp 37-48, C N. Joshi A MS of *Ghaṭākarpāra-kāvya* with a new Commentary in BhV 6 49-57 ■ L. Katre, *Ghaṭākarpāra Problem*, in *Vikrama Volume*, Ujjain 1948 pp 177-98; *Ghaṭākarpāra and Pūrvaghaṭākarpāra* quoted by Rājamukuta in ZDMG 78 112, S K Ramachandra Rao, *A Forgotten Sanskrit Poet in the Arjan Path*, March 1960 pp 115-8

4 KM 1 KSG 1 1 276 Also edited by S Mookerjee, Dacca 1921 (1864) and in *Ārya-press*, Vizagapatam 1871. Cf. S K. De, *Bengal's Contribution to Sanskrit literature in Indian*

59.8. Gumāṇi Part's two poems—the Gumāṇi-nīti and the Upadeśaśataka. Gumāṇi was born in 1790 and wrote in Sanskrit, Kumaunī and Hindi. The Gumāṇiśataka is a very popular work in the North of India¹ : it is a collection of 71 stray verses in which in one line a proverb in Hindi or Kumaunī is quoted and in three lines some situation aptly illustrating the concluding proverb is poetically described in Sanskrit : the illustrations are mostly based on the Mahābhārata, or the Rāmāyaṇa. Gumāṇi used unusual metres.²

59.9. The Upadeśaśataka³ is a collection of 102 stray verses in arya-metre, in which, similarly as in Gumāṇi-nīti, each epigram is proclaimed in one part of the verse and illustrated in the second part with an episode well-known from Sanskrit literature, particularly from the Mahābhārata, the Harivaṃśa, the Rāmāyaṇa, the Bhāgavata-purāṇa, etc.

59.10. Halāyudha's Dharmaviveka, a short collection of 20 stray verses, mostly sententious and culled from other sources in a variety of metres. As it is evident from verses 6 Halāyudha flourished at the court of Lakṣmaṇasena at the end of the 12th century (?).⁴

59.11. Jagannātha Paṇḍitarāja's 'Aśvadhātī,⁵ a gnomic and devotional poem of 70 stray verses, all in mattebha-metre.⁶

59.12. Jalhana's Mugdhopadeśa, a collection of 66 verses in śārdulavikrīḍita-metre,⁷ containing warnings against snares of prostitutes.

Studies Past and Present 1.4 : pp. 643-4. Cf. HC vii. 5149-56. Govardhana lived in the 12th century and, as mentioned before, his *Āryasaptatī* (as well as other similar poems) were modelled upon the *Sattasaī*.

1. G. A. Grierson, *The Gumāṇi Nīti in Indian Antiquary* (1939) : p. 177 (cf. also of 1895 p. 124) and G. A. Grierson, *Linguistic Survey of India* 9.5 : p. 111.

2. E.g., verse 16 composed in each part of 7 long syllables or verse 19 composed in each part of 4 short and then 3 long syllables.

3. KM. II : pp. 20-8 : *Tattvarivēka Press*, Bombay 1923 ; translated into Italian by O. Botto in *Rivista degli Studi Orientali* 27 : pp. 93-110.

4. KSH 507-9 : KSG 1.381-3, *Kavyakalpa*-105-3, SKSD 45-3, KRSS 21-26 ; cf. HC. vii. 172. There was also a grammarian Halāyudha of the 10th century, not identical with the poet as well as several other Halāyudha-s. Cf. fn. 3 p. cxii.

5. Published in NSP, Bombay 1878 ; together with the *Campū-Rāmāyaṇa* in Poona 1868 and in SRK : pp. 255-70 (partly : 26 verses) : the author might not be identical with the author of *Bhāmīnī-vilāsa*, etc. (see above).

6. Which resembles the sound of horses' hoofs when they are galloping.

7. KM. VIII : 125-35.

Jalhana probably knew the Kuṭṭanimata and was influenced by this work, he was also a Kāśmīrian poet and lived in the 12th century, he is not identical with the author of Suktimuktāvali

59.13 Kalya Lakṣmīnṛsiṃha's Kavikaumudī,¹ an anthology of *anyokti*s in two *śataka*-s of 101 and 46 verses respectively composed in a variety of metres. The author, who was the pupil of Ahobala-sudhī, lived in the 18th century

59.14 Kṛṣṇavallabha's Kāvyaabhūṣanaśataka, a collection of 103 stray verses composed in a variety of metres, from the 18th century.² The verses are mostly descriptions of women

59.15 Kusumadeva's Drṣṭāntaśataka (or Drṣṭāntakalīkā), a fifteenth century collection of 100 wise sayings indicated in the first line and illustrated in the second line³, part of this work is also quoted in the Subhāṣitāvali of Vallabhadeva

59.16. Madhusūdana's Anyāpadeśaśataka, a collection of 110 stray verses (mostly *anyokti*-s) composed in a variety of metres.⁴ Madhusūdana was the son of Padmanābha and Subhadrā, and was a native of Mithilā

59.17 Mōhamudgara, a short poem of 17 to 18 devotional gnomic stray verses in monic metre attributed, probably wrongly, to Śaṅkara. The verses describe the voidness of the universe and blessing of mental peace and of knowledge of Viṣṇu. This is a well-known and often published Indian poem⁵, it was often translated into English, as well as into French, German and Indian languages.

59.18 Mūrkhāśataka, an anonymous, collection of 25 stray verses plus an introductory verse, listing and describing hundred fools.⁶

1 Kavikaumudī of Kalya Lakṣmīnṛsiṃha, ed and translated by K. Krishnamoortay, Karnatak University Dharwar 1965

2. KM VI 31-46

3. Edn. by Nababhashkar Press, Calcutta 1916-7 (1323); Kamalz Press, Cochin 1936 (in Telugu characters) in KSH 217-26, in KSG 2 98-115. KM XIV 77-86 in Kavyakalāpa 14-21 in SKSD 226-32 in KRSS (1976) 67-87. Suniti Sudhā nidhī compiled by Govindalāla Vandyopādhyāya (1898) 34 sqq., stray verses in VS 287-304 and 306-7

4. KM IX 61-79. Cf. JGJR 18 93-4

5. There are over 40 editions of this poem. The most accessible are in KSH 265-8, KSG I 352-7 and Neeti-sukhūlun with translation by Mahārāja Kalee Krishṇa Bahadur, Serampore 1831. Cf. M. Winternitz GIL III 149 and JAS 3 12 (1841) pp. 607-13

6. Cf. HC vii Nos. 5500-1.

59.19. *Nilakaṇṭha Dikṣita's Anyāpadeśaśataka*, *Kalividambana*, *Sabbhārañjanaśataka*, *Śāntivilāsa* and *Vairāgyaśataka*, five¹ poems containing stray gnostic, didactic and satiric verses and wise sayings of 101, 102, 105, 51 and 101 verses, respectively; the first is in *śardūlavikrīḍita*-metre, the second and third in *anuṣṭubh*-s, the fourth in *mandakrānta*-metre and the last in *upagati-ārya*-metre.² *Nilakaṇṭha Dikṣita* was the son of *Nārāyaṇa Dikṣita* and grandson of *Ācān Dikṣita II*, brother of the well-known *Appayya Dikṣita*; he lived in the 17th century. The *Anyāpadeśaśataka* is a collection of *anyōti*-s teaching good conduct; the *Kalividambana* is a satire on various social characters in the family and outside, as well as on quacks, doctors, poetasters, astrologers who please the sick, but with a diet which would be difficult to follow, so that if the patient recovers it would be thanks to the greatness of the astrologer and if the patient's health deteriorates it would be due to the non-observance of the diet; the *Sabbhārañjanaśataka* is a typical collection of wise sayings and the *Śāntivilāsa* and the *Vairāgyaśataka* are devotional poems advocating renunciation.

59.20. *Pañcaratna*, *Ṣaḍratna*, *Saptaratna*, *Aṣṭaratna* and *Navaratna*, short collections of 5, 6, 7, 8 and 9 didactic stray verses in a variety of metres, all anonymous; the *Navaratna* was the most popular of these collections and was also incorporated in the Sanskrit literature of Ceylon, as well as quoted in *extenso* in the *Subhāṣitamuktāvalī* and in the *Subhāṣitabhāṇavali*.³

1. Published in KM. VI. 143-158; V. 132-142; IV. 189-99; VI. 12-20; and I. 91-9, respectively; also in *Oeuvres poétiques de Nilakaṇṭha Dikṣita* (text and translation) by P.-S. Filliozat, *Institut Français d'Indologie*, Pondichéry 1957 (see also bibliography) *Minor Poems of Nilakaṇṭha Dikṣita* (*Laghuhavyāṇī*, *Vani Vilāsa Press*, Śrīraṅgam 1914 and ed. by C. Sankararāma Śāstri, *Bāṣamanorama Series* 35, Madras 1942. The *Anyāpadeśaśataka* is also published *inter alia* in *Trivandrum* in 1902 (in Malayāṇam characters with translation); the *Kalividambana* in *Lakṣmivilāsa Press*, Madras 1859 (in Telugu characters); in the *Jagadītya Press*, Ratnagiri, 1878 (with a Marāṭhī translation), in the *Vidyānibetana Press*, Madras 1904 (in Grantha and Tamil characters); in the *Veikāṣeśvara Press*, Bombay 1910 (1967); in the *Empress of India Press*, Madras 1911 (in Telugu characters); in the *Vaidika Vardhīnī Press*, Kumbakonam (in Grantha characters); in the *Śāstra Saṁjīvinī Press*, Madras 1920 (in Grantha characters with a Tamil translation), in the *Grantha-ratnamālā*, 1933; p. 12 sqq. The *Sabbhārañjanaśataka* is also published *inter alia* in the *Vaidika Vardhīnī Press*, Kumbakonam (in Grantha characters); and in *Lakṣmī Vilāsa Press*, Madras 1859; the *Śāntivilāsa* is also published by the *Kāmakoti Publishing House*, Kumbakonam 1943 (with a Tamil translation) and in *Sarasvatī-bhāṇḍāgāra Press*, Madras 1937.

2. To *Nilakaṇṭha Dikṣita* are also attributed other poems.

3. KSH p. 1 sqq.; KSG 1.277 sqq. SKSD: p. 5 sqq.; KRSS: p. 51 sqq. Also in *Nectitūnṭhulun*, *Korvāṭalāra* and *Pracīna Padjavalī* (1859). Cf. HC. vii. 5503 Cf. H. Bechert *Sanskrit Texte aus Ceylon*: I. Teil in *Münchener Studien für Sprachwissenschaft*—

59 21. *Purvacātakāṣṭaka* (also called *Cātakāṣṭaka*) and *Uttaracātakāṣṭaka*, two anonymous, mediaeval short poems composed of 8 lyric and gnomic stray verses, each in different metres, dedicated to the *cātaka*-bird¹, according to popular belief the *cātaka* does not drink any water other than the pure liquid of clouds, the poems are of great artistic beauty and were often edited and translated²

59 22 *Rākṣasa's Kavirākṣasiya*,³ a collection of stray didactic verses which can be interpreted in two different ways, particularly popular in Southern India. The author, otherwise unknown, was quoted by Appayya Dikṣita in the 16th century. Also a poet *Rākṣasa*, but probably a different one was quoted in the *Saduktikarmāmarta* (450) and *Śaṅgadhara-paddhati* (3810-11)⁴

59 23 *Rāmacandra's Rasikarañjana*, a lyric and gnomic poem of 130 stray verses written in different metres with a commentary without which the poem would be incomprehensible, the poem permits a two-fold interpretation in which each verse has an ascetic as well as erotic meaning, *Rāmacandra*,

München 1962 pp 25-37. There are also the *Paḍyasaṃgraha* attributed to Kaviḥṭṭa (KSH pp 523-532), *Yatipāṭṭaka*, *Saḍhanapāṭṭaka*, *Bhramarāṣṭaka* and *Śṛṅgārāṣṭaka*, the last two attributed to Kālidāsa etc. For details see L. Sternbach, *A propos de petites recueils de vers gnominiques* in *Papiers* presented to the XXIX International Congress of Orientalists Paris, 1973 (résumé) and in JA 1974. These short collections of didactic verses as well as the *Guṇaratna*, *Nityāṅga*, *Nityapradipa* and *Dharmavivēka* may be considered rather as short *sūbhūṣita saṃgraha*s than collections of didactic verses attributed to individual poets.

1 *Occystes melanoleucos* known for its shrill cry "sphatik jol" which means in Bengali "crystal water".

2 Edited and translated into German by H. Ewald in ZDMG (1842) p 366 sqq. KSH 237-9 and 240-1. KSG 1 327-30 and 331-4. ŚKSD pp 22-5. KRSS pp 58-63. *Kavyakalāpa* 88-90. *Prācīna Paḍyavalī*, Calcutta 1859 p 4 sqq. Translated into English by Prof. Cowell in JRAS (1891) p 599 sqq. translated into German also by A. Hofer in his *Indische Gedichte* 2161 sqq. Cf. S. Stasiak, *Le Cātaka (Étude comparative)* in RO II pp 33-117.

3 Edited with a commentary by H. C. Chatterji and translated by Y. Mahalinga Sastri in 1925/6. Different from the *Kavirākṣasiya* or *Rākṣasakāvya* attributed to three different authors, sometimes to Kālidāsa, sometimes to Vararuci and sometimes to Ravidēva that poem is a pastoral description in 20 stray verses, it was published often, viz. in HSS 73 *Sarasvatī Vilāsa Press*, Narsinghapur 1903. *Indian Press*, Allahabad 1910 (1966), *Davilla Press*, Madras 1926, *Sarasvatī nilaya Press*, Vengipur 1873, *Parabrahma Press*, s. l. 1881 in NSP 1900 and 1935, KSG 3 343-53, translated into Italian in GSAI 1983-102 by F. Belloni-Filippi. A. Hofer's *Sanskrit Lesebuch* pp 86-93 etc. Cf. HC VII, 5023-4, P. K. Gode, *Date of the Rākṣasa kāvya or Māvyarākṣasa*—before A. D. 1000 in JIH 193, 312-9, V. Raghavan, *Some Kavi Rākṣasas* JOR (Madras) 192.

4 The verses quoted in the two anthologies are not didactic verses,

the author, was the son of Lakṣmanabhṭṭa; the poem was written in Ayodhya in the 16th century (1524)¹.

59.24. Śambhu's *Anyoktimuktālatū*, a collection of 108 *anyokti*-s, having double meaning, written in *śardūlavikrīḍita*- and *mandakrānta*-metres, ridiculing the follies of men. Śambhu lived at the court of king Harṣadeva of Kāśmīr (end of the 11th century) and wrote also the *Rājendrakarṇapūra*, a poem of 75 stray verses, mostly in *śardūlavikrīḍita*-metre, in which he eulogized king Harṣadeva; many verses of the latter poem were included in the *Subhāṣitāvalī* of Vallabhadeva.²

59.25. Śaṅkara's *Śataśloki*, a gnomic poem of 101 stray verses, written in *sragdhara*-metre, dealing with the teaching of Vedānta; whether this poem was really written by Śaṅkara is not certain.³

59.26. Śrī-kuru-Nārāyaṇa Kavi's *Sudarśanaśataka*, a gnomic poem of 101 stray verses in *sragdhara*-metre.⁴

59.27. Śṛṅgārajñānadvīpaya, of unknown authorship, a short poem of 32 stray verses being a dialogue between Śuka and Rambhā, partly erotic (words of Rambhā) and partly theosophical (words of Śuka).⁵

59.28. *Vānarāṣṭaka* and *Vānaryaṣṭaka*, two anonymous didactic poems of 8 verses each, written in a variety of metres, containing several *subhāṣita*-s known also from other sources.⁶

59.29. Vāñchēnṭha's *Mahiṣaśataka* (or *Vāñcheśvara Mahiṣaśataka*) a century of stray verses extolling the buffalo; the buffalo appears to indicate the youthful king surrounded by evil company who

1. KM, IV : pp. 96-149 and ed. by R. Schmidt with double readings and German translation, Stuttgart, 1896. Cf. R. Schmidt, *Liebe und Ehe in Indien*, Berlin 1904 : p. 32 sqq.

2. *Anyoktimuktālatū* in KM, II, 61-79; *Rājendrakarṇapūra* in KM, 1.22-34. Cf. P. Peterson, *First Report* 1852-83 : p. 11 sqq.

3. In *Select (or Minor) Works of Śrī Śaṅkara*, Madras 1911; Śrīrangam 1910; Allahabad 1914; Poona 1925; and in editions in Poona 1917, 1922, Satara 1927, Bombay 1927.

4. KM, VII : pp. 1-51.

5. Edited and translated by J. M. Grandjean, *Dialogue de Śuka et Rambhā sur l'amour et science suprême* in *Annals du Musée Guimet* 10.437 sqq. See also MS. R. 41 in the University Library of Lyon (op. cit.) which contains the poem

6. KSH 244.5; 242-3; KSG I, 321-3, 324-6; in *Nāṭyasaṅgraha* 35-44, etc. (see above); translated by O. Böhtlingk in his *Indische Sprüche*. See fn. 3 on p. cxxii.

neglected the learned men of his court¹ Vāñchanātha is probably Kṛṣṇa Kavi whose father held a high post at the court of king Sahaja, ruler of Tanjore from 1684 to 1710, the poem contains a commentary Śleṣārthacandrikā written by the author's grandson

59 30 Vararuci's Nitiratna, a collection of 15 wise sayings known also from other sources² Vararuci was probably not the author of this short collection of stray verses which was attributed to him only in *majorem gloriam*. The verses were culled from the collection of the so-called Cāṇakya's sayings (verses 3, 4, 9, 10, 12, 14), the Hitopadeśa (verses 4, 14) and from the floating mass of oral tradition

59 31 Vedānta Deśika's (or Vedāntacārya's or Venkatanātha Deśika's) Subhāṣitanīvi and Vairāgyapañcaka, the first is a popular anthology of 144 stray verses composed in a variety of metres systematically divided into 12 *paddhati*-s of 12 verses each, dealing with pride, wickedness, servitude, nobility, tranquility, etc., the second consists of five verses in the form of a benevolent satire highlighting the practice of detachment, some of the verses have a double meaning³, the author, who was a Vedānta scholar lived probably between 1268 and 1370

59,32 Vetālabhaṭṭa's Nitipradīpa, a short collection of very beautiful 16 wise sayings composed in a variety of metres, known also from other sources⁴ Many of the verses were culled from the Pañcatantra, the Hitopadeśa and other *kathā*-works, so-called collections of Cāṇakya's sayings, Bhartṛhari's *śataka*-s, etc. It is unlikely that Vetālabhaṭṭa was the author of this collection

1 Critically edited with the commentary and published in No 14 of the *Śaṅkara gurukula Series* and in *Sarasvatī-nīlaya Press*, Madras 1875 with commentary (in Telugu characters) Cf ■ VIII 490, ascribed to Śaṅkara

2 KSH 502-3, KSG 1305-10 *Kavyakalāpa* I, KRSS and SKSD cf HC vii 5490-1, translated by O Böhtlingk in his *Indische Sprüche* Cf fn 3 on p cxiii

3 The *Subhāṣitanīvi* is included in this chapter since its verses were composed by a single author The *Subhāṣitanīvi* is published in KM VIII 151-64 in *Oriental Press*, Madras, *Bhāṣavajra-vardhini Press* Coimbatore by M T Narasimha Aiyangar in *Sri Vanavilasa Series* 10 (1908) and with two commentaries in the *Indian Printing Works*, Myslapore 1971 Also other works were attributed to the author (Cf Introduction to the M T Narasimha Aiyangar's edition, p xi)

4 KSH 526-9, KSG 1,366-77, *Kavyakalāpa* and SKSD (op cit.), cf HC vii 5495, Cf, fn 3 on p, cxiii

59.33. Vireśvara's *Anyoktiśataka*, a collection of 105 stray *anyokti*-s in *śārdūlavikrīḍita*- and occasionally *śṛṅghāra*-metres.¹

60. These are only few of the best known didactic and gnostic poems; there are many more² containing stray verses mostly sententious sayings particularly still in MSs., of which the most important are³: the *Abhilāśaśataka* of Kevālarāma comprising 26½ verses (HC. vii. 5513); *Bhāṣāmāñjarī*, a collection of stray verses, (AL. 582-3); *Citraratnākara* of Cakrakavi, a collection of humorous yet wise sayings (AL. 512-4); the poet appears to be the son of Lokanātha and brother of Rāmacandra and Patañjali; *Dhik-pañcaka* of Lakṣmī Nārāyaṇa (HC. viii. 5519); *Dūrghaṭaśloka* of Kuralaya, a collection of 81 highly artificial stray verses praising several deities (AL. 526-7); *Jaḍavṛtta* of Mādhaba, a collection of stray verses describing the characteristics and sentiments of stupid people, especially their mad and vulgar love (incomplete) (DC. XX. 11970); *Kamālāsarasvativāda* by Tripāthi Viśvambhara (HC. vii. 5516) containing in some MSs. 50 and in others 120 stray verses; *Kaliguṇāṣṭaka* of Raghunātha (HC. vii. 5522) comprising 15 verses, of which 8 describe the iron age and the remaining are salutations to Kālī; *Kavirākṣastya*, an anonymous collection of 100 verses in *anuṣṭubh*-metre (DC. XX. 12000-12005); *Kūvyasaṁgraha*, a collection of stray verses culled from various sources enumerating groups of nine, eight, seven, six and five noted persons, things or qualities possessing the same or similar characteristics (DC. xx. 12007-8); *Kucaśataka*, an anonymous collection of 100 stray verses containing a description of the physical charms of women (DC. xx. 11936); *Kuśopadeśa* (Nitiśāra), an anonymous collection of verses, divided into 3 *aṣṭaka*-s and containing lessons on worldly wisdom (HC. vii. 5495 with commentary); *Lakṣmī-caritra*, an anonymous collection of 50 stray verses (HC. vii. 5517); *Lakṣmī-sarasvativivāda*, an anonymous collection of 110 stray verses in which Lakṣmī and Sarasvatī speak alternatively, each praising herself and denouncing her rival; in the quarrel the former succeeds in silencing the latter (HC. vii. 5515); *Mādanamukha-capetikā*, an anonymous collection of 100 verses of which a part is a dialogue between a young lady and a recluse, she trying to allure his mind and he rejecting her advances sternly, dated *saṁvat* 1933 (A. D. 1880) (HC. vii. 5520); *Mānaḥ-sikṣārtthamekādaśapadya* by Raghunātha Dāsa with a commentary, a collection of 11 verses for

1. KM, V. 101-19.

2. Many of the poems belong to other branches of literature, e.g., the *Bhojaprabandha* of Ballala where the narrative of Bhoja is intermingled with didactic verses and *śūbhāṣita*-s attributed to various poets, some of which were famous in India.

3. Some of these works could be included in the chapter on the erotic literature.

the discipline of the mind, dated *śaka* 1750 (A. D 1828) (HC vii 5504). *Manogarhāṇa* of Kṛṣṇakavi, a short didactic poem of no great value (AL 557). *Mṛgāṅgaśataka* by Kavikankana, a collection of 100 stray verses praising the moon who inspires sentiments of love (DC. 11981). *Nitidīpikā*, an anonymous collection of wise counsels, incomplete (HC vii. 5510). *Nitīsūtra* of Gangādhara Dikṣita, written in incorrect Sanskrit under orders of Akbar Sābi (HC vii. 5505). *Nitīśataka* of Kṛṣṇa Mohanakavi of Pūrva thala in Bengal, a collection of 108 stray verses in 4 *sarga*-s, of which 32 deal with childhood, 29 with youth, 28 with mature age and 19 with old age (HC. vii. 5508). *Padyapatrikā*, a collection of stray benedictory verses (AL. 550). *Paranāri-ratnīśa-pañcaka*, an anonymous collection of didactic verses in which the intercourse with another man's wife is prohibited (HC vii. 5521). *Prākṛtapañcāratna* (Śṛṅgāramañjarī), an anonymous collection containing 10 stray erotic verses, culled from various sources (AL 558). *Pūrvapañcāśikā* an anonymous collection of 51 stray verses on different topics (BORI 56 of 1871-72, G XIII. 419). *Rākṣasaśataka*, an anonymous, incomplete collection of 100 stray verses on piety and morality (HC vii 5492), it contains only 88 verses. *Rasikajanarañjana* by Vrajaburāja, son of Kāmarājādikṣita, a collection of stray verses on attractions and charms of women in three *śataka*-s (DC 11982). *Siddhantasudhātātini* of Rāmacandrāgamī, an incomplete collection of stray verses divided into topics in the form of a dialogue between husband and wife (HC vii 5511-2). *Sindūraprakara* by Somaprabha, disciple of Vijayasimhācārya (Jainistic), a collection of 100 stray verses on various topics (DC xx 12122). *Śṛṅgārakāvya* of Viśveśvara, son of Rāmaji, a collection of 97 stray verses on *śṛṅgāra* (HC vii. 5271). *Śṛṅgāraśataka* of Mahādeva, son of Mukunda, a collection of 164 stray verses on *śṛṅgāra* (HC vii. 5203). *Śṛṅgāravijayī* by Nilakantha, a collection of 700 stray verses on *śṛṅgāra* (incomplete) (HC vii. 5243). *Stanapañcaka*, an anonymous collection of five stray verses dealing with certain bodily charms of women (incomplete) (DC xx 11991). *Suktvārīdhī* by Peddibhaṭṭa who belonged to the family of Mahopādhyāya of the Elēśavara city, an incomplete collection of ethical stray verses (HC xx 12143). *Svarna-muktāvivāda* by Maheśa Pandita, a collection of 150 stray verses ending with a reference to Bahādur Shāh, the author's patron, dated *śaka* 1740 (A. D 1818) (HC vii 5507). *Tambulakālpa* of Nṛsimhabhaṭṭa, a collection of stray verses showing the importance of chewing betel by quotations from Smṛti-s and Purāṇa-s and containing also at the end common topics on *ācāra* etc (HC. vii. 5506). *Tantrākhyānaśloka*, an anonymous collection of lessons of worldly wisdom, being probably an abridgement of a fragment of a versified version of the Pañcatantra (HC, vii 5502). *Turagaśataka* of Kuṭṭīkavi and of Gāṇa-

patiśāstri, two collections of two *śataka*-s each containing stray verses on the glorification of horses (AL. 518-9); *Vibudhabhūṣaṇa* of Hāḷasyanātha, a collection of stray didactic verses of little beauty (AL. 1195); *Vidaḡdhamukhamāṇḍana* by Dharmadāsa, a collection of witty and cleverly composed stray verses on unconnected subjects divided into four *pariccheda*-s (DC. xx. 12116-17); *Vidyāmañjarī* of Dhīreśvara, a collection of 100 stray verses on the merits of learning divided into two chapters, dated śaka 1736 (A. D. 1814) (HC. vii. 5518); *Vidyāsundara* of Caurakavi a collection of 55 verses in a form of a dialogue between two lovers—Vidya and Sundara (HC. vii. 5114); *Vibudhopadeśa*, an anonymous collection of verses enumerating all things which a Sanskrit scholar should know (HC. vii. 5512); *Viśveśvarāryāśataka* by Viśveśvara, son of Lakṣmīdhara, a collection of 100 stray *ārya*-verses describing the beauties and other attractive qualities of women (with the commentary *Viśveśvarāryāseptasatīyā-khyū*) (DC. xx. 11984-5).¹

61. Also the anthology of verses attributed to Mayura, the *Māyura-śataka*², the *Viṣṇubhaktikalpalatā* of Puruṣottama³ and

1. Among the didactic poems M. Krishnamachariar in his *History of Classical Sanskrit Literature* mentions also the following works: *Āryamañjarī* of Devaṛṇja; *Āryaviḡṇpti* by Rṇmacandra, by Sitārama and by Viśvanātha; *Kavikanthābharaṇa*; *Nitikalpalatā* by Saḡhibrāma; *Nitimañjarī* by Sambhurṇja; *Nitimālā* by Sadānanda (published in Calcutta); *Nitisaṇa* (also mentioned in DC. xx. 12062.7-6 MSs.); *Nitīānstrasamuccaya* (also in DC. xx. 12055-61: 7 MSs., of which No. 12055 is attributed to Cāṇkya); *Nitī-śataka* by Śrinivāṇacharya (also in DC. xx. 12053), by Sundaracarya, by Venkatarāya and one anonymous; *Nitisumāvālī* of Appavajapeyin; *Śāntivilāsa* by Haridāsa and by Subrahmaṇya; *Vairāgyaśataka* by Padmānanda, by Śankaracarya and by Somanātha; *Nitivilāsa* by Vrajataraṇaku; and the *Pañcatantrasaṃgraha*.

Among the collections of *anyokti*-s (*anyāpadeśa*-s) M. Krishnamachariar mentions also: *Anyāpadeśaśataka* by Ekanātha Kāṇyapī, by Gaṇapatiśāstri, by Gīrānendra (also in DC. xx. 11994), by Ghanaśyāma, by Jagannātha and one anonymous; *Anyoktikavya*, *Anyoktikanthābharaṇa* by Candānada; *Anyoktimālā* by Ācāra Dikṣita (also in DC. xx. 11995), by Lakṣmīnātha (also in DC. xx. 11996, but edited and published by Dr. K. Krishnamoorthy, op. cit.); *Anyoktisāṅgrahādhyāya* by Harikṛṣṇa; *Anyokti-śataka* by Bhaṭṭavira; *Darśanavijayagaṇī* and by Somanātha; and *Bhāvavilāsa* by Nyāyavācaspati Rudraka. (p. 318 sqq.).

It is also known that MSs. of the *Anyāpadeśapañcīśat* of Gaṇapatiśāstri (AL. 423) and of *Anyāpadeśapaddhati*, anonymous (AL. 425) exist.

2. 'The *Māyuraśloka*, an unedited Sanskrit Poem by Mayūra' by G. P. Quackenbos in JACS 51.2 13-4 and in *The Sanskrit Poems of Mayūra* ed. by G. P. Quackenbos in Columbia University Indo-Iranian Series 9: pp. 67-79.

3. KM. 31.

the *Bhikṣaṭanakāvya* of *Utprekṣāvallabha* (*Śivadāsa*)¹ could be added to this list but the first is a collection of verses attributed to Mayūra, culled from poems of Mayūra² and *subhāṣita-saṁgraha-s*, the second is a lyric poem; the third is a devotional and philosophical treatise, and the fourth is an erotic and devotional poem.

62. Also another type of poetry can be added to the didactic literature, i.e. collections of riddles. Indian riddles belong also to the *muktaka* literature since they were composed in "detached" verses, so that each verse formed an entity by itself. They were very popular in India, the more so as Indian poets made always strenuous efforts to express nothing in a straight-forward manner and always desired to conceal as much as possible or to express an idea in a round about way (*Dhvanyāloka* 45). Consequently riddles were considered as one of the 64 arts (*kala-s*).

We find riddles, theological riddles (*brahmodya-s*), already in the *Veda-s*, *Brāhmaṇa-s*, *Āraṇyaka-s*, *Śrautasūtra-s*, etc. They formed there an essential part of religious ceremonies (e.g. *Rgveda* 1.164, 1.954, 8.29, *Atharvaveda* 9.9, *Vājasaneyi-saṁhitā* 23.9, 10, 47-8, 61-2, *Taittirīya-saṁhitā* 2.5.8.3, 7.4.18, *Śatapatha brāhmaṇa* 4.6.9.20, 6.2.5, 11.4.1.2, 5.3.1, 6.2.5, 13.2.6.9 sqq, 5.2.12 sqq; 14.6.8.1; *Aitareya-brāhmaṇa* 5.25, *Kauṣṭaki-brāhmaṇa* 27.4, *Taittirīya-brāhmaṇa* 2.5.8.3, *Bṛhad-āraṇyaka-upaniṣad* 3.8.1, *Āpastamba-śrautasūtra* 20.19, *Āśvalayana-śrautasūtra* 10.9.1-3, 8.13.13-4, *Kaṭyāyana-śrautasūtra* 10.9.1-3, 20.7.11, 12.4.20, *Lāṭyāyana-śrautasūtra* 9.10.9, *Śaṅkhāyana-śrautasūtra* 16.4.6.13, 37.1 sqq; *Vaitāna-sūtra* 37.1, 38.5 sqq). We find also riddles in the epics (e.g. *Mahābhārata* 1.77-83, 3.312-3), in the *katha*-literature (e.g. *Kathāsaritsāgara* 5.1.65; 155 A; 72.163 D), in the *Buddhist literature* (e.g. *Samyutta* 10.12, *Ālavaka-sutta* 1.10, *Sucioma-sutta* 2.5, *Devatā-samyutta* 1.64, *Jātaka-s* 17, 84, 135, 245, 257, 301, 319, 401, 414, 453, 473, 477, 483, 515, 516, 518, 521, 522, 530, 533, 539, 544, 545, 546, *Puggalapaññatti* IV, II, 1.4.25 sqq, *Culavagga* 4.14.14-6, *Milindapañha* 7, etc.) in the *Jaina literature* (e.g. *Bhāvadēva Sūri's* *Pārsvanātha-caritra* 3.105, *Hemaviṣaya's* *Kathāratnākara* 8.192.6, 9.203.8-10, etc.) and others. Riddles were defined in the *ālaṅkāra-s* and particularly in *Dandin's Kāvyaadarśa* (3.98.123) and divided there into 16 categories. However these categories were soon forgotten. Indian riddles took the form of general puzzles, enigmas, charades, conundrums, logographs, anagrams, epigrams, and even mathematical, grammatical,

1 KM XII 61-191, divided into 40 *paddhati-s* from the 14th century, some verses are quoted in *subhāṣita-saṁgraha-s*, such as ŚP, VS and JS, it deals with the story of how Śiva went about as a mendicant and how his appearance in the street influenced the women of the town.

■ *Sanskrit Poems of Mayūra*, op. cit.,

phonetical puzzles, etc. The most common riddles were ordinary, every day puzzles (*prahelika-s*), charades with or without solutions in the text (*antar-alapa-s* and *bahir-alapa-s*, respectively) and obscure, "crooked" riddles hard to solve without an explanation (*kaṭani-s*). They were often written in artificial ornate language and often used *śleṣa-s*, numerous types of *vaṃśa-s*, and several riddles were written so as to be read also in the inverse direction, in zigzag manner, in circles, in the form of a lotus flower, etc. Numerous riddles were included in *subhāṣita-samgraha-s* where they were divided upto twelve categories and twenty-three sub-categories, different from those found in the *Kāvya-darśa*.¹ Several collections of riddles were composed probably not later than the fourteenth century A.D.

62.1. One of the most famous collections of riddles is the *Vidagdhamukhamandana* of Dharmadāsa.² Dharmadāsa is a popular name and when Dharmadāsa, the author of the *Vidagdhamukhamandana*, lived is not known; he was certainly earlier than Śaṅgadhara, the author of *ŚP*, and Jāloha, the author of *JS*, since some of Dharmadāsa's riddles are found there. He must be earlier than the second half of the thirteenth century, since one of his commentators, Jinaprabhasūri, was known to be active between 1293 and 1309. This collection of riddles, mostly *prahelika-s* and *alapa-s*, often written in ornate and artificial language, is divided into 4 chapters and contains 220 verses written in Sanskrit and sometimes in Prākṛit. Several commentaries were written on the *Vidagdhamukhamandana*. The riddles are difficult to solve; they are like intelligence tests for Pandits well versed in grammar and poetics.

62.2. Another popular collection of riddles is the *Bhavaśatākā* of Nāgarāja (or Nāga-nātha); this is a collection of 101 or 102 riddles mainly *kaṭani-s* written in a variety of metres, mostly in Sanskrit, but sometimes also in Prākṛit. The verses are sometimes erotic in character and contain riddles where a question is asked what a person would do in a certain situation; the reason is explained either by the author or by the commentator at the end of the verse. The poem is published as if having been written by Nāgarāja, son of Jālaya (or

1. L. Sternbach, *Indian Riddles, A Forgotten Chapter in the Histories of Sanskrit Literature* (V.V.R.I., Hoshiarpur). Cf. A. Führer, *Sanskrit Rätsel*, in *ZDMG* 39: pp. 99-102; M. Haug, *Vedische Rätselfragen und Rätselprüche*, *Sitzungsberichte der philos.-philolog.-historischen Classe d. k. Akademie der Wiss.* 1875, München 1876 (Bd. II, H. 3); K. Roth, *Lösung eines Rätsels im Veda* in *ZDMG* 37, 104 sqq.; idem, *Das Rätsel ...* in *ZDMG* 43, 353; M. Bloomfield, *The Religions of the Veda*, New York 1903: p. 395 and in *JAOS* 15, 172 sqq. See also V. Henry in *Mémoires de la Société de linguistique* 9, 247; E. Windisch, *Mon. et Paddha* 3 sqq.; 222 sqq.; 216 sqq.

2. KSH 269-391, KSG 3.57-192; *Kavyalapa* No. 3; with the *Vidagdhamandana* of Taraṇanda in *Sanskrit Press*, Benares 1866. Cf. HC. vii. 5523-31.

Jalapa), son of Vidyādhara of the Karpatti-gotra, one of the kings of the Taka-dynasty, however, probably the work was only written under his patronage and the real author of the poem was Bhāva¹. Similar to the Bhāvaśataka in the form and intent are riddles included in the Prakrit Vajjalaggam² of Jayavallabha. They are included in the chapter 64. They are also *kūṭanī* riddles with a strong erotic touch. Some of the riddles were taken *verbatim* from Hāla's Sattasaī (Nos 611 and 816 = Sattasaī 816 and 916, respectively)

62.3 Collections of riddles were popular in India, among others are the *Sa m a s y ā d i p a*, anonymous, in 175 verses of which 76 contain problematic lines of words to which a poet would be asked to give a sense and to put in a verse in his own way³, *Sitāvinodakāvya*, anonymous, in 120 verses describing how Sitā felt during the separation with Rāma in an enigmatic style⁴, Kāśīnātha's *Dr̥ṣṭakūṭārnava*,⁵ Himakara Śarma's *Samsāra-viharakāvya*,⁶ *Praheḷikāpahnuti-kūṭakhyāna*,⁷ Lakṣmī Nārāyaṇa's *Sa m a s y ā p ū r t t i*,⁸ etc. Many of the riddles are explained either by the author himself or by the commentator. There are also unpublished *subhāṣita-saṃgraha-s* exclusively composed of well-known riddles,⁹ as for instance the anonymous *Kāvya-kūṭhara*,¹⁰ the *Praheḷikā-*

1 KM IV pp 46-64 and in *Granth ratna-mālā*, Bombay 1837-91, Vol I 20 sqq Cf R Schmidt, *Das alte und moderne Indien*, Bonn/Leipzig 1919 p 184 Cf Bhandarkar's *Report* 1882 3 pp 9 and 193 P Peterson's *Three reports* pp 29 and 338 cf HC vii, 5497 Several riddles of the Bhāvaśataka (riddles 3 5, 7 9, 10) were quoted with their solutions given by Kṛṣṇakanda in the *Mādhavaṇaḷa-Kāmakandaḷa-kathā* of Ānanda Cf L Sternbach, *The Mādhavaṇaḷa-Kāmakandaḷa-kathā and its Sources*, in ABORI LIV

2 Quoted above, para 25

3 HC vii 5534

4 HC vii 5541

5 HC vii. 5532

6 HC vii, 5535.

7 HC. vii, 5536.

8 HC vii 5542

9 Most of the *subhāṣita saṃgraha-s*, described in the chapter on anthologies, contain a few riddles

10. HC vii 5538

ka utu h a l a,¹ the Sa ma s y ā r ṇ a v a,² a collection of 575 verses divided into 6 chapters, L a k s m a ṇ a's extensive Sa ma s y ā r ṇ a v a,³ etc.

Satiric Poems with Didactic stray verses

63. To this type of literature belong also the satiric and didactic poems, particularly of Kṣemendra,⁴ one of the most prolific poets of India. He lived in Kāśmīr in the eleventh century (probably from 1010 to 1070). His works, not all of which are preserved to our days, may be divided into 5 groups: (1) didactic works; (2) satirical and didactic works; (3) poetical works; (4) treatises on poetics and metrics; and (5) miscellanea.

64. Pure didactic works full of wise sayings are the Cārucaryā-śatka and the Caturvarga-saṃgraha; partly also the Kavikaṇṭhābharaṇa. The satirical and didactic works are the Kalāvīlāsa, the Darpaḍalana, the Daśopadeśa, the Narmamālā, the Sevyaśevakopadeśa and the Samayamātṛkā.

64.1. The Cārucaryā (The hundred verses of beautiful Life) is a collection of 100 stray verses in *anuṣṭubh*-metre⁵; it deals often in a conventional

1. HC, vii, 5537.

2. HC, vii 5544.

3. HC, vii, 5543.

4. Also called Vyāsadhara. Cf. R. Duttaṛay, *Vyasadhara*, a name of Kṣemendra in OH, 11.2: pp. 71-8. Cf. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in OH, 3.2: p. 157 sqq.; idem, *Ancient Indian Erotic and Erotic Literature*, Calcutta 1959: p. 45 sqq.; Dr. Sūryakānta in the Preface to his *Kṣemendra's Studies* in POS, 91: H. G. Narahari, *Pearl of Worldly Wisdom, the Arjya Iath*, March 1967: 123-8; P. N. Pushp, *Social Satire in Kṣemendra* in *Summaries of Papers submitted to the 17th session of the All-India Oriental Conference*, Allahabad 1953: p. 191 sqq.; Om. Bajas, *Kṣemendra as a Social Reformer in the Daśopadeśa* in JOLB 13.3: p. 222 sqq.; idem, *The Darpaḍalana of Kṣemendra—A Study* in PO, 27.3-4: p. 69 sqq.; idem, *The Sevyaśevakopadeśa of Kṣemendra* in JORS 47, 324 sqq.; J. R. A. Loman, *Types of Kashmirian Society in Kṣemendra's Daśopadeśa* in ALB 31.2: p. 171 sqq.; N. S. Sukla, *Administration in Kashmir in the Eleventh Century* in *Bull. of the Institute of Post-Graduate (Evening) Studies*, Delhi for 1963: p. 46 sqq.; J. Naudou, *Aspects de la vie économique et sociale au Kāśmīr Médiéval: Le complémentaire pour le Doctorat ès Lettres présentée à la Faculté des Lettres et Sciences Humaines de l'Université de Paris*: O. Botto, *Il poeta Kṣemendra e il suo Daśayātārakarita. Notizia introduttiva*, Torino 1951.

5. KM, II: 123-33, reprinted in K₂ (RP) 135-144, in *Gupta Press*, Calcutta 1966 (1907), 1910, and in *Minto Press*, Chittagong 1913, in *Kamala Press*, Coconada 1925, in *Madras* 1927, etc. Cf. P. Peterson's Report 1892-93 pp. 4-5; HC, vii 5499.

manner with *dharma* and *artha*. Generally, the first line of the verse is a moral wise saying and the second an illustration of the truth proclaimed before, mostly drawn from the *Purāṇa*-s or epics. This work must have been very popular in India, since very often verses of the *Cārucaryā* are included in *subhāṣita-samgraha* s, such as the *Subhāṣitahrāvalī*, which quotes one-fifth of the work,¹ and in the *Nīṭisamgraha*, and since the *Nīṭimañjarī* of Dya Driveda of the 15th century was used as model for that work. At least it was greatly influenced by the *Cārucaryā*.²

64 2. The *Caturvarga-samgraha*³ is one of the poorest works of Kṣemendra, it contains 111 stray verses divided into 4 chapters (*pariccheda*-s) of 27, 25, 25 and 29 verses, respectively, they deal with *dharma*, *artha*, *kama* and *mokṣa*; the work is supposed to be a practical handbook of morals written in a variety of metres, it is however prosaic and dull. The *kama-pariccheda*, stylistically and thematically more original contains mostly descriptive verses.

64 3. The *Kavikanṭhabharana* (A necklace for poets)⁴ is a poem of only 55 verses divided into 5 chapters (*sandhi*-s) of 24, 23, 3, 2 and 3 verses, respectively. It is a short treatise on the making of the poet. Particularly the second *sandhi* is didactic, for it lays down one hundred pieces of advice for poets.

64 4. Kṣemendra, did not construe his satiric and didactic works in the form of collections of stray verses; he usually divided them into chapters of which each dealt with a specific subject, then he illustrated the subjects by witty stories. In these poems Kṣemendra has shown an excellent knowledge of the society and experience of life, he depicted the society with sarcasm, his remarks, sometimes expressed tediously, were concerned with topics rarely described by other poets. Perhaps the best of his satiric and didactic works is the

1 Verses 2, 6, 10, 11, 18, 21, 26, 29, 30, 31, 33, 41, 41, 43, 52, 53, 56, 57, 59, 80, 83. Cf. L. Sternbach, *On the Subhāṣitahrāvalī and on the Subhāṣitaśāstra* in JGJRI 28 34.

2. Op. cit.

3. KM V 75-88, reprinted in K₈ (RP) 119-131. Cf. P. Peterson, *Report* 1882-3 p. 5.

4. KM IV. 149-63, reprinted in K₈ (RP) 63-84, translated by Dr. Sūryakānta in *Kṣemendra Studies*, op. cit. p. 91 sqq. Cf. idem, *Introduction* II 43 sqq., *Sitzungsberichte der phil.-hist. Klasse der kais. Akademie der Wissenschaften*, Wien 1884. J. Schönberg, *Kṣemendra's Kavikanṭhabharana*, Wien 1884, ZDMG 41 (1887) p. 488 sqq.

Kaḷāvīḷāsa¹. It is a poem divided into 10 cantos (*sarga-s*) of 96, 89, 76, 40, 46, 33, 26, 29, 73 and 43 *arya*-verses, respectively, in which the legendary, Mūladeva² discusses with his young disciple, Candragupta various forms of cheating, greed, pitiable condition of those in love, viles of women, deceitful character of barlots, the unscrupulousness of *kāyastha-s*, pride and arrogance of drunkards, bards, dancers, actors, singers, goldsmiths and finally terminates his satire with good advice to young men how to avoid falling into evil ways. Kṣemendra illustrates his remarks by amusing tales. In particular in this work, Kṣemendra has shown his mastery in the use of Sanskrit language and his satire is lively and effective.

64.5. Also one of Kṣemendra's good satiric and didactic works is the *Darpadalana* (Smashing of Pride)³; it is divided into seven chapters (*vicāra-s*) of 82, 113, 154, 75, 45, 54 and 73 verses, respectively, written in a variety of metres. It is more a didactic than a satiric poem. Each chapter begins with a series of wise sayings illustrated by means of witty stories in which pride is the main subject, for the *Darpadalana* is a diatribe against pride, due to high birth, wealth, knowledge, beauty, heroism, charity, or asceticism.

64.6. The *Deśopadeśa*,⁴ one of the earliest works of Kṣemendra, is a poem divided into eight cantos (*upadeśa-s*) of 24, 36, 48, 34, 28, 45, 31 and 52 verses, respectively, composed in a variety of metres.⁵ The poem is a satirical work, sometimes vulgar; it is full of wise sayings; it ridicules the cheat, the miser, the prostitute, the bawd, the *viṣa*, the Gauda-student in the Kāśmīri University

1. KM. I. 34-79, reprinted in K₉ (RP) 219-71; translated into German by R. Schmidt in the *Festschrift ehemaliger Schüler zum 70 Geburtstag des Professor Ernst Mehliss in Exilien*, 1914 (I-IV) and in WZKM 28-406 sqq. Cf. J. J. Meyer, *Altindische Schelmenbücher* I, xi sqq.

2. Cf. M. Bloomfield, *The Character and Adventures of Mūladeva* in *Proceedings of the American Philosophical Society* 52.616 sqq.; P.-E. Pavolini, *Vicende del tipo de Mūladeva*, GSAI 9.175-88.

3. KM. VI. 66-118; reprinted in K₉ (RP) 145-206. Translated into German by R. Schmidt in ZDMG 69.1-51. Cf. B. A. Hirschbant, *Über Kṣemendras Darpadalana*, St. Petersburg 1892, Om Bāṇaj, op. cit.; HC. vii. 6493.

4. Published together with *Narmanāla* in *Kashmir Sanskrit Series of Texts and Studies* No. 40, Srinagar 1921, reprinted in K₉ (RP) 273-306. Not translated (with the exception of third *upadeśa* for which see, L. Sternbach *The Third Lesson of Kṣemendra's Deśopadeśa*, PO. 25. 8-19). Also see, J. R. A. Loman, op. cit., Om Bāṇaj, op. cit.

5. But mostly in *śloka-s* with the closing verses in each *upadeśa* in other metres and with the eighth *upadeśa* in *arya*-metre.

for his behaviour and arrogance, old man's marriage with a young girl, *kāyastha*-s, poets, fickle wives, merchants, alchemists, false ascetics, quacks, grammarians, etc

64.7. The *Narmamālā*¹ is akin to the *Deśopadeśa* and somewhat complementary thereof, the satire is less biting and severe, and the poem seldom contains wise sayings; it is rather a narrative satire than a didactic satire. The *Narmamālā* is divided into three *parihāsa*-s (jokes) of 148, 145 and 114 verses, respectively, largely in *śloka*-metre. In this work Kṣemendra ridiculed the administration and in particular the *kāyastha*-s whom he mocks in their public and private life, including their wives, the tax-collectors, the physicians, the astrologers, etc.

64.8. Also to this group of poems of Kṣemendra belongs the *Sevyaśevakopadeśa*² (Instruction for the Servant and the Served), it is a short poem of 61 verses written in a variety of metres containing shrewd reflection on the relation of master and servant with the didactic motive to improve their mutual relations.

65.1. Kṣemendra wrote also, among others, an erotic, satiric and didactic poem, the *Samayamāṭṛkā*. He was undoubtedly inspired by Dāmodaragupta's *Kuṭṭānimata*³ (also called *Śāmbhālmata*) (Advice of a Procuress), a poem of 927 to 1058 *ṛcya*-verses (not divided into chapters). Dāmodaragupta was as Kāhāna reported, a well-known Kāśmīrian poet and minister of Jayapīḍa of Kāśmīr (A.D. 779-813)

1 Published together with the *Deśopadeśa*, see above and reprinted in K₈ (RP) 307-364. Not translated.

2 KM II 75-85, reprinted in K₈ (RP) 207-15. Not translated. Cf. Om Bhaṣa, op. cit.

3 KM III 32-110 (defective), Bibl. Ind. No. 266 ed. by Madhusudan Kaul, Calcutta 1941 and with a commentary called *Rasadīpikā* in the *Guzerati Printing Press*, 1924. Also edited by Tanusukharam Manassukharam Tripathi with a Sanskrit commentary in 1924, by Attributed Vidyābhāṣṭra, Vārāṇasī 1961 with a Hindi translation. Cf. HC VII 5085-6, P. Peterson, Report 1883-84, pp. 23-33. The work was first translated into German by J. J. Meyer in *Altindische Schelmenbücher II*, Lotus Verlag, Leipzig (Schelmenbücher—books of rogues is not a very happy title because of the didactic character of the poem), The German translation was used for the English (incomplete) translation by E. Powys Mathers in *Eastern Love* Vol. I, London 1927 and by Louis de Langle for his translation in French "*Les leçons de l'entremetteuse*" *Le livre des amours de l'Orient*, Vol. IV, Paris 1920. There is also a Hindi translation by Jagannātha Pāṭhak (*Mitra-Frakarāna*), Allahabad 1961. Cf. J. J. Meyer's introduction to his *Altindische Schelmenbücher* and Ajaṇṇ Mitra Shastri, The

65.2. In the *Kuttanīmata*, Malatī—a prostitute from Vārāṇasī, addressed herself to a procuress, Vikatālā for instruction how to attract lovers. The procuress gave her shrewd lessons how to ensnare a lover (in particular Cintāmaṇi, son of a high official) and to win man's love and fortune. Many of her advices are didactic stray verses illustrated by amusing, cunning love tales. The work ends with the explanation of the reason why the poem was written : in order to help people from being cheated by wicked women, rogues and procuresses. The work was thus intended to be a didactic work based on the close study of the science contained in the *Kāmasūtra*.¹ Erotic tendency prevails in this work, but there is no didactic moralizing, nor any squeamish language in describing women and their ways ; it is a farcical sketch in which moral depravity is openly and amusingly depicted by the author, not with approval, but with the object of making it look ludicrous² and to quote profound thoughts in the form of *subhāṣita-s* of epigrammatic tendency often with plenty of humour and kindly wit. Dāmodaragupta painted vividly and benignantly rogues and gullible fools and rather than creating a biting satire, created a benevolent comedy in which he depicted delicate problems and exposed human weaknesses and faults with not too toothless irony. He showed good taste and restraint, so that his work can be considered as an elegant piece of poetry of considerable interest and unique in its style and sort,³ as such, it was considered in classical and mediaeval India ; the frequent quotations from Dāmodaragupta's work in *subhāṣita-saṃgraha-s* and works on *alambāra-s* prove this.

66. On the other hand Kṣemendra's *Samayamātṛkā*, an imitation of Dāmodaragupta's *Kuttanīmata*, does not have the same merits. Kṣemendra did not show in his work any poetical talent or elegance. His work is often vulgar ; it is not an amusing comedy, but an acrid, cheap satire, often in bad taste. The *Samayamātṛkā* is a poem in 8 chapters (*samaya-s*) of 52, 108, 37, 134, 90, 36, 56 and 129 verses, respectively, composed mostly in *śloka-* and

Reading and Interpretation of a Verse in the Kuttanīmata in the Light of Epigraphic and Purāṇic Evidence in Purāṇa Bulletin 13, 2 : p. 260 sqq. : cf. *Calcutta Oriental Journal* 1 (1934) : p. 342 sqq.

1. Cf. Dasharatha Sharma, *The Kuttanīmata and the Kāmasūtra* in *Calcutta Oriental Journal*, I, 13 : 373-80.

2. S. K. De, *Wit, Humour and Satire in Ancient Indian Literature* in *OH.* 3, 2 : 173 and in *HSL* p. 193.

3. The *Kuttanīmata* is also important because it supplies us with some pieces of valuable historical and literary information, e.g., the description of the enactment of the *Ratnāvalī*. Cf. A. M. Shastri, *Historical Data in the Kuttanīmata of Dāmodaragupta* in *JIH* (1969) : pp. 357-67.

ārya-metres¹ It depicts the snares of prostitutes, as told by an old procuress who taught a young prostitute Kalāvati how to achieve mastery in her new profession. It is illustrated by didactic stray sayings and amusing stories. The bawd's witty instructions aid Kalāvati to cheat a young fool and his stupid parents. Kṣemendra, as was so usual to him, had proved to be an expert in Kamasūtra-s and a keen observer of life in Kāśmīr which he described with true realism and biting sarcasm.

67 The latter two texts are on the borderline between the didactic and gnomic literature and the erotic literature, poems belonging to the latter branches of Sanskrit literature can very often be also included among collections of stray verses (*subhāṣita-s*), as for instance the *A m a r u ś a t a k a*.

68 Although the works mentioned in paras 51 to 66 are not *subhāṣita-samgraha-s* as defined above (para 9), they contain a great number of *subhāṣita-s* and sententious sayings and as such were quoted in the present *Mahāsubhāṣita-samgraha*.

Subhāṣita-samgraha-s in 'Greater India'

69 The Sanskrit *subhāṣita-samgraha-s* influenced the literatures of 'Greater India'² and thus became known also in the North, South and East of India. Some of the collections of wise sayings were translated into the languages spoken

1 KM 10 reprinted in Ko(RP) 349-416. Translated into German by J. J. Meyer in *Altindische Schelmenbücher I*, Lotus Verlag, Leipzig. The German translation was used for the English (incomplete) translation by F. Powys Mathers in *Eastern Love*, Vol. 2, London 1927 and by Louis de Langle for his translation in French '*Le Bréviaire de la Courtisane*' *Le Livre des Amours de l'Orant*, Paris 1920 (incomplete).

2 S. K. De, *Wit Humour and Satire* op cit pp 173-4.

3 Cf. L. Sternbach *Sanskrit Niti Literature in 'Greater India'* in *Vivekanand Commemoration Volume* pp 33-40. idem, *The Spreading of Cānakya's Aphorisms over Greater India*, Calcutta 1969. idem, *Purāṇic Wise Sayings in the Literature of 'Greater India'* in *Pur Bulletin* 11.1 pp 73-115. idem, *Sanskrit Subhāṣita-Samgraha-s in Old Japanese and Tibetan* in *ABORI* 43 pp 115-18. idem, *The Pāli Lokanīti and the Burmese Niti Kyan* in *BSOAS* 26.2 pp 329-45. idem, *On the Sanskrit Niti Literature of Ceylon* 1-3 in *Brahmavidyā* 31 pp 62f-63. 33 pp 80-116 and 35 pp 258-69. idem *On the Vyāsasubhāṣita in RO* idem, *Subhāṣita samgraha-s* (op cit) paras 43-80. idem, *On the Vyāsasubhāṣita in Prof. M. Sluszkiewicz Congratulatory Volume* Warszawa 1974. idem, *Les aphorismes du Cānakya dans les textes bouddhiques du Tibet et du Turkestan Oriental* in *JA* 259.1-2 pp 71-8. idem, *Some Cānakya's Epigrams in Central Asia* in *Vishvesvaranand Indological Paper Series No 292*, Hoshiarpur, 1971.

3 Lugs-kyi bstan-bcos skye-bo gso-baḥi thugs-pa shes-bya-ba, in Sanskrit *Nītiśāstra* *antaraṇṭarajantupoṣanabindunāma* (according to P. Cordier *Janapoṣanabindu nāma nītiśāstra*) by Klu-sgrub (Nagārjuna) and translated by Śilendrabodhi, Ye-śes sde (No 4330 [no. 113 a⁴-116 b⁴]),

4 Tshigs-su bcad-paḥi mdsod ces-bya-ba, in Sanskrit *Gāthakoṣanāma* (according to P. Cordier *Āryakośa*) by Ņi ma shas-pa (Ravigupta) and translated by Jñanaśānti, Dpal-gyi llun-po sde (No 4331 [no 116 b⁴-122 a⁴]),

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6 Dri-ma med-paḥi dris-lan rin-po cheḥi phren-ba shes-bya-ba, in Sanskrit *Vimala-praśnottararatnāmālānāma* (according to P. Cordier *°nottata māli* .) by Don-yod lhar and translated by Kamalagupta, Rin-chen bzang-po. (No 4333 [no 126 a⁴-127 b⁴]=No. 4499),

7 Tsa-na-kaḥi rgyal-poḥi lugs-kyi bstan-bcos, in Sanskrit *Cānakya-nītiśāstra* by Tsa-na-kaḥi (Cānakya) and translated by Prabhākaraśrīmitra, Rin-chen bzang-po (No 4334 [no. 127 b⁴-137 b⁴]), and

8 Lugs-kyi bstan-bcos; in Sanskrit *Nītiśāstra* of Masurakṣa (or Masarakṣa or Masurākṣa) and translated by Dharmascribhadra, Śākya blo-gros (No. 4335 [no. 137 b⁴-143 a⁴]).

713 Particularly the last two works, i.e. the *Cānakya-nītiśāstra* and the *Nītiśāstra* of Masurakṣa are *subhāṣita-saṃgraha-s* par excellence, of which the last became lost in India. Also the *Gāthakoṣanāma* of Ravigupta and the *Satagāthā* of Vararuci contain a great number of *subhāṣita-s*.

714 The Tibetan *Cānakya-nītiśāstra* was edited in Tibetan and retranslated into Sanskrit by Sunatikumar Pathak,¹ it is the *Cānakya-rāja-nītiśāstra* version of Cānakya's sayings and is almost identical with the *Bṛhatsambhita* of the *Garuḍa-purāṇa*.²

1. *Viśva-Bhārati Annals*, Vol VIII, Śāntiniketan, 1958

2 Cf. L. Sternbach, *Cānakya-Nīti Text Tradition* (op cit), Vol 12 pp XXXVIII-LVIII, L. Sternbach, *The Cānakya rāja nīti-śāstra and the Bṛhaspati Samhita of the Garuḍa purāṇa in Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol 37 pp 58-110, L. Sternbach, *The Tibetan Cānakya rāja nīti śāstra*, idem, Vol XLII pp 99-122, L. Sternbach, *Sanskrit Subhāṣita saṃgraha-s in Old Javanese and Tibetan*, idem, Vol. XLVIII pp 115-158, L. Sternbach, *A new Cānakya rāja nīti śāstra Manuscript, Bhāratiya*

in 'Greater India' or with the spreading of Pāli became known in countries South and East of India or even became known in Sanskrit in these countries where Sanskrit was used. With the spreading of Sanskrit literary works, *subhāṣita*-s of Sanskrit origin, mostly ethical '*subhāṣita*-s, became also known in countries West of India.

A. Tibet

70. In the ninth, tenth and eleventh centuries A.D. some of the best known works in India, not necessarily of Buddhist character, were translated into Tibetan and were included in the Tanjur. In this way some Sanskrit gnomic poems which became lost in India were preserved in Tibet.

71.1. The Tibetans had a special liking for the gnomic (*nīti*) literature and in particular for collections of moral and ethical sayings. Thus, one of the best known Indian collections of gnomic verses, the so-called Cāṇakya's sayings, and in particular the Cāṇakya-rāja-nīti-śāstra version, was preserved in Tibetan through a translation made in the tenth or eleventh century A.D.

71.2. Since the first studies were made in the Tibetan Tanjur by A. Csoma de Kőrös in the first half of the nineteenth century, we know that eight works, containing collections of *subhāṣita*-s, were included in the Tanjur. These works are as follows¹.

1. Śeṣ-rab brgya-pa shes-bya-bahi rab-tu-byed-pa; in Sanskrit Prajñāśāta-kānāma-prakaraṇa (according to P. Cordier² *śāta-prakaraṇa nāma*) by A. Klu-sgrub (Nāgarjuna) and translated by Sarvajñadeva, Dpal brtsegs. (No. 4328 [no. 99 b⁴-103 a⁷]=No. 4501);

2. Lugs-kyi bstan bsoṣ śeṣ-rab sdon-po shes-bya-ba in Sanskrit Nītiśāstra-Prajñādaṇḍa-nāma by Klu-sgrub (Nāgarjuna) and translated by Śilendrabodhi, Ye-śeṣ sde. (No. 4329 [no. 103 a⁷-113 a¹]);

1. Quoted from the *Complete Catalogue of the Tibetan Buddhist Canons*, ed. by Professors Huruju Ui Munctada Suzuki, Yensho Kanakura and Lect. Tokan Tada, Publ. by Tohoku Imperial University aided by Seito Gratitude Foundation Sendai, Japan 1931, Nos. 4328-4335. This catalogue refers to the Sde-dgo edition of the Tibetan Buddhist-canons (Bkaḥ ḥgyur and Bstan-ḥgyur) in 4569 volumes owned by the Japanese Tohoku Imperial University Library.

2. P. Cordier, *Catalogue du Fonds Tibétain de la Bibliothèque Nationale*, Paris, 3me partie pp. 481-3 (Mdo Ḥgrel-Sutravrtti), Vol. 123 (Tibetan 318).

3 Lugs-kyi bstan-bcos skye-bo gso-bahū thigs-pa shes-bya-ba, in Sanskrit *Nītiśāstrajantupoṣanabindunāma* (according to P. Cordier *Janapoṣanbindunāma nītiśāstra*) by Klu-sgrub (Nagārjuna) and translated by Śilendrabodhi, Ye-śes sde, (No 4330 [no 113 a¹-116 b¹]).

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6 Dri-ma med-paḥ dris-lan rin-po cheḥ phren-ba shes-bya-ba, in Sanskrit *Vimāla-praśnottararatnāmālā-nāma* (according to P. Cordier *prāśnottara . mālā .*) by Don-yod hchar and translated by Kamalagupta, Rin-chen bzang-po, (No 4333 [no 126 a¹-127 b¹]=No. 4499).

7 Tsa-na-kaḥ rgyal-poḥ lugs-kyi bstan-bcos, in Sanskrit *Cānakya-nītiśāstra* by Tsa-na-kaḥ (Cānakya) and translated by Prabhākara-śrīmītra, Rin-chen bzang-po (No 4334 [no. 127 b¹-137 b¹]), and

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2 Cf. L. Sternbach, *Cānakya-Nīti Text Tradition* (op cit), Vol I; pp XXXVIII-LVIII. L. Sternbach, *The Cānakya rāja nīti-śāstra and the Bṛhaspati Saṃhitā of the Garuḍa-purāṇa in Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol 37 pp 58-110. L. Sternbach, *The Tibetan Cānakya rāja nīti śāstra* idem, Vol XLII pp 99-122, L. Sternbach *Sanskrit Subhāṣita saṃgraha-s in Old Javanese and Tibetan*, idem, Vol. XLVIII, pp. 115-158. L. Sternbach, *A new Cānakya rāja nīti śāstra Manuscript, Bhāratīya*

The text is divided into *S adhyaya-s* which contain respectively 23, 30, 31, 17, 26, 23, 31 and 72 wise sayings. This text must have been well known in Tibet and probably was used by other Tibetan compilers of *subhāṣita-saṅgraha-s*, since we find many of the same wise sayings also in the *She-rab-dong-bu* and the *Subhāṣita-ratna-nidhi*.

71.5. The text of the *Nītiśāstra* of *Masurakṣa* was completely unknown in India until 1962. Only then was it for the first time edited in Tibetan with a retranslation into Sanskrit and a translation into English by Sunitikumar Pathak.¹

71.6. *Masurakṣa* is an unknown author; he is mentioned only once in *Vallabhadēva's Subhāṣitavali* as the author of verse 2935 which is however a verse from the *Pañcatantra*²; *Masurakṣa* (or *Maśurakṣa*) mentioned in the *Tanjur* is probably another person and was probably the compiler of a *subhāṣita-saṅgraha* which must have been popular in India in the tenth or eleventh century A.D.³

72. In addition to the gnomic (*nīti*) works preserved in the *Tanjur* we find also two other Tibetan *subhāṣita-saṅgraha-s*, undoubtedly at least in its greater part, of Sanskrit origin, viz., the *She-rab-dong-bu* and the *Subhāṣita-ratna-nidhi*.

73.1. The *She-rab-dong-bu* (or *Prajñāśataka*) is a *subhāṣita-saṅgraha* in Tibetan which contains 260 wise-sayings; in the colophon

Vidyā Bhavan, Bombay 1953; L. Sternbach, An unknown Cāṇakya MS. and the Garuḍa Purāṇa in Indo-Iranian Journal, Vol. I, pp. 18.-200; L. Sternbach, A New Abridged Version of the Bṛhaspati-saṁhitā of the Garuḍa-purāṇa. 'Purāṇa', Varanasi, 1966.

1. *Vidya-Bhārati Annals*, Vol. X. Śāntiniketan.

2. *Pañcatantra, textus ornatior* 3.35 and *textus simplicior* 3.43 (or 3.40 [Kosegarten]).

3. The name of *Masurakṣa* (in the RAS MS.; and the Nepalese MS.: *mathasura*⁴) is also mentioned in the *Laṅkāvatāra-sūtra* (Bibl. Catanensis, Vol. I, Otani University Press, 1923; *Sagarhakam*, śloka 816) as a highly virtuous rsi who along with *Valmika* (sic!), *Kautilya* and *Āśvalāyana* will appear in the future. We also find the name of a king *Masurakṣita* of *Pala* family in the *Tāranātha's History of Buddhism in India* (in German translation by A. Schiefner, chapter 31 : 171 : p. 225 and chapter 38, 195 : p. 257) in the latter case along with *Cāṇakya* also of the *Pala* family; he was also mentioned as a king in ch. 27 (151-5 : p. 201) and ch. 33 (178 : p. 234). *Masurakṣita*, as an interim ruler of the *Pala* dynasty of Bengal in the ninth century A.D., is also mentioned in the *Dpag bjam hjon brab of Ye Śe- dpal byor*. In some stories *Canaka* (*Cāṇakya*) was identified with *Mohipala* (see : *Mysic Tales of Līmā Tāranātha*, transl. by Bh. Datta, Calcutta, p. 62). *Monier Williams* in his *Sanskrit Dictionary*, also quotes *Masurakṣita* as a name of king. See also : L. Sternbach's Review of the *Nītiśāstra of Maśurakṣa* in JAOS 82.3 : pp. 407-411.

it is ascribed to Klu-sgrub or Lu-trub, i.e. to Nāgārjuna. M. Winternitz¹ considered that it was not likely that this anthology was the work of Nāgārjuna, while Campbell tried to prove that it was compiled or written by Nāgārjuna himself, if we accept Campbell's theory than the She-rab dong-bu was composed in the first century B.C. W.L. Campbell was of the opinion that this anthology was a metrical translation from Sanskrit of an ethical work. It seems, however, that She-rab dong-bu was compiled in the form known to us sometimes in the eleventh century A.D. when most Sanskrit works were translated into Tibetan and included in the Tanjur

73.1.1 The She-rab dong-bu is a well-known work in Tibet, though it was more likely better known by the educated classes by name only. It was largely quoted by Tibetan authors. W. L. Campbell considered that later writers borrowed many sentiments and sometimes entire lines, inserting them in their own compositions. He particularly thought that Pandit Śākya had done so when preparing his *Subhāṣita ratna-nidhi*. It is difficult to subscribe to this statement since it was possible to identify only three *subhāṣita-s* which occur in both works² and two of them are Śānakya's wise sayings, their common source was probably the Śānakya-nīti-śāstra prevalent in Tibet.

73.1.2 The She-rab dong-bu was first edited by Rāi Bahadur Sarat Chandra Das³ and then by W. L. Campbell⁴ who gave on the right-hand side the Tibetan text and on the left-hand side the English translation.

73.1.3. The work deals mostly with ethics and general wisdom, it contains only few Buddhistic truths (e.g. 61, 100) and even in these places some Sanskrit words could have been changed by the translator in order to fit the text with his own faith, such a procedure was also extensively applied in the Tibetan Śānakya-nīti śāstra. She-rab dong-bu followed the pattern of Sanskrit anthologies as far as their contents were concerned and included, similarly as the main Sanskrit *subhāṣita-samgraha-s* did, wise sayings from the *katha*-works⁵ and from the floating mass of oral tradition.

1 M. Winternitz, op. cit. (on p. lxxxviii, fn. 1), Vol. II

2 She-rab dong-bu 29, 111 and 133 = *Subhāṣita-ratna-nidhi* 323, 29, 43

3 This edition was not available to me. According to Campbell it was printed in continuous lines. Some stanzas of the *Prajñāpāramitā* were also published in *Bhoja Prakāśa, Tibetan Chrestomathy*, University of Calcutta, 1939 Cf. L. Sternbach, *Sanskrit Subhāṣita-samgraha-s*, op. cit. on p. cxxix, fn. 2

4 Baptist Mission Press, Calcutta, 1919

5 E.g., from the *Pañcatantra*, verse 45

73.2. The *Subhāṣita-ratna-nidhi* is also a *subhāṣita-saṃgraha* in Tibetan; it contains 457 wise sayings and is divided into 7 chapters dealing with the wise, the prominent people, the excellent and the fools, wrong behaviour, normal behaviour, improper behaviour, duties of men and religious doctrines. The wise sayings included in this anthology are not always translations from Sanskrit but, perhaps with the exception of the last chapter, were influenced by Sanskrit sayings. Also the arrangement and the division of this anthology into the seven chapters mentioned above show Indian influences.¹ This anthology contains however one noticeable characteristic: it deals to a negligible extent with women, a subject dealt extensively in Sanskrit *subhāṣita-saṃgraha-s*. It contains only isolated sayings with Buddhist leanings.

73.2.1. The *Subhāṣita-ratna-nidhi* is ascribed to Pandit Sākya (S a s k y a) Kun dgah rgyal-mis'han dpal-bzang-po; in Sanskrit Ananda Dhvaja Śrī Bhadra who was born in 1181 A.D. and died at the age of seventy in 1251 A.D. It was partly published in 1855-56 with an English translation by Csoma de Kőrös²; there it contained only 234 out of 457 *subhāṣita-s*. Another extract of this work was translated into French in 1858 by Ph. E. Foucaux; it contains a selection of 134 *subhāṣita-s*. 12 of these *subhāṣita-s* were translated into German in 1860 and published in the *Illustrirten Revalschen Almanach*. A Schiefner published critically (with notes) 33 of *subhāṣita-s* and included them in the first edition only of Böhtlingk's *Indische Sprüche* in 1863-1865. Also G. Huth in his *History of Tibet Hor chos byung*, published and translated 19 *subhāṣita-s*. The whole text with a German translation was published in 1925 by W. L. Campbell (who also published and translated the *She-rab dong-bu*) in the *Ost-Asiatische Zeitung*, N. F. 2 (pp. 31-65 and 159-185). The best critical edition (of the Tibetan and Mongolian texts) with an English translation was published by J. E. Bosson as a thesis submitted in partial fulfillment of the requirements for the degree of Doctor of Philosophy in the United States and was produced by microfilm-xerography in 1967 by University Microfilms, A Xerox Company, Ann Arbor.³ J. E. Bosson based his edition in the first place on the Tibetan and Mongolian text published by L. Ligeti in 1949,⁴ as well as on some xylograph

1. For instance in verse 245 mentions the *Pañcava-s*. Several verses are translations or adaptations of verses from the *Pañcatantra* and the *Hitopadeśa*. See also A. Schiefner in the First Edition of O Böhtlingk's *Indische Sprüche*.

2. JASB 24, p. 41 and 25, p. 257, reprinted in *Tibetan Studies: Being a reprint of the Articles contributed to the Journal of the Asiatic Society of Bengal* by A. Csoma de Kőrös, ed. by L. Denison Ross, Calcutta 1912, JASB Extra 1911.

3. Recently announced in some catalogues of commercial booksellers that it appeared also in book-form. (Not available to me).

4. *Subhāṣita-ratnanidhi Mongol: Partie première, Le Manuscrit tibéto-mongol en*

copies of the text. J. E. Bosson mentions that the entire text has recently been published in China in 1958 in Ch'eng-tu and another one in Lan-chou and a selection of 212 *subhāṣita-s* in Chinese translation also in 1958¹

73 2 2 There are many stories about the life of Paṇḍit Saskya². We know that he made a long trip to China and resided in Middle Tibet (U Ts'ang) in the Saskya monastery in the province of Ts'ang "one hundred days distant" from Tashi Lhun po. According to the introduction and the colophon, the *Subhāṣita-ratna-nidhi* was first compiled by Nāgārjuna but was written and edited by the Paṇḍita Saskya. Sometimes, in the beginning of the thirteenth century A.D., according to the legend, the *Subhāṣita-ratna-nidhi* was brought by Paṇḍit Saskya from China (sic!) but was lost by him when a boat overturned on a river. However, when Paṇḍit Saskya returned to his monastery he found it in the library³

73 2 3 Tibetan scholars consider that the *Subhāṣita-ratna-nidhi*, known there as *Sa-skya legs-bcad* (in Lhassan 'Sakya Leg-she), was not a work of one person but a compilation made by three scholars. They base this theory on the introduction where it is stated that the author of the *Subhāṣita-ratna-nidhi* took the best from various works of his predecessors. This argument is not convincing, since Sanskrit *subhāṣita-samgraha-s* had often such an introduction and for instance all the texts of the *Cānakya-nīti-sāstra* version begin with a similar introductory stanza

B Mongolia, Manchuria, Central Asia

74 Buddhist monks spread some Sanskrit works, particularly through Tibet, to Mongolia and Manchuria

reproduction phototypique avec une introduction Bibliotheca Orientalis Hungarica VI, Budapest 1948

1 See also Pentti Aalto, *The Mannerheim Fragment of Mongolian Quadratic Script* in *Studia Orientalia* XVII 7 Helsinki 1952 pp. 3-9 and *Fragmente des mongolischen Subhāṣita ratnanidhi* in *Quadratschrift in Mitteilungen des Institutes für Orientforschung, Deutsche Akademie der Wissenschaften zu Berlin Band III, Heft 2, Berlin 1955 pp. 277-290*, James E. Bosson, *A Rediscovered Xylagraph Fragment from the Mongolian 'Phags-pa Version of the Subhāṣitaratnanidhi* in *Central Asiatic Journal*, Vol. VI, No. 3 June 1961, L. Sternbach, op cit on p cxxix, fn. 2

2 See J. E. Bosson, op cit p. 414q

3. The *Sa-skya* Monastery was famous for a large library of books taken or transported from India. It contains even today a large collection of Tibetan, Sanskrit and Chinese books,

75.1. And so, the Tibetan *Subhāṣita-ratna-nidhi* was translated into Mongolian and West Mongolian (Kalmuk) and became one of the most popular works in this part of the world, where great interest for gnomic and didactic literature was noticed.¹

75.1.1. The first translation of the Mongolian *Subhāṣita-ratna-nidhi* was attributed to Ch'os kyi od zer. Another translation from the fourteenth century by Toyin Sonom gara² exists in transcripts. Another translation called *Sayin üge tü erdeni-yin saṅg subhasida kelegdekü sastir orusiba*³ (a treasure of gems of good counsel) was translated by dge slōng dambaidzamsan (dge slōh btan pa'i rgyal mc'an) of the Urat on repeated advice of Sürüm that such a translation was essential. This translation was then elaborated by Mergen blama-yin gegen.⁴ A further translation of the *Subhāṣita-ratna-nidhi* and its comprehensive commentary by Noyirub (dāos grub) from the Chaghan funinggha sumun of Tsakhar was prepared at the end of the eighteenth century after the Mergen blama-yin gegen had been compiled. It was

1. B. Laufer, *Skizze der mongolischen Literatur in Kemeli Szemle, Revue Orientale pour les études ouïgolo-altaïques* VIII (1907) : pp. 165-264 ; B. Laufer, *kizze ... in Keleti Szemle ...* IX : pp. 1-53 ; L. Ligeti, *Rapport préliminaire d'un voyage d'exploration fait en Mongolie chinoise, 1928-31*, Budapest 1933 ; W. Heissig, *Geschichte der Mongolischen Literatur* I, Wiesbaden 1972 : p. 11 sqq., idem, *Die Peking'er Lamaistischen Blockdrücke in Mongolischer Sprache*, Wiesbaden 1954, in *Cöttinger Asiatische Forschungen*, Bd. II ; N. Poppe, *Beiträge zur Kenntniss der alt-mongolischen Schriftsprache in Asia Major*, Vol. I : p. 698 sqq., *Mongolische Volksdichtung*, F. Steiner Verlag, Wiesbaden 1955 ; P. Aalto, *Altasiatica in Studia Orientalia* 17.7 of 1952 ; *Verzeichniss der Orientalischen HSS I (Mongolische HSS : Blockdrücke, Landkarten)*, Wiesbaden 1961.

2. Vl'adimircov, *Mongol'ski shornik raschasov iz Pañcatantra in Shornik Muzea Antracipii Etnografii pri Akademii Nauk SSSR* V. 2, Leningrad 1925 : p. 445. Vl'adimircov also mentions a mongolian translation which originated among the Kalmuks and which dated from the seventeenth century. The MS. was prepared on the basis of a translation made in the fourteenth century by an unknown author ; it has preserved some archaisms in the orthography and vocabulary. N. Poppe (op. cit. fn. 1) also reported that the Asiatic Museum of the Soviet Academy has a tibeto-mongolian MS. of the *Subhāṣita-ratnanidhi* ; it is a copy from the sixteenth and seventeenth century. For more details, see J. E. Bosson (op. cit.) in the introduction.

3. Or *Sayin üge-tü erden-yin saṅg subhāṣita kemegdekü sastir orusiba*. We find this work in a Mongolian edition (xylograph of small size) from the eighteenth century (78 pages). L. Ligeti (op. cit. fn. 1) reported (p. 59) that it was still easy to find a copy of the same in Peking. Another translation of the *Subhāṣita-ratnanidhi*, the *Sayin üge-tü ...* by Sonom gara was also reported by L. Ligeti. He found among the Xarchin a MS. of the seventeenth and eighteenth century which preserved the archaism of a translation of the fourteenth century (see above).

4. *Yakc Mongghol ulus-un ündüsün-ü altan bobcki*. It is the closest translation to the Tibetan *Subhāṣita-ratnanidhi*.

printed in Chaghan agula sūme in the district of Tsakhar. The printing blocs were prepared and are preserved in Chaghan agbule-yin sūme of the Chaqar köbege tū Chaghan-i qoughan the white mountain monastery of the white-bordered flag of Tsakhar.¹ This text is also combined with a commentary entitled Subhāṣīdī-yin tayilburi chindamanī-yin tūkhigür kemeğdekü, the latter is the revised version of the Tibetan commentary of Rin chen bran-po. This version was published in book form in Kalgan sometimes between 1930 and 1950 and in Ulaanbaatar in Cyrillic script, as well as in Mukden in Mongolian script. There exist also a West Mongolian (Kalmuk) translation of the work.²

75 1 2. Based on the Mongolian Subhāṣita-ratna-nidhi or directly on the Tibetan Subhāṣita-ratna nidhi is the eastern Mongolian, Buryat work by Lama Irdinī Maybzun Gallishev who lived among the Buryats in the second half of the nineteenth and in the beginning of the twentieth century. He prepared his "Mirror of Wisdom", published in Russian translation in 1966 in Ulan-Ude.³ According to the introduction to this work, Lāmā Irdinī prepared his work composed of 979 subhāṣita-s on the basis of subhāṣita-s of Gunga-al-an in Tibetan, i.e., the Sa-kyā kun dgah rgya-mis'han dpal-bzarg-po (Subhāṣita-ratna-nidhi). Many Sanskrit subhāṣita-s can be traced in this work, including some from the Pāñcatantra, Hitopadeśa and the so-called Cānakya's sayings.

76 In addition to these works, being translations from Tibetan, we find in Mongolia and Manchuria collections of wise sayings which are either translations from Sanskrit or were influenced by Sanskrit subhāṣita-s. For instance some of the Mongolian and Manchurian sayings collected by Louis Rocher⁴ definitely show that they are of Sanskrit origin, e.g., the Manchurian saying (13) which states that the king who likes the same things as his subjects like, who hates the same thing as his subjects hate, is like a father, mother to his subjects is certainly influenced by a subhāṣita found in the Saktiratnadhāra (2,156) which is a quotation from the Kautilya-arthaśāstra (1 19 34) or from the Mahābhārata (12 56) or Śukranītiśāra (4 4 204).

1 X 40

2 The text is found in the Sven Hedin collection in Stockholm. See P. Aalto, *A Catalogue of the Hedin Collection of Mongolian Literature* (p. 102). For other texts of the Mongolian Subhāṣita-ratnamidhi, see J. E. Besom (op. cit.), Introduction 17 sq.

3 *Zertsalo Mudrosti* by T. A. Dugar-Nymayev. *Buryatskoe Knizhnoe Izdatel'stvo*, Ulan Ude, 1966.

4 L. Rocher, *Sentences, maximes et Proverbes manchoux et mongols*, Paris 1875. See also E. Teza, *Lachundākyam* in *Annali delle Università Toscane*, Tomo XVI, Pisa 1878, Appendice pp. 384-6. J. Kovalevski, *Mongol'skaya Khrestomatiya*.

77. Some *subhāṣita-saṃgraha-s* found also their way to Central Asia. We find, for instance, among the finds of the German Turfan Expedition to Eastern Turkestan some fragments of the *Laghū-Cāṇakya* version of the so-called Cāṇakya's wise sayings.¹

C. Dravidian Languages ; Ceylon

78.1. Sanskrit *subhāṣita-s* of didactic and gnomic character influenced the Tamil *nīti*-literature, in particular some of the 18 main didactic works, i.e., the *Nālatiyār* with its famous quadrains, the *Tiruk-kural* (both divided according to the three *puruṣārtha-s*), the *Nāpmani-k-kaṭikai*, the *Ippai-nāpattu*, the *Iniyavai nāpattu*, the *Tirikatukam*, the *Ācāra-k-kevai*, the *Corupāñcamūlam*, the *Ēlāti*, the *Mutumoli-k-kañā* and to the lesser extent the *Polamoli*, the *Kārnāpattu*, the *Kaṣaraṇi nāpattu*, the *Kainnilai*, the *Tinaimoli aimpattu*, the *Tiraimālai nūtraimpattu*, the *Aintinai aimpattu* and the *Aintinai eḷupattu*, as well as such works as the *Nīti veppu*, *Nīti-neri-vilakkam*, *Nanneri*, *Nalvaḷi* and *Araṇericcāram* which contain Sanskrit *subhāṣita-s*. It is very likely that the Tamil *nīti*-literature as well as the South Indian Sanskrit literature influenced the *nīti*-literature of Ceylon.²

78.2. The Sinhalese *subhāṣita-saṃgraha-s*, such as the *Subhāṣitaya* by *Alagiya vanna*, the *Lōkōpakāraya* by *Rana sgaḷlō* Thera of 238 verses, the *Anurāgamālaya* of 65 verses (despite its title has no erotic content), the *Upāratnamālaya* of 60 verses, as well as, in particular the text-book of poetry prepared by *Attara gama-Bandāra* entitled *Vadankavipota*³ contain some verses from, or influenced by Sanskrit *subhāṣita-s*.

79. In particular three Ceylonese *subhāṣita-saṃgraha-s* show a great affinity with Sanskrit *subhāṣita-saṃgraha-s* : the *Vyāsakāraya*, the *Pratyayaśataka*, both known in Sanskrit and the Sinhalese *Subhāṣitaya* of *Aligayvanna*.

79.1. The *Vyāsakāraya* is a Sanskrit *subhāṣita-saṃgraha* which until recently was unknown in India. Only recently the *Vyāsa-subhāṣita-saṃgraha*⁴

1. L. Sternbach, *Some Cāṇakya's Epigrams in Central Asia* in *Vishvebhāvanand Indological Paper Series*, No. 232 and L. Sternbach, *Les aphorismes dits du Cāṇakya dans les textes bouddhiques du Tibet et du Turkestan Oriental* in *JA* 259,1-2 : pp. 71-82.

2. Cf. H. David, *The Tamil Book of Proverbs in Tamil Culture* (Madras) 9,151-183 and 10,67-106; and F. M. White, *Tamil Wisdom from the Tiru Kural in Asia* No.1 (1967) : 41-3.

3. Cf. C. E. Godakumbura, *Sinhalese Literature*, Colombo. 1955 : pp. 209-220.

4. Cf. L. Sternbach, *On the Sanskrit Nīti-Literature of Ceylon. I. Vyāsakāraya ...* in

was published on the basis of two South Indian manuscripts and some ancillary sources, of which one was the Ceylonese Vyāsakaraya¹ which is almost identical with the Sanskrit Vyāsasubhāṣita-samgraha, the latter was certainly the basis for the Ceylonese Vyāsakaraya

792 There is not such a clear-cut in the case of the Ceylonese Pratyayaśataka, a subhāṣita-samgraha in Sanskrit, well known in Ceylon² containing 102 wise sayings in *śardūlavikrīḍita*-, *vasantatilakā*-, *upajati*- and *śloka*-metres. In the Pratyayaśataka the Sanskrit subhāṣita-s are seldom reproduced in their primary original form, if they are reproduced at all, they are reproduced in the vulgate text and in the most popular form, the majority of these subhāṣita-s were borrowed from the classical sources of Sanskrit literature. In addition some subhāṣita-s are paraphrases of known subhāṣita-s, this paraphrase is usually correct as far the contents of the wise saying is concerned but not as far as its form, often some subhāṣita-s are composed of two to four different components taken from more than one Sanskrit subhāṣita, there are also many subhāṣita-s only influenced by thoughts which we also find in Sanskrit subhāṣita-s. All the subhāṣita-s which are paraphrases, or combinations of several subhāṣita-s, or verses influenced by some subhāṣita-s, or, finally, verses containing thoughts similar to those known to exist among Sanskrit subhāṣita-s, may have existed in the form preserved in the Pratyayaśataka, but at present are still unknown³

793 As far as form is concerned, the Subhāṣitaya of Aṭṭaṭṭa, a Sinhalese subhāṣita-samgraha of 100 verses, is similar to the Pratyayaśataka. Also most of the subhāṣita-s included in the Subhāṣitaya are well-known Sanskrit subhāṣita-s, some of these subhāṣita-s are also paraphrases of well-known wise sayings or were influenced by the Sanskrit subhāṣita-s. Only the 17 verses of the first part of this anthology, which is Buddhistic in character were probably not borrowed from the Indian literature

794 In addition to these subhāṣita-samgraha-s, the whole collection of Cānakya's wise sayings is prevalent in Ceylon, that is the Cānakya-niti-śāstra version.⁴

Brahmaṇḍa Vol 31-32 p 636 sqq. See also above and idem *An additional Note on the Vyāsakaraya in Brahmaṇḍa* (in print)

1. Published by H. Bechert (op cit). See also L. Sternbach *On the Sanskrit Niti-Literature in Ceylon*. 2. *Pratyayaśataka in Brahmaṇḍa* Vol 33 p 80 sqq.

2. Published by H. Bechert (op cit) in Sanskrit. Published in Sinhalese script by P. J. Karmadharma, Panadura Press, 1941. Translated by Arthur V. Perera, *Sanskrit Wisdom in English Verse* 1942.

3. Cf. L. Sternbach, op cit fn 1.

4. Cf. L. Sternbach, op cit (fn 1) pp. 649-653.

D. Burma

80.1. Probably there must have existed in India, in the thirteenth, fourteenth or fifteenth century a collection of wise sayings which was particularly well known among the Manipurian Punna-s ; this collection which was, as J. Gray reported,¹ written in Bengali characters, but also known in Sanskritised Burmese, penetrated into Burma and became well known as the Lokanīti, one of the four best known in Burma collections of wise sayings ; the three others are the Dhammanīti, the Rājanīti and the Lokasāra.

80.2. It is impossible to ascertain when these collections of wise sayings were compiled. J. Gray found the earliest reference in Burmese literature to the Lokanīti and Rājanīti in the Arākan rāzawin or the "Chronicles of Arākan" in connexion with Prince Kha Maung's visit to Pegu early in the seventeenth century, but did not find any reference to the Dhammanīti.

80.3. G. E. Gerini in his "Siamese Proverbs and Idiomatic Expressions"² has shown that imitations of the Lokanīti occurred in a Burmese inscription at Pagan dating from 1408 or 1416 A.D. He thought that the Lokanīti was composed between 425 and 1400 A.D. He saw the date *a quo* in the commentary on the Dhammapada—the Dhammapadatthakathā—ascribed to Buddhaghōṣa, in which he could notice "strict analogies" between certain passages of the Lokanīti and the Dhammapadatthakathā. On the other hand C. Temple³ thought that the Lokanīti was not "of any great antiquity".

80.4. J. Gray considered that it was unlikely that the Lokanīti and the two other nīti-works were compiled between the twelfth and fourteenth centuries. He seems to be right when saying that the wars between the Mōn-s and Burmese led to intercommunication between the two races. J. Gray also stated that Hindu colonists, besides, had settled on the lower valleys of the Irrāwadi and Sittang rivers, and a religious struggle between Brāhmanas and Buddhists resulted in evolving the erudition of the learned Punna-s. Their services were soon utilized by the Burmese kings in furtherance of the cause of literature, and it was through their invaluable assistance that the study of Sanskrit became a *sine qua non* in the royal monasteries. Being familiar with the Māgadhī language and the local vernaculars they were of great help to the Buddhist *rahan-s* in the interpretation of the Pīṭagat. J. Gray was further of the opinion that it was reasonable to

1. J. Gray, *Ancient Proverbs and Maxims from Burmese Sources ; or the Nīti literature of Burma*, London, Trübner Oriental Series, 1896 : pp. IX-X.

2. *Journal of the Siam Society*, Vol. 1, p. 180.

3. *The Lokanīti translated from the Burmese Paraphrases* (JRASB, No. 11 (1878) : pp. 239 sqq.

suppose that when the great task was completed attention was paid to secular literature, the outcome of which was the compilation of the *Lokanīti*, *Dhammanīti* and *Rajanīti*.

805. It is most probable that these *nīti*-works were prepared for a king's *acārya* in order to enable him to discourse on ethics and polity, to pronounce moral sayings and give advice¹. J Gray thought that since these treatises were in use in the royal courts of India they could have been introduced in the Court of Ava.

806 C Temple who, independently of J Gray's research, studied the *Lokanīti*, could not find out much about the history of this book, although he personally made enquiries from the Burmese *Sayā-s*. He reported that according to one account it was written originally at an unknown date in Sanskrit (or Pāli) by the Pōngnī (Brāhmana) Sannékqyaw and paraphrased into Burmese in 1826 by the Hpōngyī U Pōk of the Maba Oung Myā Bōng Sān Ok Kyoung at Ava. This U Pōk's name as priest was Sāk-kān-da-bī, to which the king of Ava added the titles of Thiri Thaddamma-daza, Maba Dama-yāza Guru. According to another informant of C Temple, the author was a priest without very extraordinary knowledge of Pāli who either collected the wise sayings from old books or collected some of them and added others of his own composition.

807 During my stay in Burma in 1961, I also made unsuccessful enquiries into the origin of the three *nīti*-collections. I contacted the International Institute for Advanced Buddhistic Studies, Kaba Aye, Rangoon and several Burmese *Sayā-s* in Rangoon, Mandalay, Pegu and Pagan but no one could give me any information about these three *nīti*-works, although many of them knew about the existence of the *Lokanīti*, more by name than by its contents; they only knew that it was a book of proverbs on common life.

808 It does not seem yet possible to know when these *nīti*-works were compiled. The date suggested by Gerini seems to be too early, since the analogies with Buddhaghosa's *Dhamma-padaṭṭhakathā*² are more likely to be accidental and the moral sayings included in the *Lokanīti* are of a general and common nature. Temple's date of 1826 is certainly too late, it probably refers to one of the translations of the Pāli *Lokanīti* into Burmese, while the Pāli text was known in Burma much earlier. Therefore, it is quite possible that the

1 Cf. M H Bode *The Pāli Literature of Burma*, Prize Publ. Fund vol 2, Royal Asiatic Society, 1909 p 51

2 It is not certain whether Buddhaghosa really composed this commentary.

Lokanīti was composed in the beginning of the fifteenth century¹ and that the three other nīti-collections were compiled not much later.

81.1. The Pāli Lokanīti is known today in Burma more by its name than by its contents. Two different independent translations into English were made in 1886 from Pāli by J. Gray² and from Burmese in 1875 (published in 1878) by R. C. Temple.³ Gray's translation contains 167 wise sayings while Temple's translation 164 wise sayings. This difference is due to the fact that C. Temple combined sometimes two wise sayings into one.⁴ The Lokanīti is divided into seven distinct sections dealing with: (1) wise men (1-40); (2) good men (41-67); (3) the evil-doer (68-78); (4) friendship (79-93); (5) women (94-111); (6) kings (112-137); and (7) miscellanea (138-167); such a division of subject-matters is very common to Sanskrit *subhāṣita-saṃgraha-s*.

81.2. The origin of a great part of Lokanīti wise sayings can be traced to classical Sanskrit sources and, in particular, to the Mahābhārata, the Hitopadeśa, the Pañcatantra, the so-called Cāpakya's wise sayings, the Mūnava-dharma-śāstra, etc.

82.1. It was proved that the Nīti-Kyaṇ⁵ is the Burmese translation of the Pāli Lokanīti. In the Nīti-Kyaṇ many verses (*gāthā-s*) are divided into two or four parts and therefore the number of wise sayings of the Nīti-Kyaṇ is 211 instead of 167 found in the Lokanīti.

82.2. The Nīti-Kyaṇ was translated in 1853 by E. Fowle⁶ who wrote that this anthology was taught in the Burmese monasteries to the daily scholars and residents-novices; it was always in use and was generally known as being one of the elementary books in Burma, since it contained moral teachings, popular in India which could be applied in every day life.

83. In addition to this collection of *subhāṣita-s* of Sanskrit origin, there are three other *subhāṣita-saṃgraha-s* also greatly influenced by Sanskrit *subhāṣita-s*. These are the Pāli Rājanīti, the Pāli Dhammanīti and the Pāli Lokasāra.

1. Imitations of some passages of the Lokanīti occurred in Burmese inscriptions at Pagan (cf. above).

2. Cf. fn. 3 on p. cxlviii.

3. In JASB XLVII of 1878: p. 239 sqq.

4. Also Gray's translation is much better and clearer than Temple's. Cf. E. Teze, op. cit. (fn. 2 on p. cxlviii): p. 402 sqq. Cf. L. Sternbach, *The Pāli Lokanīti and the Burmese Nīti Kyaṇ and their Sources* in the B.O.S 26.2: pp. 239-15.

5. L. Sternbach, op. cit. fn. 4.

6. JRS XVII of 1860: pp. 252-266.

83.1 The *Pālī Rājanīti* is a typical Indian *subhāṣita-saṃgraha*, dealing—as its title shows—with *rājanīti*, it contains 136 wise sayings. According to J. Gray it was based on the Indian *dharmaśāstra-s* and was compiled by the Brāhmaṇa-s Anantañāna and Gaṇāmiśśaka. It does not seem to be correct to state that the *Pālī Rājanīti* was based on Indian *dharmaśāstra-s*; it was rather based on Sanskrit *subhāṣita-saṃgraha-s*, and in particular on one version of Cāṇakya's sayings, viz., the Cāṇakya-sūtra-saṃgraha version. The first 20 wise sayings dealing with king's officials, their duties and qualifications and the group of wise sayings 48-55 were, no doubt, borrowed, either directly or indirectly, from Cāṇakya's collections of wise sayings; the latter group follows almost word for word the Cāṇakya-sūtra-saṃgraha version¹.

83.2.1 The *Pālī Dhammanīti* is also a typical Indian *subhāṣita-saṃgraha*; it contains 411 wise sayings (plus three introductory verses) and is divided into 24 sections dealing with the preceptor, scholarship, wisdom, knowledge, conversation, wealth, residence, dependence, friendship, the bad man, the good man, the powerful, women, sons, servants, the wise man, what should be done, what should be avoided, ornamentation, kings, ministration, two's, three's etc., miscellanea².

83.2.2 The *Dhammanīti* contains a great number of Sanskrit *subhāṣita-s*, of which many are identical with the *Pālī Lokanīti* but, generally speaking, the *Dhammanīti* is more closely connected with Sanskrit sources than the *Pālī Rājanīti* and, particularly, the *Pālī Lokanīti*. The wise sayings of the *Dhammanīti* are seldom straight translations of Sanskrit wise sayings, they are, rather paraphrases of Sanskrit *subhāṣita-s*.

83.2.3 The *Pālī Dhammanīti* is not as common in Burma as the *Lokanīti*, but is better known than the *Pālī Rājanīti*; it never became a handbook of study in Burma and being much longer than the *Lokanīti* and *Rājanīti*, was not so willingly recopied by scribes, it also did not have the reputation of being originated in India, though it is, at least in part, a translation or paraphrase of Sanskrit *subhāṣita-s*, particularly from the *Hitopadeśa*, *Pañcatantra*, other *kathā*-works, the *Mahābhārata*, the *Mānava-dharmaśāstra*, etc.³

1 Cf. L. Sternbach, *The Spreading of Cāṇakya's Aphorisms over "Greater India"*, Calcutta Oriental Book Agency, 1969 pp. 42-43.

2. 1-10, 11-24, 25-54, 55-60, 61-71, 72-77, 78-84, 85-92, 93-108, 109-137, 138-147, 148-152, 153-169, 170-176, 177-178, 179-192, 193-224, 225-253, 254-262, 263-294, 285-320, 321-331, 332-411.

3. Cf. L. Sternbach, *op. cit.* fn. 4 on p. c1,

83.4. The Pali Lokasāra is a short Pali nīti-collection of sayings (55 verses) composed of three parts.¹ The first part deals with general instructions and contains the first 22 verses; the second deals with instructions for kings and contains 25 verses (verses 23 to 47); and the third deals with Brāhmana-s and contains 8 verses only (verses 48-55). It was probably composed by Kandaw Mingyaung who was the tutor of the uncle of the king Narapati, brother of the king Minrākya Swa, one of the kings of Ava. He was said to have flourished in the middle of the fifteenth century. According to the last verse of the *rājadharmā*-part (v. 47), the Lokasāra includes the essence of the law from various treatises (a very common statement in various Sanskrit works, e.g., in the introduction to the Cāṇakya-nīti-śāstra version) and was written for the benefit of the king in order to teach him how to get peace and security in his country. Although more Buddhistic in character than the collections mentioned above, the Lokasāra is basically Hinduistic and founded in the first place on the Mānava-dharmaśāstra and Sanskrit *arthaśāstra*-s. The wording of the Pali instructions of the Lokasāra is, however, quite different from that of Sanskrit teachings.²

84. Among other gnostic works of Burma the following should be mentioned: the *Suttavaddhanānīti* in Pali and Burmese translation, containing 73 wise sayings chiefly from Buddhist sources, but also containing some *subhāṣita*-s from the Sanskrit *kātha* literature, the *Mahārāhānīti* and the *Siḥalānīti* (for *Siṃhala-nīti*). I was informed by the Manuscript Examiner of the International Institute for Advanced Buddhistic Studies in Rangoon that the two last named anthologies are "a combination of the Lokanīti, the Dhammanīti and a collection of Cāṇakya's sayings". The MSs. of the last two works were however not available for scrutiny.³

85. We also find in Burma in Sanskrit with Burmese translation as well as also Pali translation some Cāṇakya's collections of wise sayings, viz., the Cāṇakya-nīti-śāstra version. There is the Cāṇakya-nīti-Thadanīti, originally published in Mandalay in 1900; the Sanakya-nīti (with the Lokanīti) ... Two most renown nīti, Rangoon (one edition without date and another from 1954); and the three-volume work entitled Sanakya-nīti-Kyan based on the original text in Thakkata (Sanskrit), Rangoon, 1957 which contains an

1. *Lokasāra pyū³* (*Lokasāra pyo*) ed. by U³ Van. (*Man³ suvan³*)³ with paraphrasing and notes; Rangoon, *Kusularatī*, 1955 (in Burmese); *Lokasāra with an Introduction and Notes* by Yeo Wun Sin, Rangoon, The British Burma Press, 1902 (in Burmese and English), as well as in Ikethara Pali Scholars Society, Ikethara Pitika Printing Press, Rangoon with explanations in Burmese (pp. 180-195).

2. L. Sternbach, *On the Influence of sanskrit dharma- and artha-śāstra-s upon the Nīti-literature of Burma*. 1. *The Rājadharmā in the Lokasāra in Charu Deva Śāstrī Felicitation Volume*, Delhi, 1974: pp. 612-629.

3. Cf. L. Sternbach, op. cit. (fn. 1 on p. cli), paras 72-73.

explanation in Pāli and Burmese of forty verses for memorising the main Cāṇakya verses and a long explanation of each of the Cāṇakya's sayings. This work was prepared for the purpose of teaching ethics¹

E Siam

86 The Sanskrit and Pāli literature, extremely rich in *nīti* verses, contributed largely in forming the greater part of Siamese sayings. The Siamese, similarly as the Burmese, were greatly impressed by the profound thoughts of Sanskrit wise sayings; they discovered however a source nearer to them than India, viz., Burma and embodied the Pāli-Burmese Lokanīti into their literature. G. E. Gerini² reported the existence in Siam of several editions of the *Lokanīti* in Pāli, of which one (the *Sap'hasit Lokanīti Klam Klong*, Bangkok 1904), comprising 408 wise sayings contains many wise sayings from other sources prevalent in Siam³. Another collection of the *Lokanīti* in Siamese verses was collected by His Royal Highness Prince Dajadisorṇ in 1824, it was probably based on some old incomplete Siamese collection from the days of Ayud'yā, the author admitted that this text has been derived from a Pāli version which is not named beyond *Lokanīti*. This anthology of verses together with older fragments, was recently published in a "Compendium of Worldly-wise verses in Siamese" named *Klōn Lokanīti*.

87 In addition to this classical anthology containing Sanskrit wise sayings, we find in Siam several other collections of sayings, they are enclosed in *sup'hasit-s* (from Sanskrit *subhāṣita-samgraha-s*) which included not only epigrams, moral teachings, rules of good conduct, but also proverbs.

87.1. The best known Siamese *subhāṣita-samgraha* is the *Sup'hasit of P'hrah Ruāng* (or *Baññat P'hrah Ruāng*). According to tradition, P'hrah Ruāng was one of the first kings of Sukhet'ai probably Rama K'ambeng, he lived in the second half of the thirteenth century A.D. G. E. Gerini⁴ regarded this collection of wise sayings "as a genuine product of the period, as the ethical code of the re-born nation, embodying the outcome of the wisdom matured during the long centuries of servitude and tempered and made more poignant by the novel spirit of freedom that pervaded the age"⁵. On the other hand he thought that this collection of wise sayings was inspired by practical sense, but did not soar "to the sublime heights of the ethical treatises of the West" or the Buddhist literature in the East⁶.

1 Cf. L. Sternbach, op cit (fn. 1 on p. cli), paras 74-75

2 On *Siamese Proverbs*. Cf. fn. 2 on p. cxlviii.

3 Cf. L. Sternbach, op cit, (fn. 1 on p. cli), para 80

4 Op cit fn. 2 on p. cxlviii.

5, Op cit (fn. 2 on p. cxlviii), p. 6

6 Op cit (fn. 2 on p. cxlviii) p. 12

87.1.1. The Sup'hasit of P'hrah Ruang exists in several editions.¹ Gerini translated 158 *subhāṣita-s* which show influence of Indian thinking, but are rather composed in the form of proverbs than *subhāṣita-s*.

88. E. Lorgeou in *Bulletin de l'Athénée Oriental*² translated in his "Suphasit Siamois" a number of Siamese wise sayings; some of them were influenced by Indian thinking and are written in the style of Sanskrit *subhāṣita-s*; however some of these Siamese wise sayings are quite different and are not of Indian origin. According to Lorgeou their origin is obscure; they were collected in the beginning of the nineteenth century by a monk who lived in a monastery in Bangkok.

89. Gerini quoted also some other Siamese *sup'hasit-s*, the most important of which are the *Pu sōn Lān* (The grandfather's teaching to his grandchild) and the *Lān sōn Pu* (The grandchild's teaching to his grandfather); they are probably of Lāo origin but were well-known in Siām. The National Library in Bangkok has registered in its catalogue these two works in Thai verse and the *Pu sōn Lān* also in Sanskrit verse (*sic*!). Unfortunately these two works, despite long search, could not be found in the Library when I visited Bangkok in 1961 and consequently could not be analyzed by me. Since the *Pu sōn Lān* was written in Sanskrit verse it may be surmised that it was also known in India and be of Indian origin. Probably then the same applies to *Lān sōn Pu*. One text of *Pu sōn Lān* in the National Library in Bangkok is a work of Xiang Mai literature; it is written on palm leaves.

90. L. Pinot³ mentioned also that two additional anthologies of wise sayings existed in Siām, viz., the *Pi p'hek sōn büt* and the *Pali Sōn nōn*,⁴ however they contain teachings from the Rāmāyaṇa (Vibhīṣaṇa's to his family and Bali's to Sugriva). Particularly the latter one is well-known in Siām. Though undoubtedly of Indian origin, these teachings are not *subhāṣita-s par excellence*.

91. The Siamese proverbs and wise sayings which were collected by Gerini and Gühler⁵ (Gerini collected 208⁶ and Gühler 276) are, similarly as the P'hrah Ruang's maxims, short sentences and were probably of local origin.

1. Cf. G. E. Gerini, fn. 2 on p. cxlviii.

2. Cf. of 1881 : pp. 59-65, 123-135, 260-279 ; and of 1882 : pp. 102-114, 187-205, 250-253.

3. *Recherches de la littérature laotienne*, BEFEO XVII : 5, 149.

4. Unfortunately I was not able to consult these treatises.

5. W. Gühler, *Über Thai Sprichwörter* in the *Journal of Siam Society* 34 : pp. 97-144 ; Cf. J. Karem Sibunruang and Ann B. Darling, *Siamese Proverbs in Thought and Word* 1, No. 2 : pp. 46-9.

6. Op. cit. (fn. 2 on p. cxlviii) : pp. 69-105.

although some of the thoughts coincided with Western ideas.¹ Some of the wise sayings were of Indian origin ; that can be seen from the fact that they often refer to the Rāmāyana and the Mahābhārata and heroes of these two epics, as well as mention of Indian gods, in particular Garuḍa, it seems also that they were influenced by the Pāñcatantra and the Hitopadesa tales, but most of them were adapted to the local daily life

92. In the twentieth century the Sanskrit Vyāsa-subhāṣita-saṃgraha became also known in Siam as the *Vyākāraśataka*. It was probably brought from Ceylon during the reign of king Rama III and printed² in Siamese characters with the help of a Brāhmana, Mukupusvāmi (?) and Luāng Phurvanahorn and then distributed at the cremation ceremony of Ammart Tri Phra Turuparkpicorn.³

93. Also a collection of Cāṇakya's sayings the 'Sanskrit Cāṇakyaśataka'⁴ is known in Siam, it is registered in the catalogue of the National Library in Bangkok,⁵ but could not be traced when I visited Bangkok in 1961.⁶ Also under the auspices of the Royal Institute a translation of the Cāṇakyaśataka into Siamese was prepared by Phrah Ph'inic hevarnakar and was published in 1922⁷, it is the text of the Cāṇakya-nīti-śāstra version

F. Campā, Kanbujadeśa, Lāos

94. In "Further India", Hindu-s established two powerful colonial kingdoms—Campā and Kanbujadeśa which comprised today's Cambodia, southern part of South Vietnam (old Cochinchina), part of Lāos and the southern part of today's Thailand

95. Only in today's Cambodia it was possible to find one edition of the *Lokanīti* in Pālī with a Cambodian translation. It is the *Lokanīti Pakarana* (for *prakarana*) by Ven. Ouk Chea Vacirannanbhavongs, Member of the

1 Cf. Gerini, op cit (in 2 on p cxlviii) 18-20

2 *Vyākaraśataka*, Sanskrit Text in Siamese translation with a preface by H R H Prince Damrong Raja anubhab, B E 2464 (A D 1920)

3 Cf. L. Sternbach op cit in 4 on p cxlvi (No 3) and in Prof. E. Sluszkiewicz Commemoration Volume, Warszawa 1974

4 *Cāṇakya Śatakama* (sic 1)

5 Letter addressed to me of 15th February 1961, No. 483/2504

6 Many editions of this version (Cāṇakya-nīti-śāstra) are common as Cāṇakya-śataka, while the Cāṇakya sūtra saṃgraha (which is composed of three śataka-s) is unknown outside India and Nepal

7. Information from His Highness Prince Dhani Niyat

Commission du Tripiṭaka à l'Institut Bouddhique de Phnom Penh.¹ It is not a complete edition of the Pali Lokanīti; it contains only 150 wise sayings, divided into 7 chapters of 35, 28, 11, 13, 18, 25 and 19 verses, respectively; it omits particularly the wise sayings of the last chapter—miscellanea.

96. It was impossible to ascertain whether any other *subhāṣita-saṃgraha-s* of Sanskrit origin exist in this part of the world. The only additional information which was possible to secure, was to find a small publication of 26 pages in Pali, in Khmer characters, with a Khmer translation entitled *Rājānīti* (for *Rājanīti*), *texte tiré de Sastras* (for *śāstra-s*) *sur feuilles de latanier... Première édition*. Phnom Penh. Editions de la Bibliothèque Royale, 1941; it contains political wise sayings in Pali based on Sanskrit sources.

97. Another publication is the *Sup'hasit e bāp sri*, Bākyābhy, Anāka Okhā Suttant Priyā. Tēn Ind. of which the title page in French reads "*Bons Conseils (pour les femmes) (Poésie) par Okhā Suttantrarije Ind.*" *Douzième édition*. Phnom Penh. Editions de l'Institut Bouddhique, 1951. The booklet contains 250 verses in Khmer, dealing in particular with the beauty and charm of women, modelled probably on Sanskrit *kāvya* works, in particular on the *Amaruśataka*.

98. L. Finot in his "*Recherches de la littérature Laotienne*"² referred to a Pali *Lokānīti* which is known in Lāos; it is composed of some 400 wise sayings³; although not mentioned in the catalogue of the Royal Library in Luang Prabang it exists in the Vat That.⁴

99. L. Finot also referred to the *Pu sōn Lān* and the *Lān sōn Pu* manuals of "apophthegmatical love" held in the highest esteem "from Luang Prabang in the North to Ubon in the South" which were not only widely read but also learnt by heart.⁵ The *Lān sōn Pu* was known to exist in Luang Prabang in manuscript form.⁶

1. Phnom Penh, *Altiers Portail*, 1936.

2. BEFEO 22.5.

3. Finot probably referred to the *Sup'hasit Lokanīti K'am Klonz*, one of the editions of the *Lokanīti* current in Siam (Bangkok 1904). Cf. para 86.

4. In the list of the Lāo MSs. Finot later mentions under No. 323 *Lokanīti C* (*Liste des MSs. conservés dans les Pagodes de Louang Prabang par Chao Chittarat*, 1914).

5. BEFEO 17.5 : p. 148; Getini, op. cit. (fn. 2 on p. cxlvii) : p. 110.

6. L. Finot speaking about the Lāo *subhāṣita*-literature (BEFEO 17.5 : pp. 147-8) mentioned that the *Ecole Française de l'Extrême Orient* has a MS. L. 70 which is composed of

100. L. Finot referred further to the publication of a series of Lāo adages of Xiang Mai (S n p' h a s i t L ā o X i e n) which however was not finished¹

101. In addition, among others, fifteen Lāo proverbs were recorded by E. G. Gerini,² eleven by W. Gühler³, fifteen by P. Lévy⁴ and twenty by P. S. Nginn⁵; they are of peasant, earthy type of everyday wisdom and only seldom show Indian influences.⁶ However, the Laotian Lokaniti is certainly, as other Lokaniti-s, of Indian origin

102. My other endeavours in Cambodia, Laos and Vietnam in 1961 and then in 1967 and 1968 to find there other sources of gnomic literature showing Indian influences were unsuccessful, particularly due to the lack of interest in this part of the world in older literature. I am convinced, however, that many other *subhāṣita-s* of Sanskrit origin exist also there

G. Java, Sumatra, Bali

103. The Hindu-s must have established political authority in Java by the beginning of the second century A D. In Java there were several Hindu kingdoms, two of these called Cho-po and Ho-lo-tan by the Chinese, sent regular embassies to China in the fifth century A D. The names of the kings of both these countries ended with "—varman", showing Indian influence. The first great Hindu empire was founded by the Śailendra dynasty in the eighth century A D. With the Hindu acculturation came also the Sanskrit literature, including Sanskrit *subhāṣita-saṃgraha-s*. Particularly two *subhāṣita-saṃgraha-s*, viz the Śāra-samuccaya and the Ślokaṅtara became very popular; both are well preserved.⁷

104.1. The Old Javanese Śāra-samuccaya was well known in Java and Bali, as the book of moral precepts collected from different Sanskrit

three distinct treatises (1) *Ken Sup'hasit*, (2) *Anacak Thammarak*, a code of offences and punishment and (3) *Sattahārdhamma*, duties of an official. He gave five examples of these sayings, but none seems to be of Indian origin

1 I was not able to study any of the collections of maxims mentioned by L. Finot

2 Gerini, op cit (in 2 on p cxviii) pp 106-112

3 W. Gühler, op cit (in 4 on p cliv) p 141

4 *Proverbs in France-Asie* XII pp 1079-80

5 *Proverbs in France-Asie* XII pp 1080-82.

6 As, for instance, No 8 of the Laotian *Pi sōn Lan*.

7 See L. Sternbach, *On the Sanskrit Niti literature of Old Java and Bali* in *Proceedings of the Sixth Congress of the International Association of Historians of Asia*, Yogyakarta, 1974.

sources, mostly the Mahābhārata (Anuśāsana-, Ādi-, Udyoga-, Stri-, Śānti- and Aśvamedha-parvan-s), the Pāñcatantra, the Hitopadeśa and the Mānavā-dharmaśāstra. It was first noticed by Dr. Friedrich in 1849; and then by H. H. Juynboll who published 117 of the wise sayings included in this anthology; it contains 517 wise sayings and, as C. Hooykaas remarked¹, is the "best source for Old Javanese literature hitherto known". Almost all *subhāṣita-s* included in this *subhāṣita-saṃgraha* could have been identified in Sanskrit sources²; out of 517 wise sayings quoted in this anthology 332 (or two-thirds) were borrowed from, or were influenced by, the Mahābhārata, sixty wise sayings occur in various collections of Cāṇakya's sayings, 33 occur in the Pāñcatantra, 30 in the Garuḍa-purāṇa, 20 in the Hitopadeśa, 24 in the Mānavā-dharmaśāstra; also a number of wise sayings appear in various *smṛiti-s* and in other works of Sanskrit literature, not to mention *subhāṣita-saṃgraha-s*, such as the *Subhāṣita-ratna-bhāṇḍāgāra*, the *Subhāṣitāvalī* of Vallabhadeva, the *Śaṅgadhara-paddhati*, the *Sukṭiratna-hāra* and many others.³

104.2. The *Sārasamuccaya* was edited in the Śāta-piṭaka-Series, No. 24 in Delhi in 1962. Its collator is V a r a r u c i who in the introduction stated that he collected "all the essentials of the Mahābhārata, the composition of His reverence Vyāsa" to whom he paid homage. In the explanation to the sixth verse Vararuci, referring to himself wrote: "henceforth he will say what is best in this Bhārata epic. It is designated *Sārasamuccaya*; *sāra* signifies essence and *samuccaya* is its accumulation." Therefore Rāghu Vira who translated the whole work and wrote a preface to it remarked: "The *Sārasamuccaya* is the *Gītā* of the Balinese Hindu-s. As designed by its author Vararuci, it contains the essence of the high teachings and noble ideas set forth in the Mahābhārata."

104.3. On the basis of the edition of the *Sārasamuccaya* in the Śāta-piṭaka-Series and additional two *lontars* (which do not contain any important variants) Tjokorda Rai Sudharta published in mimeographed form the first 255 verses of the *Sārasamuccaya* in Sanskrit and Old Javanese transcriptions as well as the Indonesian translation of the Old Javanese text; it appeared in the *Parisada Hindu Dharma Pusat* in Denpasar (Bali) 1968. The whole *Sārasamuccaya* so edited and translated was expected to appear in printed form in 1972, but did not appear yet.

1. C. Hooykaas, *Kamandakīya Nitisāra* etc. in *Old-Javanese in Journal of the Greater India Society*, Vol. 15 : p. 18 sqq.

2. Cf. L. Sternbach, *Sanskrit Subhāṣita-saṃgraha-s* in *Old-Javanese and Tibetan in Annals of the Bhandarkar Oriental Research Institute*, Poona XLIII : pp. 115-159.

3. Obviously some *Subhāṣita-s* occur in more than one primary source.

105 1. The existence of the Old Javanese *Ślokāntara* was known for a very long time¹, it was however brought to light in a critical edition only in 1957, it was then published in the International Academy of Indian Culture and critically edited by Sharada Rani²

105 2 The *Ślokāntara* contains 83 sayings which are followed by an Old Javanese prose-explanation which, as its editor stated, "though usually close to the original stanza, is at times quite prolix. This style of exposition is still to be seen in India, where the religious preachers and *purāṇic* narrators explain the Sanskrit *śloka*s and further elaborate them by their own explanations"³ *Ślokāntara* verses, similarly as Ceylonese *Pratyayasataka* verses, contain often paraphrases of known *Subhāṣita*s⁴

105 3 The *Ślokāntara* does not correspond "to the *niti*-text of Sanskrit literature", as Sharada Rani suggested, it is somewhat an unusual text of a *subhāṣita-saṃgraha* because of the preponderance of purely *dharmaśāstra* verses, such verses are sometimes included in *subhāṣita-saṃgraha*-s, but never occupy as much as one-fourth of the whole *subhāṣita-saṃgraha*, as is the case of the *Ślokāntara*. Otherwise, however, it can be considered as a *subhāṣita-saṃgraha*. If we do not count some twenty verses, which are *dharmaśāstra* verses, half of the rest, i.e. 27 verses are of Cānakya origin or were influenced by the so-called Cānakya's sayings

105.4 The importance of the *Ślokāntara*, similarly as the importance of the *Sarasamuccaya*, is enhanced by the preservation of "lost" texts, the *Ślokāntara* contains the same "lost" *Manava-dharmaśāstra* verse which we find in the *Sarasamuccaya*,⁵ as well as an additional "lost" *Mānava-dharmaśāstra* verse⁶

1 The MS of the *Ślokāntara* was mentioned by H. H. Juyaboll in his *Supplement op den catalogus van de Javaansche en Maleische Handschriften der Leidse Universiteits Bibliotheek II*, Leiden 1911 p. 200 sqq.

2 *Devapāntara-Piṣaka*, vol. 2, International Academy of Indian Culture, Delhi. The edition is divided into three parts: the first contains the text in transcription, the second the English translation, and the third the text with extensive notes. It also contains a preface and an index of "new and notable words".

3 Introduction, p. 5.

4 Cf. para. 79.2.

5 *Ślokāntara* 1 = *Sarasamuccaya* 136.

6 *Ślokāntara*, verse 30. The first "lost" *Manava-dharmaśāstra* verse appears in V. N. Mandlik's edition of the *Manava-dharmaśāstra* after VIII 82 (p. 929), the second appears also exclusively in V. N. Mandlik's edition after VIII 102 (p. 934); both verses are often quoted in *māhātmas* (cf. L. Sternbach, op. cit. (fn. 2 on p. clviii) paras. 14 and 19).

106.1. Less popular, but also important is the Old Javanese *Nitiśāstra* of *Nitiśāra*,¹ composed, according to Dr. Poerbatjaraka the editor of this Old Javanese *subhāṣita-saṅgraha*, in the last years of Mahapahit²; it contains 120 verses in fifteen chapters.

106.2. Dr. C. Hooykaas was of the opinion that the Old Javanese *Nitiśāstra* gave the impression of being purely Indian in origin. The garb, however, in which the maxims have been clad, though also of Indian origin, did not favour exact translation; its metres must at times have driven the poet to some abbreviations, at other times to enlargements and additions. He also very rightly concluded that it was doubtful whether it would be possible to detect one definite treatise as a source; the Javanese may only have rearranged the contents of the work, but also may have omitted from or/and added to it; the work may also have been an anthology from the very beginning. U. N. Ghoshal characterised it as "a collection of wise sayings, moral precepts and so forth of the *Cāṇakya-niti-class*".³

106.3. It seems that it would have been better to characterise this work as an Old Javanese *subhāṣita-saṅgraha*, since many of those sayings which could be identified are found exclusively in some Sanskrit *subhāṣita-saṅgraha-s* and not in primary sources. This anthology might have been, as Dr. C. Hooykaas suggested, a work rearranged by a Javanese compiler with omissions or additions; it must be added, however, that it is far from a purely Sanskritized text; the wise sayings are, generally speaking, not translations of the Sanskrit text into Old Javanese but a paraphrase of the Sanskrit sayings written very often in corrupt Sanskrit.⁴

106.4. A great number of *subhāṣita-s* included in this anthology are so-called 'Cāṇakya's sayings; many other *subhāṣita-s* originated in the *Mānava-dharmaśāstra*, the *Rāmāyaṇa*, the *Pāñcatantra*, the *Mahābhārata*, the *Hitopadeśa* and other Sanskrit sources.

107.1. Also the *Pāñcatantra* with many of its *subhāṣita-s* became very popular in Java, Bali and Madura; it was known there as *Tantri Kāmaṇḍaka*; it is quite different from most of the versions of the

1. *Nitiśāstra*. Oud-Javaansche tekst met vertaling uitgegeven door R. Ng. Dr. Poerbatjaraka *Bibliotheca Javanica*, No. 4, Bandoeng 1933.

2. Cf. U. N. Ghoshal, *Progress of Greater India Research during the last twenty-five Years in Journal of the Greater India Society*, IX. 2: p. 124; C. Hooykaas *Bibliotheca Javanica in Djava*, 20, 1940: pp. 42-45.

3. Cf. U. N. Ghoshal, op. cit.

4. Cf. paras 79.2 and 105.2.

Pañcatantra ; it seems to be nearest to the Pañcatantra of Durgasūbha¹. We find in this part of the world at least twelve different recensions of the Pañcatantra, of which the oldest three are written in a sort of Old Javanese, several in Middle Javanese and Balinese, two in New Javanese and two others in Madurese.²

1072 The best text of the Old Javanese Tantri Kamandaka was edited and translated by C Hooykaas³. The Old Javanese text, written in prose with some added verses which are mostly *subhāsita*-s, contains only 83 such verses⁴, not all of which can be found in the different texts of the Pañcatantra, most of those verses which could not be traced to the Sanskrit Pañcatantra could be found in the Mahābhārata, Bhartṛhari's *Śataka*-s, or among wise sayings attributed to Cāṇakya.

108 Also the *Udyoga-Bhīṣma-parvan*-s of the Mahābhārata which contains a great number of wise sayings were known well in Old Javanese, so also was the *Ādi-parvan*⁵.

109 It is well-known that many Indian fables—with hundreds of inserted niti-sayings—were incorporated into the literatures not only to the East of India but also to the West of India. The Pañcatantra, for instance, became known not only in the whole of South-East Asia, but was also translated into Pehlevi by A D 570, this text was then translated into Old Syriac and old Arabic, ■ the *Kalīlah wa-Dimna* (later called also the fables of Bidpai) The text spread through Hebrew, Greek and other translations such as of Rabbi Joël, Symeon Seth, Giulio Nutti, Johannes di Capua, A von Pforr, Abu'l Malli Nusbrallāh ibn Muhammad ibn Abdul Hamid, Anwārī Subaī, etc to the West of India. The *Hitopadeśa* has been known in the West for a very long time, a translation of this collection of fables was already made into English in 1787 and from then into most European languages. The *Śukasaptatī* served as the basis for the 14th century Naksabābī version of the Persian *Tuṭī-nameh* and the 17th century version of Muḥammad Qadīrī, it spread then to Turkey as the Turkish version of the *Tuṭī-nameh* with additions from the *Vetālapañcaviṃśatikā*. Motifs of the *Śukasaptatī* are found in the 'Arabian Thousand and One Nights' and parti-

1 Published by A Venkatasubbiah in *Zeitschrift für Indologie und Iranistik*, 6 255 sqq

2 Cf C Hooykaas, *Tantri Kamandaka Een Oudjavanische Pañcatantra Bewerking in tekst en vertaling uitgegeven door „Bibliotheca Javanica, No 2 Bandoeng 1931 p 14 sqq*. A Venkatasubbiah, *A Javanese Version of the Pañcatantra* in *ABORI* 47 pp 59-100. H B Sarker, *India's Influences on the Literature of Java and Bali*, Calcutta 1934, p 237 sqq. L Sternbach, op cit fn 2 on p clviii

3 *Tantri Kamandaka*, op cit fn 2

4 The Pañcatantra in its different versions contains from 341 to 1134 verses

■ Texts of the Javanese versions of the *Udyoga-parvan*, as edited by H ■ Juynboll *Ādi-* and *Bhīṣma-* (*Bhagavadgītā*) *parvan*-s, as edited by J Gonda appear in Appendices II of the appropriate *parvan*-s of the Poona edition of the Mahābhārata.

cularly in the Kitāb el-Sindbād and even in Gottfried's *Tristan und Isolde*, not to mention many translations of Śukasaptati into European languages. The Vikramacarita was not only translated into Newārī and as Sib-songliang into Siamese but also in 1574 by order of the Emperor Akbar into Persian. By name of Arji-Borji Chan (Rāja Bhoja) it was absorbed into the Tibetan and the Mongolian literatures. Also translations, though of a later date, were made into European languages. Finally the Vetālapañcaviṃśatikā was early translated into Newārī, Tibetan and Mongolian-Kalmuck, and through Braj-bhāṣā, Hindi and other modern Indian languages has greatly influenced under the name Baitalpachisi, particularly in the nineteenth century, the English literature with Richard Burton's Vikram and the Vampire, or Tales of Hindu Devilry. It also became partly known in Turkey through the Turkish version of Nakshabi's Tūṣi Nameh, where some stories of the Vetālapañcaviṃśatikā were also incorporated. In this way, that is through translations into foreign languages the Sanskrit *katha*-literature, which is full of nīti-sayings, became widely known not only in the East but also in the West and were often quoted in Europe.

110. Some Sanskrit nīti-sayings were also included in the Old and New Testament. For instance Mahābhārata's *subhāṣita*-s such as "You see the faults of others even if they are as small as a grain of mustard, but you do not want to see your own faults even if they are as big as the *bilva*-fruit" (MBh. 1.69.1) are found in St. Mathews 7.3 and in the Talmud 'Arakhin 16; or the Mahābhārata *subhāṣita* "Do not do to others what is disagreeable to yourself: that is *dharma*; the other proceeds from desire" (MBh. 5.39. 57) is found in St. Mathews 7.12, St. Luke 6.31 and in the Rabbi Hillel's dictum; or the saying (*nyāya*) of the Mahābhārata "do not react evil with evil" (MBh. 3.193.43) and "whatever one has sown that one reaps" (MBh. 12.287.44) are also found respectively in the Epistle of Paul, the Apostle to the Romans, (12.17) and in the Epistle of Paul, the Apostle to the Galatians, (6.7); and in many others. It must, however, be emphasised that the ascriptions of these maxims to Sanskrit texts should be made with great care for they may belong to the floating mass of oral tradition being the property of the whole of mankind.¹

111. Undoubtedly many more collections of nīti-sayings of Sanskrit origin exist in 'Greater India' but with so many works still buried in the various lands of South-East Asia and difficulties in getting the needed information, it is impossible to ascertain the existence of other treasures of Sanskrit nīti-literature which spread over 'Greater India'. It is certain that with the progress of Indian studies in 'Greater India' this important branch of Sanskrit literature will become better known in the nearest future.

1. Cf. L. Sternbach, *Similar Thoughts in the Mahābhārata the Literature of "Greater India" and in the Christian Gospels* in JAOS 93.3 : pp. 438-42.

महा-सुभाषित-संग्रहः

MAHĀ-SUBHĀṢITA-SAMGRAHA

Volume I

SUHĀSITA-S Nos 1—1873

(अ०—प्र०वे०)

अथ तम इवेव स्यान् see No 4138
अथ सहरदखिल see No 13
अथ तुप्यति see No 2578
अशत्यागात् पापकृताम् see No 3622

1*

अशवस्सव निशाकर नून
कल्पितास्तस्मैकेतकलण्डे ।
येन पाण्डुरतरद्युतयो न
कण्टकैरिय तुदन्ति शरीरम् ॥

(अ) Śrīkanthacaritam 11 57
(अ) VS 1123 (a Mankha)
Rathoddhata metre.

Surely, Oh moon, your rays are made
of the young leaves of the *ketaki*
flowers hence your very white rays pain
my body as if with thorns (of the flowers)
(A A R.)

2*

अशुकं हुतवता तनुबाहु-
स्त्वस्तिकापिहितम्पकुचाया ।
भ्रमशङ्खबलप परिणेत्रा
पर्यरम्भि रभसादक्षिरोडा ॥

(अ) Śis 10 43
(अ) SR 316 3 (a Śis 10 43), SSB 173 8 (a Māgha)
The newly married damsel covered her
charming breasts crosswise with her
slender hands when the upper silk was
pulled by the husband and was embraced
ardently with the snapping of her conch
bracelets (A A R.)

3*

अशुकमिव शीतभयात्
संस्त्यानित्वच्छलेन हिमघबलम् ।
अम्भोभिर्वापि गृहीत
पश्यत शिशिरस्य माहात्म्यम् ॥

(आ) SP 3935 (a Amrtavardhana), AP p 8, VS
1851 (a Amrtavardhana), SR 347 1 (a VS),
SSB 225 5 (a Amrtavardhana)
(b) रश्मिलेन SP, दिग्मलय SP, VS (*contra metrum*)
Aryā metre

Look at the greatness of the cool
season, as even the waters, as if afraid
of the cold, have put on a white silken
garment in the guise of a thick fall of
snow. (A A R.)

4*

अशुकेन जघन तिरोदधे
कञ्चुकेन च कुक्षौ मृगीदृशाम् ।
पीयमानमनिश प्रियेर्गण
क्षान्तामिव जगाम मध्यमम् ॥

(आ) JS 185 58 (a Mādhavamāgadha)
Radhodhata metre

The hips of the deer-eyed damsels
were concealed by the silk dress and the
bosom by the jacket (and, being un-
consumed, grew in size), but the waist
became thin as it was drunk in (gazed
at) frequently by the glances of the lovers
(A A R.)

5*

अशुषाणिभिरस्तीव विषामु
पपन्न मधु भृश रसयिष्या ।
शोभतामिव गत क्षितिमेव्येल्
लोहित वपुस्वाह पतङ्गः ॥

(अ) Kur 9 3
(आ) SR 294 23, SSB 133 23
(d) अनाप Kur (var)
Svāgatā metre

The sun, very eager to drink lotus-
honey enjoyed the same, taking it with
hand-like ravs, then as if intoxicated
he reached the earth bearing a reddened
body (A A R.)

garlands (*vanamālā-s*) swaying and curving slightly (while playing on the flute), and whose fingers were moving up and down along the holes of the flute (A A R)

¹ Husband of Rādhā

12*

असेन कर्णं चिच्छेन वक्ष
करद्वयेनाक्षि तिरोदधानाम् ।
सताड्याभास हरि समेत्य
चकोरनेत्रां चक्षुकोदकेन ॥

(भा) PV 543 (a Ganapati), Pad G₃ 24 (a Ganapati)

- (a) अ सेन PV,
(b) तिरोदधान Pad
(c) समेत्या Pad
(d) नेत्रा Pad, चक्षु Pad
Upajāti metre (Upendravajrā and Indravajrā)

Śrī Kṛṣṇa approaching the damsel (having eyes like the *cakora* bird) let fix a handful of water¹ at her, who screened her ears with her shoulders, her breasts with her chin, and her eyes with her hands (A A R)

¹ or mouthful of water

13*

अहं सहस्रवक्षि
सङ्कुटुवपादेव सकललोकस्य ।
तरणित्वं तिमिरजलाधि
जपति जगन्मङ्गल हरेर्नाम ॥

(भा) Lakṣmīdhara's Bhagavannāmakāumudī 1, Caitanya-caritāmṛta Anty 3:180

- (भा) PG 16 (a Lakṣmīdhara)
(a) अ प (भा) PG (var)
(b) सङ्कुटुववरपादेव or सङ्कुटुदयादिव PG (var)
(c) तरणिविनरणिजलाधि PG (var)
Gītā-āryā metre

The universally auspicious name of Lord Viṣṇu, which completely destroys the sins of all people by being muttered but once conquers the ocean of darkness (the *ajñāna* of *samsāra*) by the ship of the sun (A A R)

अहि रविर्दहति त्वचि see अहि रविर्दहति

14

अकण्टका पुष्पमहो वैशयोपिदमातुका ।
भन्निहोना च राज्यश्चोर् भुज्यते विटचेदके ॥
(भा) Sam 1 45

A terrace without thorns, a public girl without a matron, a king without his ministers it is through these that synophancy and flunkeydom grow fat (E Powys Mathers's translation)

15

अकण्ठस्य कण्ठे कथं पुष्पमाला
विना नासिकाया, कथं धूपगन्ध ।
अकर्णस्य कर्णे कथं गीतनृत्यम्
अपादस्य पादे कथं मे प्रणाम ॥

- (भा) Subh 7 and 155, 15 2
(b) नासिकाया Subh, धूपगन्ध Subh
(c) नेत्रे [दृष्टौ] Subh
(d) पाद Subh, प्रणाम Subh
Bhujangaprayāta metre

How to offer (in worship) on the neck a garland of flowers of one who is without a neck¹, how to offer smell of incense when one is nose-less, how to sing and dance when one does not have ears, how to prostrate (at one's feet) when one has no feet to prostrate at² (A A R)

¹ who is formless

² God is formless

16

अकर्णकस्य विकल
जनुरिति जानीमहे महेशोऽपि ।
शिरसि कृतेन कर्णौ
भवति जटामूढकेनापि ॥

(भा) SMH 4 2
Āryā metre

We know that one's existence is frustrating when there is no money even though one may be a great lord But he¹ is rich even with matted hair on the head (A A R.)

¹ Śiva

17*

अकरवमधिमीति पादपद्मा
अपनय भानिनि भानितामकाण्डे ।
यदि परमर्णो यतस्तदाय
स्तनयगुल्लङ्घयुग स्पृशामि तमिव ॥

(अ) JS 199.9.

Puspitāgrā metre.

O angry lady, I have placed on my head your charming (lotus like) feet; abandon this jealous anger which is unmerited. If I had gone to another woman, then I would bear the mark of her pair of breasts. (I did not : I swear touching the tips of your pair of breasts resembling Śivalinga). (A. A. R.).

18*

अकरुण कातरमनसा

दशितनोरा निरन्तरालेयम् ।

त्वामनुधावति विमुखं

गङ्गा न भगोरयं दृष्टिः ॥

(अ) SR 351.25.

Āryā metre.

O pitiless man, with an agitated mind my eyes shed a continuous flow of tears and follow you with your face averted, like Gaṅgā following Bhagiratha. (A. A. R.).

19

अकरुणत्वमकारणविग्रहः

परधनापहृतिः परयोषितः ।

स्वजनबन्धुजनेष्वसहिष्णुता

प्रकृतिसिद्धिर्न हि दुरात्मनाम् ॥

(अ) Bhs 61 (Cf. विपदि पैर्यन्)

(अ) SR 59.217, Sskr. 62, SRK 26.33, IS 3, SSg 95.

(a) कारमुत्सवम् [अक⁰] Bhs (var.); "निग्रहः Bhs (var.)

(b) परधनाय (°ने न) रतिः परयोषिति Bhs (var.), IS (var.); परधने स्पर्धते परतोषतः Bhs (var.). परधनापरतिः परयोषिता Bhs (var.); परधने परयोषिति च दृष्टा Bhs (var.), IS, SR, SRK, SSg; परधनस्य हृदिः (रतिः or दूतः or युतिः) Bhs (var.) परयोषिता (°तः) Bhs (var.), IS (var.); परधने च स्पर्धा परयोषिति IS (var.); परधनोषदति Bhs (var.), IS (var.).

(c) नुजन⁰ Bhs (var.), IS (var.), SR, SRK, SSg; "ननेपि Bhs (var.).

(d) प्रकृतिसिद्धम् Bhs (var.); स्वमात्मना Bhs (var.); दुरात्मनः IS (var.).

Drutavilambita metre.

Want of compassion, wanton pugnacity/plunder of other men's wealth and wives, impatience with good men and kinsmen alike; all are in the nature of wicked men. (B. S. Miller's translation).

20*

अकरुण मयाभापासिन्धो विमुञ्च ममाञ्चलं

तव परिचितः स्नेहः सम्यक्समयेत्यभिवायिनीम् ।

अविरलमल्लहास्यां तन्वीं निरस्तविभूषणां

क इह भवतो भद्रे निद्रे विना विनिवेदयेत् ॥

(अ) BhV (BhV (POS) 2.20, BhV (C) 2.19).

(a) मया वाचं व ये वि⁰ BhV. (C).

(d) इव BhV (C).

Harini metre.

O happy sleep, who indeed but you can win over to me the slender-bodied one who hast cast off her ornaments, who is continuously shedding tears, and who reproaches me with words : "Oh you, ruthless and ocean of false words, leave off the end of my garment, I have well seen what your love is". (H. D. Sharma's translation).

21*

अकरोः किम् नेत्रसोणिमानं

किमकार्षीः करपल्लवापरोधम् ।

कलहं किमथाः कृषा रसज्ञे

हितमर्थं न विदिति दंढवटाः ॥

(अ) SR 308.3, SSB 160.5, Pad 53.5.

(b) करपल्लवचंयम् (क) Pad. (contra metrum).

(d) नरः भाग्याः [दि०] SSB (var.).

Aupacchandisika metre.

Did you in anger redden your eyes, and offer resistance with your tender hands or quarrel, O you, who can appreciate taste ? Those who are smitten by adverse fate do not see their own welfare. (A. A. R.).

22

अकर्णमकरोच्छेपं विधिसंस्थाप्यभङ्ग्योः ।

श्रुत्वा रामकथां रम्यां शिरः कस्य न कम्पते ॥

(अ) SSg 132.

Who does not nod his head (in delight) on hearing the pleasing story of Śrī Rāma ? Hence Lord Brahmā, afraid of the crumbling of the universe made Śeṣa

(the supporter of the earth) devoid of ears (A A R).

23*

अकर्णधाराशयसभूताङ्गतां
गतैररिभेन विनास्य चेरिभि ।
विधाय यावत्तरणेभिदामहो
निमज्ज्य सीर्णं समरे भवान्णव ॥

- (अ) Nas 12 71
(आ) VS 2559
(इ) विना सवारिभि VS
Upajāti metre (Vamśasūha and Indra-
vamśa)

Lo, without any armour, his enemies,
pierced by unbarbed arrows, crossed the
ocean of existence, sinking low in battle,
and piercing their way through the entire
solar orb (K K Handisquin's translation)

24

अकर्तव्यं न कर्तव्यं प्राणं कण्ठगतैरपि ।
कर्तव्यमेव कर्तव्यं प्राणं कण्ठगतैरपि ॥

- (अ) Cr 1 (CS II 98), PdP, Uttarakhandā 17 8
(Cf No 102)
(आ) IS 7425
(इ) प्राणि (घो⁰) CS (var), कण्ठगतैरपि CS
(var), अपि CS (var)
(ए) कर्तव्यं PdP
(द) इति धर्मविदो विदु PdP, प्रणं CS (var),
कण्ठगतैरपि CS (var), अपि CS (var)

Whatever is not right to be done, must
never be done even in pain of death, and
what is right to do, must be done even
if one should die for the same (B C
Dutt's translation)

25

अकर्तव्येव्यसाध्वीव तूष्णा प्रेरयते जनम् ।
तमेव सर्वपापेभ्यो रुज्जा मातेव रक्षति ॥

- (आ) VS 3245, SR 76 21, SSB 348 23, SRHt
225 13 (a Pratiśāparudra)
(इ) SS (OJ) 460
(ए) सदीव SS (var)

Avidity is like a fallen woman, it

26

अकर्मणा वै भूताना वृत्ति रथान् न हि काचन ।
तदेवाभिप्रपद्येत न विहग्यात् कयचन ॥

- (अ) MBh (MBh (Bh) 3 115* ad 3 33, 7, MBh (C)
3 1209).
(आ) IS 4, Pr 361
(ए) अकर्मणा⁰ MBh (var)
(इ) वृत्ति [वृ⁰] MBh (var), नैव [नहि] MBh
(var)
(ए) चेरन् or सेव MBh (var)
(द) विद यु MBh (var), हि हग्यात् MBh (var);
कदाचन [क⁰] MBh (C)

If a creature acteth not, its course
of life is impossible in the case of a
creature, therefore, there must be action
and not inaction (P C Roy's translation)

27

अकर्मशीलं च महाशनं च
लोकद्विष्टं बहुमायं नृशसम् ।
अदेशकालज्ञमपिष्टवेपम् -
एतान् गृहे न प्रतिवासयति ॥

- (अ) MBh (MBh (Bh) 5, 37, 31, MBh (C) 3
1368).
(आ) IS 5, SR 380 141
(इ) SS (OJ) 238
(ए) अपम⁰ MBh (var)
(इ) लोकद्वेष्ट (वेष्ट, वेष्ट, वेष्टो) SS (OJ) (var)
(इ) अपिष्टवेप (वेष्ट, वेष्ट, वेष्ट) MBh (var),
वेष्टनम् (वेष्ट⁰) (SS (OJ) (var)
(द) एन [ए⁰] MBh (var), गृहेषु (गृ⁰न) MBh
(var), प्रतिकामयेष्ट (वेष्ट, वेष्ट) MBh (C),
SR, SS (OJ), वेष्टयेष्ट (वेष्टयेष्टो) SS (OJ)
(var)
Upajāti metre (Upendravajrā and Indra-
vajrā)

One who is lazy, who eats much,
who is hated by the people, who is crafty
and cruel, who knows neither time nor
place, who dresses in an undesirable
way—these are not to be lodged in one's
home (Raghu Vira's translation in SS
(OJ))

28*

अकलङ्कुचन्द्रकलया
कलिता सा भाति बादली तरुणी ।
भालस्थलीव शम्भो
सध्याध्यानीपविष्टस्य ॥

(श्र) SR 303.123, SSB 151.130, RJ 1086.

Āryā metre.

The damsel of the western direction shines with the moon without the black spot.¹ It looks like the fore-head of Lord Śiva seated at his evening twilight meditation. (A. A. R.).

1. with the setting sun.

29*

अकलङ्कान्तिके कान्तिः केति कालङ्कलङ्कितः ।
अहणे दहणे मस्या घावं कामयते शशी ॥

(श्र) SMH 11.93.

(a) कान्ति SMH

The moon desires to cleanse his dark spot in the young (morning) sun, as otherwise his brilliance is nowhere near one who is spotless. (A. A. R.).

30*

अकलङ्का पुलकवती
सस्नेहा मूवतक्ञ्चुकी श्यामा ।
पततु तयोरिति दयिता
खङ्गलता वैरिणः शिरसि ॥

(श्र) SuM, Appendix II, 13.

Āryā metre.

May the sweetheart and the sword fall respectively on your chest and on the head of the enemy—they who are spotless (without defect) bristling with eagerness, loving (and well oiled) with the upper silk removed (and taken out of the scabbard) and youthful (and of dark steel). (A. A. R.).

31*

अकलङ्को दृढः शुद्धः परिवारी गुणान्वितः ।
सद्गो हृदयग्राही खङ्गः सुसद्वास्तव ॥

(श्र) VS 2471.

Your sword befits you like your noble family—they who are free from stain, firm, pure, protecting, and of good merits and pleasing to the mind (reaching the enemy's heart). (A. A. R.).

अकलिततपस्ते see No. 34

32*

अकलितनिजपरस्परः

स्वकमपि दोषं परस्वितं वेत्ति ।

नावास्थितस्तदस्यान्

अचलानपि विचलितान् मनुते ॥

(श्र) SkV 1283.

(a) अकलितनिपरस्परः SkV (MS).

Āryā metre.

Not judging rightly between himself and others, he sees his own vice in his neighbour's heart. Though they upon the bank are motionless, ■ man aboard a riverboat supposes, that it is they who move. (D. H. H. Ingalls's translation).

33*

अकलियुगमखर्वमग्र हृद्यं
व्यचरदपापघ्नो यतः कुटुम्बी ।
मम वचिरिह लक्षणाप्रजन
प्रभवति शर्मदशास्यमर्देन ॥

(श्र) Ras 5.

(a) Version A : अ-कलि-युगम् अखर्वम् अग्र हृद्यं

Version B : अकलि-युगम् अखर्वम् अग्र, हृद्यं

(b) Version A : व्यचरद् अ-पाप-घ्नो यतः कुटुम्बी

Version B : व्यचरद् अपाडपघ्नो यतः कुटुम्बी

(d) Version A : प्रभवति शर्म^१ दशास्यमर्देन

Version B : प्रभवति शर्म^१ दशास्य मर्देन

Puspitāgrā metre (in b and d defective).

My interest is in the elder brother of Lakṣmaṇa (Rāma) who destroyed the ten-faced monster (Rūṣaṇa) by which happiness will come in as much as he led a householder's life, resplendent without any sin attached, pleasing and full as if it were not the Iron age. (Or : My liking is to rub faces with rich people whence prosperity springs and which will lead to a happy life charming and full as if it were not affected by the troubles of the Iron age (*kaliyuga*). (A. A. R.).

34*

अकलिततपस्तेजोवीर्यप्रधिप्ति यशोनिधा-
ववितथमदध्मस्ते रोयान्मुनात्रभिधावति ।
अभिनवधनुर्विद्यादर्पक्षमाय च कर्मणे
स्फुरति रभसात् पाणिः पादोपसंग्रहणाय च ॥

(श्र) Mahāvīracarita 2.30.

(श्र) Kpr. 7.251 (p. 374).

(a) अकलित^० Kpr.

(b) ^०मदाप्याते Kpr.; ^०भियःदति Kpr.

Harinī metre.

When the saint, the greatness of whose penance, splendour, and prowess cannot be told, and who is a treasury of penance, incited with not undue pride attacks me in anger, then my hand with excitement throbs for the act worthy of the pride which arises from recent instruction in the bow, and also to embrace his feet¹ (J. Pickford's translation)

¹ quoted as an example of the violation of the uniformity of sequence

35

अकल्प स्वाङ्गवेष्टाया शकुन्त इव पञ्जरे ।

अनुच्छ्वसन्स्मरन् पूर्वं गर्भे किं माम् विम्वते ॥

(म) SRK 113 4, SR 372 141, IS 7614, SSB 269 27

(a) अकल्प IS

What does one get when in the womb (of one's mother), unable to breathe, remembering previous experiences, and unable to move about—like a bird in cage ? (A A R)

अकस्मात् कस्यचिद्योर्ध्वं see No 37

36

अकस्मात् प्रक्रिया नृणाम्

अकस्मात्प्रापक्येणम् ।

शुभाशुभे महत्त्व च

प्रकर्तुं बुद्धिलाघवात् ॥

(म) MBh (MBh (Bh) 12 112, 84, MBh (C) 12 4170)

(म) SR 380 140, IS 6

(a) प्रक्रिया (प्रतिष्ठा) MBh (var), नृणाम् [नृ०] MBh (var), नृणाम् MBh (var)

(b) अकस्मात् MBh (var), अकल्प (कर्म) MBh (var)

(c) महत्त्वे MBh (var)

(d) प्रकर्तुं MBh (scribe's error), प्रकर्तुं (प्रकर्तुं) MBh (var), प्रकर्तुं MBh (var), बुद्धिलाघव MBh (C), SR

The prosperity of men, as also their fall comes of itself : Prosperity and adversity, and greatness, all proceed from weakness of understanding (P C Roy's translation)

37

अकस्मादपि यः कश्चिद्

अर्थं प्राप्नोति पुरुषः ।

॥ हठेनेति मन्यन्ते

स हि यत्नो न कस्यचित् ॥

(म) MBh (MBh (Bh) 3 33, 14, MBh (C) 3 1217)

(म) IS 7

(a) अकस्मात्कस्यचिद्योर्ध्वं MBh (var), अकस्मादेव कश्चित् MBh (var); इह [अपि] MBh (var)

(b) प्राप्नोत्यनवर्णं MBh (var), फलमाप्नोति पू० MBh (var), यानव [पू०] MBh (var)

(c) हठादिति MBh (var) मयेति MBh (var.),

(d) तु [हि] MBh (var)

If any person accidentally acquireth any wealth, it is said he deriveth it from chance, for no one's effort hath brought about the result (P C Roy's translation)

38*

अकस्मादुन्मत्त प्रहरसि किमप्यभितिरह

हृद हस्तायातं विदलसि किमुत्फुल्लनलिनम् ।

तदा जानोमस्ते करिवर बलोद्गारमसम

सटां मुपत्स्यापि स्पृशसि यदि पञ्चाननशिशो ॥

(म) SkV 1072 (a Nārāyaṇa), Skm, (Skm (B) 1831, Skm (Pos) 4 39, 1) (a Nārāyaṇa), Any 36 88

(a) उन्मत्त Skm, Any, किमुत्फुल्लं Any, हृदम् Any

(b) इत [हृ०] Any, दस्तायानैर् Skm SkV (var), दलदलति SkV (var), Any, ललिनम् Skm, SkV (var)

(c) बय [तो] Any करिवर SkV (var), बलोद् Skm, SkV (var), धार० [ग०] Any Sikhariṇi metre

It is in vain, when mad, that you uproot the way-side tree, and wherefore thrash the lake that blooms with lotuses ? Oh best of elephant, we shall admit your strength/when you touch the mane of sleeping lion cub (D H H Ingalls's translation)

39*

अकस्मादेकस्मिन् पथि सति मया यामुनतट

व्रजत्स्या वृष्टोऽयं मवजलधरश्चामलतन् ।

स दग्धमद्या किं वाकुयते न हि जाने तत इव

मनो मे व्यालोल वचन गृहकृत्ये न लगते ॥

(म) PG 163, Bhakti-rasāyana (ed Benaras, 1928) p 92, Bhakti-rasāmṛta^o p 828 (a PG), SR 287 6

(a) यामुनतटी PG (var), मयम् वनतट SR, यामे नतटे PG (var)

(b) वृष्टो यो SR, Bhakti-rasāmṛta^o

(d) गृहकृत्य PG (var), दलति or दलति or दलति [ल०] PG (var), लगति [र०] PG (var.),

Bhakti-rasāmṛta^o.

Sikharini metre.

'Friend, while going along a path on (river) Yamunā's bank, unexpectedly I saw him¹ with his body dark like a fresh (raining) cloud.' 'What did he with his glances?' 'I do not know, but ever since my mind has been disturbed and unable to concentrate on house-work.' (A. A. R.).

I Kṛṣṇa

40

अकस्मादेव कुपयन्ति प्रसोदस्यनिमित्ततः ।

शीलमेतदसाधनाम् अन्नं पारिलब्धं यया ॥

(अ) MṬh (MBh (Bh) 5.36, 39, MBh (C) 5.1300).

(आ) SR 54.31, SRK 25.35, IS B.

(a) अथ [यय] MBh (var.).

(d) अन्न MBh (C); मित्रं MBh (var.); अन्नं MBh (var.); अयम् MBh (var.); अन्नं MBh (var.).

This is the nature of the wicked, viz., they are moved to anger unexpectedly (suddenly) and are likewise pleased without cause, like the changing sky. (P. N. Menon's translation).

41*

अकस्मादेव तन्यङ्गी जहास यदिपं पुनः ।

नूनं प्रसूनवाणोऽस्यां स्वाराज्यमधिपतिष्यति ॥

(आ) Sāh ad 3.151 (p. 58), IS 9.

Since the slender-limbed one has again laughed without a reason, surely he of the flower-tipped arrows is establishing his rule within her. (Translation in Bibl. Ind. 9).

42*

अकस्मादेव ते चण्डि स्फुरिताघरपल्लवम् ।

मूत्रं भृशताम्रवो घटे घर्मान्मन्त्रकणमञ्जरीः ॥

(अ) Kād 2.71.

O angry one, your sproutlike lip is throbbing without cause and your face has drops of perspiration which are shining like pearls. (A. A. R.).

43

अकस्मादेव यः कोपाद् अभीक्ष्णं बहू भाषते ।

तस्मादुद्दिजते लोकः सस्फुलिङ्गादिवानलात् ॥

(अ) KN (BI) 14.9, KN (ĀnSS) 15.10.

(आ) IS 10.

(ab) कोपाद् पुष्पं KN (ĀnSS).

He that by fits and starts, often speaks too much in anger, causes thereby much anxiety to his subjects, like a fire shooting numerous sparks (M. N. Dutt's translation).

44

अकस्माद्द्वेष्टि यो भक्तम् आजन्मपरिसेवितम् ।

न व्यञ्जने रुचिर्यस्य त्याज्यो नृप इवातुरः ॥

(आ) SR 146.175, (a. Kt), SRK 124.25 (a. Prasaṅgaratnāvali), Kt 37, KtR 37, IS 11, SSB 460, 63.

(a) अकस्माद्द्वेष्टि SRK.

(b) सेविनम् KtR.

(d) त्याज्यो Kt.

That sick person is to be given up (for lost) who hates food accustomed to from birth onwards and who has no relish for seasoning articles (condiments), as a king who hates a devoted follower who has been serving him for ever so long and who has no taste for suggestive ideas. (A. A. R.).

अकस्माद्देवधः कश्चित् see No. 37

अकस्माद्युवती बृद्धं see ताकस्माद्युवती बृद्धं

45

अकाण्डकोपिनो भर्तुर् अन्यासपदेशं प्रोषितः

प्रशान्तिश्चेतसः कर्तुं ब्रह्मण्यपि न शक्यते ॥

(आ) Subh 83, IS 12.

(b) प्रोषितं Subh.

Even Brahmā cannot comfort a man who became angry without cause, or a woman who is attached to a man.

46*

अकाण्डघृतमानसव्यवसितोत्सवः सारसैर्

अकाण्डघृतताण्डवैरपि क्षिप्रिण्डनां मण्डलैः ।

दिशः समवलोकिताः सरसनिर्भरप्रोल्लसद्-

भवत्पृथुवह्निनीरजनिभूरजःश्यामलाः ॥

(अ) VS 2504 (a. Prakāśavarṣa-sūnodarāṇīya), SR 106. 169, SSB 399, 184.

(a) अकाण्डघृतमानसव्यवसितोत्सवः VS.

(c) क्तिना VS.

Prithvi metre.

(Oh King), when the quarters were darkened by the dust raised by your huge army marching in high spirits, untimely, the cranes were eager to move towards the Mānasa lake and the groups of peacocks to their hilarious dance¹ (A A R)

1. j ■ rain-clouds had come

17*

अकाण्डपातजातानाम् अस्त्राणां मर्मवेदिनाम् ।
गाढतोऽप्रहाराणाम् अचिन्तेव महोद्यमम् ॥

(म) H (H) 4 PG, HS 4 82, HM 4 83, Hk 4 83, HP 4 86, HN 4 86, HH 112, 23-4, HC 151 9-10, Prab (NSP) 5 29, Prab (TSS) 5 25, Prab (V) 5 26 Cf मैत्रायणसंस्कृतस्य (म) SR 158 237, IS 13, SSB 408, 244, Sarna 1

अ 77
(a) °पद्म° [°पात°] HS
(b) ६३०६ H, Prab, SR गाढाणां HS, HM
(d) अचिन्तेव H (var), महोद्यमि (°दो°) HS, Prab (var), 1. ह्रींस्त्री HM

For (those) intensely grievous wounds caused not by the fall of arrows (but) by missiles which pierce the inmost soul, the grand remedy truly (is) not to think (about them) (T. Johnson's translation)

48*

अकाण्डे वक्षोजस्तलितवसनम्यापृतकर
मृया जम्भारम्भोऽस्मिन्मृजदग्नोऽतकुचम् ।
मृया पातापातं कपटकलितान्येभ्यस्ति
हृत्पत्येताश्चित्ताग्यहह जगता वारयन्ति ॥

(म) PV 323 (4 Madhusūdana-Sarasvatī)

(1) wrongly marked 322

Sikharinī metre

Alas ! Prostitutes captivate the hearts of men by unnecessary (feigned) movements of their hands towards the breasts, as if to set right the upper silk, (or) with the raising of breasts by moving the hands upwards to suppress a pretended yawn, or with their false laughter and premeditated graceful movements (A A R)

49

अहमस्य क्रिया काचिद् दृश्यते नेह कर्हिचित् ।
यत्तद्धि कुशते किंचित् तत्तत् कामस्य चेष्टितम् ॥

(म) Mn 24

(म) SR 380 138, IS 14

Not a single act here (below) appears ever to be done by a man free from desire, for whatever (man) does, it is (the result of) the impulse of desire (G Bühler's translation)

50

अकामा कामयानस्य शरीरमुपतप्यते ।

इच्छन्तो कामयानस्य प्रीतिर्भवति शोभना ॥

(म) R(R) 5 22, 42-3, R(R) 5 22, 42-3, R(G) 5-24, 37 8)

(म) SR 380 137, IS 15,

(a) अकामो SR, कामयानस्य R(G)

(b) परिपीडयते R(G), SR

(c) इच्छन्तो IS, कामयानस्य R(G)

(d) रतिर्भवति R(G), SR

The body emaciates to no purpose when we enjoy one who does not respond, but there is healthy satisfaction when the love is heartily reciprocated (T. Rāghavāchārya's translation)

51

अकामान् कामयति य कामयानान् परिद्विपन् ।

ब्रलवन्त च यो द्वेष्टि तमाहुर्वृद्धचेतसम् ॥

(म) MBh (MBh (Bh) 5 33, 32, MBh (O) 5, 1002)

(म) SR 380 135, IS 16, SRHt 29, 17 (a [°] Bhāṣavi)

(d) MBh (ju) p 238

(a) अकामा MBh (var), य° कामयने (MBh (var)

(b) कामयानां MBh (var)

(c) परिवर्द्धते MBh (G), SR

(d) मृदुपचयम् MBh (var)

He who aspires for objects that should not be aspired for [or he who loves a woman who has no reciprocal love], forsakes those that can be fairly desired after [or discards her who loves him] and who bears hatred against the mighty is said to be possessed of a foolish soul (P. N. Menon's translation)

अकामो काम° see No 50

52

अकारण रूपकारण कुल
महत्यु नोत्पेयं च कर्म शोभते ।

इदं हि रूपं परिमृतपूर्वक
तदेव भूयो बहुमानमागतम् ॥

(म) BhPañ 2 33

Vamāsthā metre

It is neither the personality, nor the family that matters; amongst the high or the low, it is only the deed that shines. This very personality which was despised at first, has now gained great honour. (S. Rangachariar's translation).

53

अकारणं क्वाकरणं तन्त्रीशब्दोऽप्यकारणम् ।
अकारणं त्रयो वेदास् तण्डुलास्तत्र कारणम् ॥

(अ) Śto Intr. 41 (p. 326, 3-4), Cr 1120 (CnT II 23.2, CnT III 56.7).

(b) तद्विशब्दो Śto (var.).

(c) दा [वेदस्] Śto (scribe's error).

The world does not turn around the grammar, does not turn around the sound of a string, does not turn around the three Vedas, but it does turn around every day's bread.

54

अकारणाविष्कृतकोपदाहणात्
खलाद्भयं कस्य न नाम जायते ।
विषं महाहेरिय यस्य दुर्वचः
मुहुःसहं संनिहितं सदा मुखे ॥

(अ) Cr 2 (CR V.20, CPS 116.22, GP 1.112, 16;

Bāṇa's Kādambari Pr. 5; PP 1.275. (Cf. तावन् मीनेन नीयते and द्विजिह्वं तुल्यवैस्कारं)

(आ) SR 59.221, SkV 123B, SSB 323, 229.

(c) अकारणविष्कृत^० CR (var.); अकारणविष्कृतवैरदाहणद (°पधारिणः GP; °यद्, Kād^०) CR (var.), CPS, Kād^०, PP, SR, GP, SkV, SSB.

(b) रश्माद् CRT (printer's error); वलाद् (ख^०) CR (var.), अस्तज्जनाद् [ख^० भ^०] Kād^०, PP, SkV, SR, SSB; यस्य [क^०] CR (var.); क्वं SkV (var.) भयं न [न ना^०] Kād^०, PP, SkV, SSB, SR (with अस्त^०); सदा न [न ना^०] CR (var.).

(c) विषमय [३^० यस्य] GP.

(d) मुहुःसहं CR (var.); सन्निहितं GP; सयदा CR (var.); मुखी CR (var.).

Vamiashta metre.

Who does not fear the scoundrel's art, / the causeless hate, the flinty heart ? / For ever ready venom drips / resistless from his serpent-lips. (A. W. Ryder's translation).

55

अकारणेन विप्रेभ्यो यः कुप्यति तत्रापि यः ।
हृष्णसर्वं स गृह्णाति शिरसा बलदपितः ॥
(अ) Cr 1120A (CRB 4.26, CRP 4.21, CRBh I 4.21, CRBh II 4.29, CRCa I 4.25).

(b) यः कुप्यति तत्रापि यः CRP (sic!).

(c) कुप्यति CRBh I; कुलसर्वं CRCa I.

(d) शिरसा CRBh II; बालदपितं CRBh II.

That king who, out of pride of power, gets angry with Brāhmanas without cause, holds a black serpent (which is extremely poisonous) on his head. (A. A. R.)

अकार्यमसंरम्भः see अना घृति^०

अकार्यं तव्यं वा see No. 60

56

अकार्यकरणाद्भीतः कार्याणां च चिचर्जनात् ।
अकाले सन्त्रभंदाच्च येन माघेन तत् विवेत ॥

(अ) MBh (MBh (Bh) 5.34, 41, MBh (C) 5.1136).

(आ) SR 380, 134, SRHt 80.1 (A. MBh); IS 17.

(b) [च] MBh (var.); विवेत^० MBh (var.).

(d) येन माघेन तत्पिबेत् MBh (var.).

One who is afraid of doing what ought not to be done, of omitting to do what ought to be done and of divulging a close-kept secret counsel out of season, should never take anything that leads to intoxication. (P. N. Menon's translation).

57

अकार्यप्रतिषेधश्च कार्याणां च प्रवर्तनम् ।
प्रदानं च प्रदेयानाम् अदेयानामसंप्रहः ॥

(अ) KN (KN (AnSS) 14.52, KN (BI) 13.52)

(d) अदेयानाम् च सः KN (BI).

(1) इति वृत्तं मदीयते:

Prohibition of evil deeds and the promotion of good ones, the giving away of things fit to be given, and the accumulation of those that should not be parted with (are the functions of the king). (M. N. Dutt's translation).

58

अकार्यमसकृत् कृत्वा दृश्यन्ते हृषणा नराः ।
घनयुवतास्त्ययमस्य दृश्यन्ते चापरे जनाः ॥

(अ) MBh (MBh (Bh) 13 149.5; MBh (C) 12.

7602-3; MBh² (R) 13.153, 5-6).

(आ) IS 19.

- (a) भराहन् MBh (C)
 (b) दधमा MBh (var), सधमा MBh (var),
 दानवा MBh (var), जनाः [न°] MBh (var)
 (c) धनुर्का स्वधर्मेयु MBh (var) धनहीनास्तु
 धर्मस्था MBh (var), युक्ता स्वकर्म MBh (C),
 MBh (R), स्वधर्मस्था (var)
 (d) हि [न] MBh (var), सधमा MBh (C)
 MBh (R)

Small people who are performing improper acts are often enjoying wealth, while others who observe their duties are without wealth

59

- अकार्येण्यपि पर्याप्त्य हृत्वापि वृजिनाजंनम् ।
 विधीयते हितं यन्म स देहं कस्य सुस्थिरम् ॥
 (म) RT (RT (S) 4 383 RT (T) 4 383, RT
 (VVRI) 4.383)
 (मा) SR 380 132, IS 20
 (b) वृजिनाजंनम् SR
 (d) देहं तत्कस्य सुस्थिरम् RT (var)

That body, for the benefit of which ill-deeds are accomplished and sinfulness earned, for whom's it lasting ? (M A Stein's translation)

अकार्ये तस्ये वा see No 60

60

- अकार्ये तस्यो वा भवति वितथ काममयया
 तथाप्युच्चैर्धाम्ना हरति महिमानं जनरथः ।
 तुलोतीर्णस्यापि प्रकटनिहताशेषतमसो
 रवेस्तादृक्तेजो न हि भवति कन्यां गत इति ॥
 (म) SkV 1336, Subh 295, IS 18 (Cf श्रीवाद्दत्तयो)
 (a) अकार्ये (°ये) तस्य (स्ये) वितथ (°दे)
 Subh, किमपर Subh, काममयया SkV (var)
 (b) प्रतीते लोकेऽस्मिन् [त°] Subh
 (c) पुनोत्ते [तु°] Subh, प्रगट° Subh
 (d) मरति om, Subh, कन्यया Subh, वत [र°]
 III Śikharinī metre

Whether there is truth in the scandal or whether it is quite untrue, still the cry of the multitude pulls down the greatness of those of high station, for of the sun who has passed beyond Libré [who is beyond comparison] and who has clearly cast out all darkness his brightness

is not the same (now that people say) "he has entered Virgo [he has slept with his daughter] (D H H Ingall's translation)

61

अकालचर्या विपमा च गोष्ठी
 कुमित्रसेवा न कदापि कार्या ।
 पदयाण्डज पद्मवने प्रमुत्त
 धनुर्विमुक्तेन शरेण भिन्नम् ॥

- (म) P (PP 1 280, PS 1 93, PD 305 82) cf Ru 61.
 (म) Subh 21, IS 21
 (c) अकालचर्या विपदेयु गोष्ठी PD
 (b) कुमित्रसेवा PD, कदाचिद्वा [क° का°]
 PS, कुवान् [का°] PD
 (c) पदयाण्डज पद्मवने प्रमुत्त Subh, परपण्डज
 IS, प्रमुत्त PD, प्रमुत्तो IS
 (d) शरितम् [मि°] PS (contra metrum), विदम्
 [मि°] PD, भिन्न IS

Upajāti metre (Upendravajrā and Indravajrā)
 Harsh talk, untimely action, / false friends—are worse than vain / the swan in lilies sleeping, / was by the arrow slain (A W Ryder's translation)

अकालजलदश्लोकेण See No 63

62** and 63**

- अकालजलदेवो. सा हृष्टा घटनचन्द्रिका ।
 नित्यं कविकोरेर्या पीयते न च ह्रीयते ॥
 अकालजलदश्लोकेण चित्रमालकूर्तेरिव ।
 जातं कादम्बरिरामो नाटके प्रवरं कवि ॥
 (म) IS 46 83-4 (A Rājasekhara) (Cf Bhan-
 darkar's Report 1897, pp X 199 (B 23a),
 SSB 280 1 (No 62 only)
 (c) °जलदे° IS (var)

That charming light of poetry of the moon of the poet Akālalada is always enjoyed by cakora birds in the form of poets who never get satiated (A A R.)

The poet Kādambārīrāma, O wonder, became reputed as a great dramatist, by using the verses of the poet Akālalada, as if they had been composed by himself (A A R.).

64*

अकालजलदच्छत्रम् आलोच्य रविमण्डलम् ।
 चक्रवाक्युगं रौति रजनीभयशङ्कया ॥

(अ) VS 1723.

Pairs of *cakravāka* birds observing the orb of the sun screened by unseasonable clouds began to wail, apprehensive of the coming of the night. (A. A. R.).

65

अकालमृत्युं परिहृत्य जीवितं
ददाति यो देहमुखं च देहिनाम् ।
न तेन धात्रास्ति समः फुतोऽधिको
न जीवितादानमिहातिरिच्यते ॥

(अ) JS 400.117 (a. Karṇāḍa).
Vaiśiṣṭha metre.

There is no one who is equal to that Creator who rescues people from untimely death and restores them to good health: how can there be a superior one? There is no greater gift than giving one's life.¹ (A. A. R.).

1. Rescue from death.

66

अकालमृत्युविद्वांसो विद्वसन् हि विपद्यते ।
यस्मिन् करोति विद्वार्स स जीवत्यपरो मृतः ॥
(अ) SRHt 134.8 (a. MBh).
(Implicit) trust in (unworthy) people is untimely death; trusting, one faces danger; but the person trusted lives, while the other dies. (A. A. R.).

अकालयुवतसैन्यस्तु see No. 68

67

अकालसहनत्वत्पं मूर्खव्यसनिनायकम् ।
अगुप्तं भीरुपौधं च दुर्गव्यसनमुच्यते ।

(अ) H (HJ 3.141, HS 3.133, HM 3.137, HK 3.138, HP 3.134, HN 3.134, HH 96.1-2, HC 127.15-6).

(अ) SR 380.131, IS 23.

(a) अत्यल्प (अल्प) IS.

(c) स्वमुक्तभीरुपौधं च IS; सुगुप्तभीरुपौधं च IS; सुगुप्तं (अगुप्तं) भीरुपौधं IS.

The defect of a citadel is pronounced (when it is) unable to hold out for a (long) time; very small; commanded by a blockhead (or) a profligate; unprotected; (and) garrisoned by timid warriors. (F. Johnson's translation).

68

अकालसैन्ययुवतस्तु हन्यते कालयोधिना ।

कोशिकेन हतज्योतिर् निशोय इव वायसः ॥

(अ) KN (KN (BI) 9.40, KN (AnSS 9.41), H (HJ 4.51, HS 4.47, HM 4.47, HK 4.52, HP 4.50, HN 4.50, HH 107, 17-8, HC 143.18-9).

(अ) IS 22.

(a) अकालयुवतसैन्यस्तु KN.

He who has arrayed his army unseasonably, is slain by him who fights at a fit time; as a crow in a starless night (is killed) by the owl. (F. Johnson's translation).

अकालसैन्ययुवतस्य see No. 68

69

अकाले कृत्यमारब्धं कर्तुं नार्थाय कल्पते ।

तदेव काल आरब्धं महतेऽर्थाय कल्पते ॥

(अ) MBh (MBh (Bh) 12.146, B₂, MBh (C) 12, 3006).

(अ) SR 380.129, IS 24.

(a) अकाल° MBh (var.); कृत्यमारब्धं MBh (var.); कृत्यमारब्धं MBh (var.).

(b) कर्तुं MBh (var.), IS, SR; जातु; [कर्तुं] MBh (Bh); कर्तुं [कर्तुं] MBh (var.); कल्पते MBh (var.).

(c) काले SR; आरब्धो° MBh (var.).

(d) महतेऽर्थाय MBh (var.); कर्तुं रथाय [म०] MBh (var.); कल्पते MBh (var.).

When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces sweet fruits. (P. C. Roy's translation).

70*

अकाले गजिते देवे दुर्दिनं वायवा भवेत् ।

पूर्वकाण्डहतं लक्ष्यम् अनघ्यायं प्रचक्षते ॥

(अ) SP 1125.

A holiday is declared when there is untimely thunder or the sky is completely overcast with clouds or when the target fixed (in archery) has been already hit by an arrow. (A. A. R.).

71

अकिञ्चनः परिपतन् सुखमात्वादयिष्यति ।

अकिञ्चनः मुपं शोते समुत्तिष्ठति चैव हि ॥

(ब) MBh (MDh (Bh) 12, 170, 7, MBh (C) 6568)

(भा) SR 380 128, IS 25

(a) परितपन् MBh (var)

(b) सुखमासादयिष्यति (°स्वाद°, °ति) MBh (var)

(d) सुखतिष्ठति [सं] MBh (var), इ [हि] MBh (C), SR

If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of every thing sleepeth in happiness, and awaketh in happiness (P C Roy's translation)

72

अकिचनस्य राज्यं च तुलया समतोलयत् ।
अकिचनस्यमयिकं राज्यादपि जिज्ञातमनः ॥

(ब) PdP, Sṛṣṭikh 27 219

(d) हितात्मन PdP (var), यतात्मन

ed :

po :

(A A R)

73

अकिचनस्य दान्तस्य दान्तस्य समचेतसः ।
मया समुपहनसः सर्वं सुखमया दित ॥

(ब) BhS 333, BhPn 11 14, 13

(भा) SR 7, 10, IS 26, PWV 291, PAn 699, SSB 347 10, SMa 1 90

(c) सदा [मं] IS, SR, नमः शश्वत् SSB

(d) सुखमयो दिशोऽस्मिन् SSB

The whole world is full of happiness to a humble one, whose passions are curbed, who is self-controlled, even-tempered and who is always satisfied¹

(J M Sanval's translation)

1 who gets delight in me

74

अकिचनस्य शुद्धस्य उपपन्नस्य सर्वशः ।
अथैशमागन्त्रील्लोकान् न तुल्यमुपलस्ये ॥

(ब) MBh (MBh (Bh) 12 170, 9, MBh (C) 6570)

(भा) SR 380, 126, IS 27

(a) नकिचनस्य MBh (var), सर्वस्य [शुं] MBh (var)

(b) सर्वत [मं] MBh (var), MBh (C) SR

(c) अथैशमागन् (MBh (var), अवैशमागन्

MBh (var) MBh (C) तालं, [शीलं]
MBh (var), श्रीन SR

(d) °इह MBh (C), SR °इति [वपः] MBh (var)

Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things) (P C Roy's translation)

75

अकिचनस्य दुःखते पुण्याश्चिरजीविनः ।
तस्यैव च कुले जाता विनश्यन्ति पतनवत् ॥

(ब) MBh (MDh (Bh) 12 28, 28, MBh (C) 12 260-1)

(भा) IS 7426

One born in an ignoble race may have a very long life while one sprung from a noble line perishes soon like an insect (P C Roy's translation)

76

अरिचित्कारिणा दीनेर् भाकृदगुणकर्मणाम् ।
अपायं यत्तत्त्वानां दर्शनस्यसौमादिकम् ॥

(भा) SA 3 10

It is sinful to see or touch corpses and lazy people, that are devoid of action, that are drawn towards the low by their vile actions (that are being tied with ropes prior to burial) and that are bereft of life (and *sattva*— good qualities) (A A R)

अकिचिरपि कुं see न किञ्चिदपि कुं

77

अकीति चापि भूतानि कथयिष्यन्ति हेतुययाम् ।
सभावितस्य अकीतिर् मरणादतिरिच्यते ॥

(ब) MBh (MBh (Bh) 6 24, 24, BhC 2 34)

(भा) Sama 2 24

(b) तेन्यय MBh (var)

(c) साकीतिर MBh (var)

Disgrace, too, will creatures / speak of thee, without end, / and for one that has been esteemed, disgrace / is worse than death (F Edgerton's translation)

अकीतिं विनयो see No. 3414

अकीर्तिं विनयो हन्ति see No. 3414.

अकीर्तिः कीर्त्यते यस्य see No. 78

78

अकीर्तिर्यस्य गीयेत लोके भूतस्य कस्यचित् ।
पतत्येवाधमाल्लोकान् यावच्छब्दः प्रकीर्त्यते ॥

(अ) R (R (Bar.) not yet issued; R (B) 7.45, 12-3; R (R) 7.45, 12-3).

(आ) IS 30, SRHt 171.2 (a. MBh).

(a) अकीर्तिः कीर्त्यते यस्य SRHt.

Whoever it may be, if his ill fame be current in the world, he falls to a lower state, so long as the defamatory rumours exist. (H. P. Shastri's translation).

79

अकीर्तिनिन्द्यते देवः कीर्तिलंकिषु पूज्यते ।
कीर्त्यर्थं तु समारम्भः सर्वेषां सुमहात्मनाम् ॥

(अ) R (R (Bar.) not yet issued; R (B) 7.45, 13-4; R (R) 7.45, 13-4).

(आ) IS 29.

Dishonour is condemned by the Gods; honour is revered in the world and, it is on account of fair repute, that great souls act. (H. P. Shastri's translation).

80

अकीर्तः कारणं योपिद् योपिद्वरस्य कारणम् ।
संसारकारणं योपिद् योपितं वर्जयेत्ततः ॥

(आ) Subh 164, 185, IS 31.

Woman is the cause of dishonour; woman is the cause of hostility; woman is the cause of mundane existence; therefore one should shun a woman.

81*

अकुण्डोत्पण्डया पूर्णम् अकुण्डं कलकण्ठि माम् ।
कम्बुकण्ड्याः क्षणं कण्ठे कुण्ड कण्ठातिमुद्धर ॥

(आ) Kpr. 7.207 (p. 327), Amd. 131.303, 107.525 and 334.566.

(a) अकुण्डो Amd 303 (var.); अकुण्डो Amd 303 (var.).

(c) कुण्डं [कुण्ड] Amd 525 (var.); कुण्डे Amd 566.

O thou sweet-voiced ! Bring about my embrace with that conch-necked one,

even for a moment, and thus remove the pain of my neck,—of me who am full to my very throat with longing for her. (G. Jhā's translation).¹

1. Quoted as an example of discord of letters.

82*

अकुबेरपुरीविलोकनं

न धरासूनुकरं कदाचन ।

अथ तत्प्रतिकारहेतवे-

इदमयन्तीपतिलोचनं भज ॥

(आ) SR 189.61, SSB 539.72, SRK 152.14 (a. Sphutaśloka).

Viyogini metre.

The sight of a widow is never auspicious (when setting out on a journey). As remedy for the same one should worship the fiery-eyed (God Śiva).¹ (A.A.R.).

1. Kubcrapuri—Alakṣ. Na alakṣi—analakṣi, one without hair, widow. Dharasūnu—Maṅgala, the planet. Na Dharasūnulara = Amṛtālakara inauspicious. Damayanīpati = Nala. Hence—Analakṣana = the fiery-eyed Śiva.

अकुर्वन्तोऽपि पापानि see No. 83

83

अकुर्वन्तोऽपि पापानि शुचयः पापसंश्रयात् ।

परपापविनश्यन्ति मत्स्या नागहृदे यथा ॥

(अ) R (R (Bar.) 3.3G, 27, R (B) 3.3B, 26, R (G) 3.42, 50 and 3.45.13).

(आ) IS 32.

(a) अकुर्वन्तो R (B); अकुर्वन्ति R (var.); दि [वि] R (G) (var.).

(b) पापसंश्रयात् R (var.).

(c) दोषैर् [पापैर्] R (G) (var.).

Innocent persons, though they may not commit any sinful acts, are punished as a consequence of their mere association with evil-doers. Even so the fishes in a serpent-pond are destroyed by the snake-destroyers along with the snakes (T.S. Raghavāchārya's translation).

अकुर्वन्तो हि पापानि see No. 83

84

अकुलानां कुले भावं कुलोनानां कुलक्षयम् ।
संयोगं विप्रयोगं च पश्यन्ति चिरजीविनः ॥

(म) MBh (MBh (Bh) App I, 21 to the Āraṇyaka-parvan, 1.21, MBh (R) 3 193, 20, MBh (C) 3 13231)

(घ) IS 33

(a) कुलीमाद्य MBh (var.), कुलीनत्वं MBh (var.)

(b) कुलीना च कुलक्रिया MBh (var.)

(c) सद्योगान्निप्रयोगैश्च MBh (var)

The acquisition of family dignity by those who have it not, the loss of family dignity by those that have it, unions and dis-unions—these all are noticeable by those that lead deathless life (P C Roy's translation)

85

अकुलीन कुलीनश्च मर्षां यो न लक्षयेत् ।

धर्मापेक्षी मृदुर्वाति स कुलीनस्तत्परः ॥

(भा) VS 3051 (a. Vyāsaśuni) SR 81 11 (a VS), SSB 361 11 (a Vyāsa)

(c) मृदान्तो SR.

(d) न [व] SR

One who does not transgress good conduct is nobly born, though born of a low family. He who seeks righteousness, is gentle and self-controlled is preferable to hundreds of nobly born persons (without virtues) (A A R.)

86

अकुलीनस्तु पुण्यः प्रकृतः सामुत्तम्यात् ।
दुर्लभैश्चर्यसंप्राप्तो गर्वितः क्षत्र्यतां व्रजेत् ।

(भा) SRHt 130 10

A person born of low family, vulgar becomes extremely prosperous by the downfall of the good, an arrogant (person) may become inimical (to all good people) (A A R.)

87

अकुलीनोऽपि सख्योऽपि भूपाल योऽत्र सेवते ।
अपि संमानहीनोऽपि स सर्वत्र प्रभूयते ॥

(म) P (PP 1 111, Pts 1 148, Pts K 1 164, PM 1 67).

(भा) SR 149 278, IS 34, SSB 412 184

(d) सर्वत्रापि पश्यते Pts, SR, SSB

Though foolish, base, and lacking pride, / a servant at the monarch's side /

will have his honour satisfied (A W. Ryder's translation)

88

अकुले पतितो राज्ञो मूलंपुत्रो हि पण्डित ।
निघनस्य धनप्राप्तिस् तृणवन्मन्यते जगत् ॥

(म) Cr 1121 (CNI II 59)

(भा) SR 158 247, SSB 184 254

(a) धनः [अकु०] CNI II

(b) मूलंपुत्रस्तु CNI II

(c) निघनेन धनं प्राप्य CNI II

A king born of a low family, the learned son of a fool, and one who has become rich while born poor—these the world considers as straw (A A R.)

89

अकुशराद् वारि प्रचुस्तरमादाय जलद
स दानाप्यसौऽपि प्रकिरति जलं माद्वभुतमिदम् ।
स मेधो धन्यो यत् परिकिरति मृक्ताफलतया
यदीयासौ कोनिर्नयति नृपमारीकुचतटे ॥

(म) Ava 408

(भा) Pad 104 74, SR 213 54

Sikhariṇī metre

A cloud taking plenty of water from the sea gives back (rains) the same (water) liberally—this is no wonder. That cloud is fortunate which drops the waters which become pearls worn on the breasts of queens and his is the glory. (A A R.)

90*

अकुर्वारिभ्योऽपि प्रतिबुद्धकेश कर्तल
प्रतिज्ञायां कुर्वन् युवतिषु दृश स्निग्धतरलाम् ।
कुमारोऽहकारात् परिपदि समानानगणयन्
भुजो वक्षः पश्यन्नववयसि कान्तिं वितनुते ॥

(भा) SP 577 (a Śārngadhara), SR 208 37, SRK 235 49

(a) प्रति विदुः Sp

Sikhariṇī metre

In self-assertion, a youth, though hair does not yet grow on his face, caresses his chin with his hand and casts loving glances at damsels, in his pride he ignores his equals (in age) in an assembly and looks at his hands and chest (proudly) in the freshness of youth. This is charming (A A R.)

91*

अकृतकयलारम्भेवंशेभ्यस्यगितेक्षणाः
किमपि चलितशीवं स्थित्वा मुहुर्मुग्धपङ्क्तयः ।
गगनमसकृत्पश्यन्त्यतास्तेषांशुधनंमुखात्
निपतति यथा शृङ्गाश्चन्योऽक्रमं नवनोदकम् ॥

(अ) JS 326.2.

(d) 5अमं [5अ०] JS (var.).

Harini metre.

Groups of deer look with tearful eyes at the sky frequently without eating the mouthfuls of grass, with eyes motionless with fear and slightly bending their necks : the tears drop down copiously from the roots of their antlers. (A.A.R.).

92

अकृतजमनायं च दीर्घरोपमनार्जयम् ।
चतुरो विद्धि चाण्डालाञ्च जात्या जायेत पञ्चमः ॥

(अ) GP 1.114, 71. (Cf. Cr 1122). Cf. कूटसायी मृषा^१

(अ) SP 703, VS 299, IS 35.

(a) अकृतजमनायं SP, SV, IS

(c) चाण्डालान् GP, SP, VS (MS).

(d) जमना नद (नय VS) पञ्चमम् ([मः VS [MS]) SP, VS, IS; नावति GPy;

The dishonest, the wicked, the crooked and the invalid, form the four classes of *cāṇḍāla-s* the fifth being by the accident of birth. (M. N. Dun's translation).

93

अकृतत्यागमहिम्नां
मिथ्या किं राजराजशब्देन ।

गोक्षारं न निधीनां

मह्यन्ति महेश्वरं विदुषाः ॥

(अ) P (Puk 2.72, Pis 2.69).

(अ) IS 36.

(a) हिःनो Pis; हिःना Puk.

(d) कथयन्ति [मह०] Pis.

Āryā metre.

What is the use of the empty title of king of kings (Kubera, the lord of wealth) when he has no greatness born of liberality ? Wise men honour a great king (a great god) and not a mere guardian of treasures. (A. A. R.)

94

अकृतद्विवदुन्नतिच्छिवः

श्रितसंरक्षणवन्ध्यकर्मणः ।

पुरुषस्य निरर्थकः करः

किल कण्डूयनमात्रसार्यकः ॥

(अ) Jāna 4-40.

Viyoginī metre.

It is said that the hand of a man who has not effected the stopping of the growth of enemies and whose efforts have become useless in preserving the refugees, is simply useless and serving only the purpose of scratching (G. R. Nandargikar's translation).

95

अकृतप्रेमंश्च वरं

न पुनः संजातविघटितप्रेमा ।

उद्धृतनयनस्ताम्यति

यथा हि न तथेह जातान्धः ॥

(अ) SkV 803, VS 1309 (a. Ravigupta), Kav 498¹ Cf. स्नेहो हि वरम^२) Prasanna 168b. Cf. ABORI 46.147; No. 1.

(b) विघटितप्रेमा VS.

(c) नवनो दि यथा VS.

(d) ताम्बायैव न ग्राह्यमर्थः VS.

Āryā metre.

(1) Kav. also quotes Bhogprabandhika 136 (Bombay 1869) but not quoted in other editions (Cf. Bps 137.)

Better never to have loved / than to break a love that's grown; / as one born blind is tortured less / than one whose eyes are gouged. (D.H.H. Ingalls's translation).

96*

अकृत विशदधाम्नो विन्ध्यसारं गृहीत्वा

दयित युवतिवपश्च लोकधात्रेति विप्रः ।

न हि न हि भवदीयो मोह एवेयं मित्र

सितगरलनिषानं तत्त्वतो निश्चिन्तु त्वम् ॥

(अ) SSB 277.11.

Mālinī metre.

I know that the face of the beloved damsel is fashioned by the Creator with the essence of the orb of the moon (the white-rayed one). "No, not so, friend ! this is merely your delusion.

Know for certain the truth, that it is the abode of white poison " (A A R)

97

अद्वैतस्यागमो नास्ति दृते नागो न विद्यते ।
अद्वैतादेव लोकोऽयं तूष्णे दासीदृतस्त्वया ॥

(भा) JS 438 3 (a [Bhāgavata] Vyāsa)

There can be no gain of what was not done, and the result of what was done cannot be destroyed Oh greed, the world is enslaved by you accidentally (A A R)

98

अद्वैतावानामाद्य राजानमनये रत्नम् ।
समुद्रानि विनश्यन्ति राष्ट्राणि भगराणि च ॥

(भा) R (R (Bar) 5 19 10, R (B) 5 21, 11, R (R) 5 21, 11-1)

Wealth, kingdom and cities—all are brought to naught when they are placed at the hands of a vicious and illiterate king (M N Dutt's translation)

99

अद्वैतेऽप्युद्यमे पुंस्तान् अन्यजन्मकृत फलम् ।
शुभाशुभ समन्वयति विधिना सनियोजितम् ॥

(भा) P (PP 2 61, Pts 2 74, PtsK 2 78, PY 63)
(भा) IS 37

The fruit of actions good or bad / in each preceding state, / without a further effort, comes / upon us, brought by fate (A W Ryder's translation)

100

अद्वैतेऽप्येव कार्येषु मृत्युर्वै संप्रकर्षति ।
मृत्युर्वै धर्मशैलः स्याद् अनिर्दिष्ट हि जीवितम् ॥

(भा) MBh (MBh (Bh) does not contain it, since it is a repetition of 12 169, 13 ed+12 169, 13 ed, MBh (R) 12 276, 15, MBh (C) 12 9942)

(भा) SR 300 123, IS 38

(a) अद्वैतेऽप्येव ॥ ८१० MBh (var), अद्वैते चैव कार्ये सुख MBh (var) contra *mutrum*, कार्येषु MBh (var), कार्ये मे MBh (var)

(b) मृत्युर्वै चैव MBh (var)

(c) मृत्युर्वै चैव MBh (var), मृत्युर्वै [यु०] MBh (var), मृत्युर्वै [धर्म०] MBh (var)

(d) अनित्य मृत्यु जी० MBh (var)

Before one's acts are completed, Death

drags one away One should, therefore, commence to practice virtue while one is still young (without waiting for one's old age), for life is uncertain (P C Roy's translation)

101

अद्वैतेऽप्येव कश्चिन् महानपि न पूज्यते ।
पूजयन्ति नरा नागान् न तार्क्ष्यं नागधातिनम् ॥

(भा) P (PtsK 1 474) Cf No 2352

(भा) SR 156 129, SRK 225 43 (a Prasangaratnā valī) IS 39, SSB 484 131

(c) मर्त्यवन्नि [यु०] SR, SRK नाग SRK

(ed) नागान् PtsK (See Benfey's Pañcatantra, Vol II, note 301)

(d) न तार्क्ष्यं ॥ यत्रादिकम् SR, SRK,

Who does not cause harm, even great, is not revered, one reveres serpents, but does not rever their enemy—Tārkyā

102

अद्वैतेऽप्येव कृत्यं स्यात् प्राणत्यागेऽप्युपस्थिते ।
न च कृत्यं परित्याज्यम् एष धर्मः सनातन ॥

(भा) P (PP 4 36, Pts 4 40, PtsK 4 42, PM 4 28), Cf No 24

(भा) IS 40

(a) कर्तव्यं [कु० स्वा०] PtsK

(b) ॐति सतिष्ठते Pts, PtsK

(c) विमुञ्चेन [यु०] Pts,

(d) धर्म एष [यु०] PtsK

No man may plead the death-god's might / for doing wrong, or shirking right. (A W Ryder's translation)

103

अद्वैतेऽप्येव कृत्यम् अगम्यं मय्यते सुगम् ।
अमम्यं मय्यते मम्यं स्त्रीवाक्यप्रेरितो नर ॥

(भा) P (PP 2 148, Pts 2 144, PtsK 2 151, PM 2 56)

(भा) IS 41, SR 165 535, SSB 497 535

In action, should-not is as should, / in motion, cannot ॥ as can, / in eating, ought-not is as ought / when woman's whispers drive a man (A W Ryder's translation)

अद्वैतेऽप्येव या श्री० see No 109

अद्वैते चैव कार्ये सुख see No 100

अकृत्येषु च कार्येषु see No. 100

104*

अकृत्रिमप्रेमरसा विलासालसगामिनी ।
असारे दायसंसारे सारं सारङ्गलोचना ॥

(भा) ŚP 3099, VS 1453, SR 251.7 (Aufrecht and SR wrongly ascribes this verse to Kir. (3.37))

In this worthless painful world, the essence (worthwhile thing) is a decreed damsel with pleasing unfeigned love and with gentle graceful movements. (A. A. R.).

105*

अकृत्रिमविलासाङ्गम् अशिक्षितफलाक्रमम् ।
अविभागाङ्गसुभगं वनच सुरतं तयोः ॥

(प्र) KJB 2.9, 126 ed.—127 ab.

(भा) JS 279, 19 (a. Kiemendra).

The enjoyment of love (dalliance) of those two (lovers) was marked by unfeigned amorous pastimes uninstructed (spontaneous) flow of art and sweet in its indivisible wholeness. (A. A. R.).

106

अकृत्या कर्म यो लोके फलं विन्दति विण्डितः ।
स तु वक्ष्यत्यन्तां पाति द्वेष्यो भवति प्रायशः ॥

(प्र) MBh (MBh (Dh) 10.2, 17, MBh (G) 10.86)
(भा) IS42.

(a) अकृत्या MBh (var.); नाकृत्या MBh (var.); लोके (°को) दि [यो लो°]
MBh (var.); काले [लो°] MBh (var.).

(b) विन्दतु° MBh (var.); दृष्टति [वि°] MBh (var.); विदति MBh (var.); विण्डितः [वि°] MBh (var.); विण्डितः MBh (var.), MBh (C); दिष्टः MBh (Var.); विविष्टः MBh (var.); कर्दित्व [विण्डित°] MBh (var.);

(c) सोनुपक्षता वति MBh (var.); वति MBh (var.).

(d) श्रेष्ठो [दि°] MBh (var.); द्वेष्यो यो [दि°] MBh (var.); नैव सः [प्रा°] MBh (var.); प्रायः [°रा] MBh (var.); सर्वतः [प्रा°] MBh (var.); श्रूयतः [प्रा°] MBh (var.). MBh (G).

If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. (P. C. Roy's translation)

107

अकृत्या निजदेशस्य रक्षां यो विजिगीषते ।
स नृपः परिधानेन वृतमोलिः पुमानिव ॥
(अ) ŚP 1295, SR 150.341, IS 43, SSB 474.247.
(c) नृप ŚP (MS).
(d) वृतौ ŚP (MS).

A sovereign who undertakes an invasion, before he had protected his own kingdom, is like a man who had wrapped his head in his underwear.

108

अकृत्या परसंतापम् अगत्या खलनम्रताम् ।
अनुत्सृज्य सतां वर्त्म यत् स्वल्पमपि तद् बहु ॥

(अ) Cr 1123 (GVNS 11.19).

(भा) ŚP 307 (a. Vyāsa), VS 2660, SR 75.2, SRK 53.1 (a. Prasaṅgaratnāvalī), IS 41, SSB 316.2, SMa 88.

(c) Cf. ShD (T) 42.

(a) अकृत्यारपरसं° ŚP (MS).

(b) अकृत्या खल° VS (var.); खलु ŚP (MS).

(c) अनुश्रित्य मता ŚP (MS); मार्ग [व°] VS, SR SMa.

(d) स्वल्पमपि तद्दहः ŚP (MS).

One who does not cause pain to others; one who does not degrade himself in view of wickedness; one who does not leave the path of excellence, does not have much, but even that this trifle is a lot.

109

अकृत्या पीर्यं या योः किं तयालसभाग्यया ।
कुरुङ्गोऽपि समश्नाति देवादुषणतं तृणम् ॥

(प्र) P (PP 4.66, Ps 4.108 and 3.147, PsK 4.81, PM 4.74).

(भा) SR 158.240, IS 43, SSB 488.247, SSg 25.

(a) अकृत्य PsK; ओर SSg.

(b) तयापि तुषोग्यया Ps 4.118, PsK; विहासि-
न्यापि किं तदा Ps 3.147, SR, SSg.

(c) जयकोऽपि चोश्नाति (समश्नाति PsK (contra
metrum); नोश्नाति IS) Ps 4.118 and 3.147,
PsK, SR, SSg.

(d) उपगतं Ps 4.118 and 3.147, PsK, SR.

Shun pleasant days that listless pass, /
the joy that hides in sloth. / For deer
can eat the grass / that fate provides.
(A. W. Ryder's translation).

110

अकृत्वा मानुषं कर्म यो देवमनुवर्तते ।
यथा श्राम्यन्ति सप्राप्य पतिं वन्नीवमिवाङ्गना ॥

(क) MBh (NBh (Bh) 13 6, 20, MBh (R) 13 6, 20, MBh (C) 13 314)

(आ) IS 16

(ब) देवम् [दे०] MBh (var)

(c) तथा [त०] MBh (var), आम्बनि [आ०] MBh (var)*, दुर्मथा [दु०] MBh (var)

(d) वन्नीवम् MBh (R), वन्नी MBh (var)

He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. (P C Roy's translation)

अकृत्वापरतः see No 108

111

अकृत्वा हेलया पादम् उत्तमूर्धसु विदियाम् ।
कर्षहारमनालम्ब्य कीर्तिर्यमिपिरोहति ॥

(अ) Śis (Śis (NSP) 2 52, Śis (DN) 2 52)

(क) SRHt 121 18 (a Mjgha), SR 78 7, SSB 352 7 (a Śis)

(d) कर्मि Śis (GN).

How can fame, without any foothold, ascend to heaven without having planted, with ease, her foot on the high heads of enemies (M S Bhandarkar's translation)

112

अकृपणमगमवपल

योगिनमविपादिनं बुधे दूरम् ।

यदि नाश्रयति नर श्री

धोरेव हि वञ्चिता भवति ॥

(क) P (PP 2 114)

Aryā metre

The brave, wise, hopeful, and persistent, / from tricks, freaks, meanness equidistant—/ if such there be, / and Fortune flee, / the joke on Fortune falls, insistent (A W Ryder's translation)

113

अकृश कुचयो कृश चक्षणे

वितत चक्षुषि वितत नितम्बे ।

अव्याधरवापिरस्तु चित्तं

कृपाशालि कृपालभाषयेयम् ॥

(आ) SR 251 23, SSB 58 31 (a Jagannātha), Kuv ad 7 23 (p 23)

(b) विपुल Kuv

(c) अक्षरःकुलुपुKuv
Aupacchandasā metre

May the good fortune¹ of the skull-bearing lord² reside with compassion in my mind—the goddess who is stout at the chest but thin at the waist, elongated at the eyes, but broadened at the hips and with lips that are ruddy, (A A R)

(1) Parvati

(2) Śiva

114*

अकृश नितम्बभागे

क्षाम मध्ये समुन्नत कुचयो ।

अत्यापतं नयनयोर्

भ्रम जीवितमेतदायाति ॥

(आ) ŚP 3376 (a Kālidāsa), AP 36 p 15, SR 270 8 (a ŚP), RJ 747, SSB 93 8 (a Kālidāsa) (Cf Mālavikāgnimitra 3 7) (Cf Bhandarkar Report 1884-7 No 417, Sahyāśanīarāna Saṃyogāśāgāra 8 (29a) (Cf. ZDMG 394 306, Kav 33 and IX ad p 33, A Scharpe's Kālidāsa Lexicon 1, 3, p 207) Aryā metre

Here comes my life (the sweet-heart), broad in the region of her hips but thin at the waist, with towering bosom and very well extended eyes (A A R)

115

अकृष्टफलमूलेन वनवासरत मवा ।

कुचतेज्ज्वरह आदम् अविचित्र. ए उच्यते ॥

(क) Cr 3 (CVr 11 11, GPS 285 37)

(आ) IS 47, Sama 1 11 89

(a) 'मूलादि' (श्री 'दी') CV (var), GPS

(b) 'सरति' CV (var), GPS, 'सरत' CV (var)

(c) 'ज्वरह' CV (var), 'ज्वर' CV (printing error)

(d) 'अवि' CV (var)

The Rm is one who eats only the fruits and roots which grow of themselves, and who makes offerings to the manes of such things only (K Raghunāthya's translation)

116*

अकौकी कि कौकी बचसि चतुरः किञ्च कुररः

शुकः किंवा मूकः स च कलरवः कि क्षतरवः ।

त्वयामर्षः पुष्पः पिकमवुरिमा घोरगरिमा

यतो लब्धः स्तब्धः किमिति रुचिरं नेह सुचिरम् ॥

(अ) JS 71.6 (a. Andha[Vaidya]nātha).

(a) कुररः JS (var.).

Śikharinī metre.

Is the peacock devoid of his (pleasing) note or the osprey of his sweet voice? Is the parrot dumb or the dove with a sore throat? Why are you, cuckoo, inactive with the sweetness of your voice, the acme of pleasure, which had been obtained by you with countless good deeds. Or nothing good (sweet) ever lasts! (A. A. R.).

117*

अकौकुमी मन्मथचापयटि-

रन्शुका विन्मम्वजग्रन्ती ।

ललाटरङ्गाङ्गनर्तकीयम्

अनञ्जना भूरनुवाति दृष्टम् ॥

(अ) Skm (Skm (B) 817, Skm (POS) 2.69, 2)

(a. Rājasekhara).

Upendravajrā metre

(1) S.C. Banerji wrongly marks it as Upajñiti metre.

This is her eye-brow, the bow of Cupid but not made of flowers, the victorious banner of amorous movements but without the silken cloth, a dancer on the stage of the fore-head but without collyrium, follows the (movements of the) eyes. (A. A. R.).

118**

भक्त्यङ्गमतस्तत्र न शतक्रतुना हुतम् ।

नादत्तमिति वायव्यायत् तत्र शकस्य दुर्लभम् ॥

(अ) SR 181.15, SRK 239.85 (a. Prasaṅgaratnā-

vali), SSB 520.2 (last), (Cl. No. 119 and

घटं न शयने

(a) अयमङ्गम् [अक्र०] SR. (var.).

(b) दम्भेय [श्र०] SR. (var.).

Butter milk is not prescribed (as offering) in sacrifices and hence is not being offered by the intelligent man. As the sentence means that it is not taken up (offered), butter-milk is beyond the reach of Indra. (A. A. R.).

119**

अकत्वयमिति ज्ञात्वा शक्ने न हुतवान् पुरा ।

नादत्तमिति शास्त्रार्थात् तत्र शकस्य दुर्लभम् ॥

(अ) Sama 2 त 3. Cl. No. 118.

Knowing that it (butter-milk) is not prescribed in sacrifices, Indra was not invoked. As the meaning of the śāstra is that it has not been taken up, butter-milk is beyond the reach of Indra. (A. A. R.).

120

अक्रमेणानुपायेन कर्मरन्ध्रं न सिध्यति ।

वचिस्तपिःपयांसीव शवरस्य यथा हि गोः ॥

(अ) P (PTu 26.26-7).

(r) Tantri (OS) 61.

(b) कर्मा^२ Tantri (OS.)

An undertaking does not result in success if begun improperly and without the correct means, as curd, ghee and milk from a hunter's cow.¹ (A. A. R.).

(1) Since the hunter knows only to eat the cow but not to utilise it properly,

अक्रुदयन् क्रुदयमानस्य see No. 2878.

121

अक्रोधं शिक्षयन्त्यन्यैः क्रोधना ये तपोयताः ।

निधनास्ते धनार्थं धातुवाद्योपदेशिनः ॥

(अ) Naiṣ 17.80.

(अ) VS 2323 (a. Harṣa).

(a) अस्यान् VS.

(b) तपस्विना VS.

(c) निधना ये VS.

The hot-tempered ascetics teach others abstinence from anger. Themselves poor, they teach alchemy for money. (K. K. Handiqui's translation).

अक्रोधनः क्रुध्यतां च see No. 122

122

अक्रोधनः क्रोधनेभ्यो विदिष्टस्

तथा तितिक्षुरतितिक्षोर्विदिष्टः ।

अमानुषेभ्यो मानुषाश्च प्रधाना

विद्वांस्तैर्वैवाविदुषः प्रधानः ॥

(अ) MBh (MBh (Bh) 1.12, 6 and 12.288, 15; MBh (C) 1.3556 and 12.1106).

(अ) Matsya-purāṇa 36.6, SR 310.122, IS 46, PWW 616, PAN 257.

(c) SS (OJ) 107.

125

अक्रोधवैराग्यजितेन्द्रियत्व
क्षमादयाशान्तिजनप्रियत्वम् ।
निर्लोभदाता भयशोकहारी
ज्ञानस्य चिह्नं भयलक्षणानि ॥

- (अ) BhS 354 (doubtful)
(आ) SL f 57c
(इ) Prs (C).
(ए) अक्रोधमाराग्य० PrS(C)
(ब) दक्षानमा सर्व० PrS(C)
(क) निर्लोभि० PrS(C) मुक्तिर [हारी] PrS(C)
(ख) शानप्रभेदा दशमस्त्वानि PrS(C)

The marks of wisdom are freedom from anger, dispassion, mastery of senses, forgiveness, compassion, quietude and love of the people, giving of gifts without avarice, and removing fear and sorrow as well as the symptoms of fear (A A R)

126

अक्रोषस्य यदा क्रोध सर्वनाशाय कल्पते ।
राघवस्य प्रक्रोषेन यद्धो नदनदीपति ॥

- (1) Bahudarsana 142, IS 7427
(2) क्लृप्तये Bah^o
If one who usually does not become angry, becomes (really) angry, he destroys everything, because Rāma became angry, the ocean was captivated

127

अक्रोधेन जयेत् क्रोधम् अमाधु साधुना जयेत् ।
जयेत् कदर्थं दानेन जयेत् सत्येन चानृतम् ॥
(अ) MBh (MBh) (Bh) 3 39, 58, MBh(C) 1518-9
Cf जयेत्कदर्थं दानेन
(आ) SR 380 120, IS 49, BrDh 2 8, 2
(इ) LN (P) 129, Nky (B) 157
(ए) अक्रोशो जयेत्क्रोधं MBh (var), °क्रुडम् MBh (C), °क्रुडम् SR (printing error)
(ख) सत्येनानृतिं जयेत् MBh (var.)
With meekness conquer wrath, and all with truth, by giving niggards vanquish, and lies with truth (J Muir's translation)

अक्रोशो जययेत् क्रोधं see no 127
128*

अवलान्त्युतिभिर्वसन्तकुसुमैरुत्तमैः कुन्तलान्
अन्त खलति खञ्जरीदहनने कुञ्जेषु कञ्जेषु ॥
अस्मन्मन्दिरकर्मतस्तच्च करो नाद्यापि विधाम्यत
किं ब्रूमो रसिकाप्यनीरसि घटो नेय विलम्बक्षमा ॥

123

अक्रोधनः सत्ययादो भूतानामविहितश्च ।
अनसूय सदाचारो दीर्घमायुरवाप्नुयात् ॥

- (अ) MBh (MBh) (Bh) 13 107 14, MBh (R) 13 104, 14, MBh (Cit) 13 101, 114.
(इ) SS(OJ) 153
(ब) कथं हि [कवि०] MBh (var)
(क) अनसूयर्गिष्ठश्च (हिमश्च) MBh (R), MBh (Bh), अश्नानोनसूयश्च MBh (var), अनुसूय MBh (var) (°त)
(ख) सान (°त) वर्याणि जीवन्ति MBh(R), MBh (Bh), दीर्घमाय० MBh(var), दिग्धर्मा० MBh (var)

Not given to wrath, truthful, not hurting any creatures, not slandering, following the right conduct—thereby one lives long (Dr Raghuvira's translation in SS(OJ))

124

अक्रोधनस्य राजेन्द्र सत्यशीलो दृढव्रत ।
आत्मोपमदश्च भूतेषु स तीर्थफलमदनुते ॥

- (अ) MBh (MBh) (Bh) 3 80, 33, MBh (C) 3 4054
(इ) SS (OJ) 283

Free from wrath, truthful habits, resolute vow, treating others in his own measure—such = one enjoys the fruits of pilgrimage (Raghuvira's translation) in SS (OJ)

- (a) अक्रोधन MBh 12 283 अक्रोधना (°ता, क्रो. कथयो) वै [क्रो०] (but K7 B7 as above)
(b) वरिष्ट [विशि] MBh 1 82 (var)
(c) क्षमातुषामनुषो (°वासा, मानुषश्च °मानुषो) वै विशिष्टम् (मानुषश्च प्रधानम्) MBh 12 288 क्षमानुषा मानुषश्च प्र० MBh 1 82 (var), मानुषश्च Matsya, PWW, PAn प्रधानो Matsya, PWW, PAn
(d) तथामानाङ्गनदीन्द प्र० (°दाना, °दाना, शानदिदं वै प्रधान, मयपन वै or यो विशिष्ट) MBh 12 288, विशिष्ट (व०) or पुराण [प्र०] MBh 1 82 (var)
Epic Upajātū metre

One who does not get angry is superior to the angry ones. A tolerant person is superior to the intolerant. Men are superior to non-humans. And similarly a learned one is superior to one without learning (Raghuvira's translation in SS(OJ))

(आ) PG 209 (in some texts a. Rūpa or Samā-
harta = Rūpa Gosvāmin).

Sārdulavikrīḍita metre.

The lotus-eyed one, O charming girl (wag-tail eyed one) is sporting in the arbours adorning his hair with spring flowers of undiminished hue. Your hands never take rest from house-hold cores even now. What need I say? You are fond of enjoyment (foremost among appreciators of beauty). This hour brooks no delay. (A.A.R.).

129*

अविलम्बालतपत्तललोभनीयं

पीतं मया सद्यमेव रतोत्सवेषु ।

विन्वाघरं दशति वेद् ममर प्रियायात्

एवं कारयामि कमलोदरवन्दनस्यम् ॥

(आ) Śāk 6.20 (in some editions, 6.22 or 6.23),
(Cf. A. Scharp's Kālidāsa Lexicon I, p. 85).

(आ) JS 240.9 (a. Kālidāsa).

(b) रतोत्सवेषु Śāk (var.).

(c) स्पृशति [व०] Śāk (var); प्रियायाः JS.

Vasantatilakā metre.

My beloved's lip, red as the bimba-fruit, alluring as the virgin blossoms of a young tree, was drunk by me just tenderly in festivals of love; if, O bee, you bite it, I'll make you prisoner in the hollow of a lotus flower. (M. B. Emeneau's translation).

130

अक्लेशादिव चिन्तितम्

उपतिष्ठति सिद्धमेव पुण्यवताम् ।

उद्धृतापुण्यवतां

गच्छन्ति कपोतकाः पश्य ॥

(आ) P (PusK 2.9, Pus Hamb. MS. 1.8).

(आ) IS 50.

Ārya metre.

Who lived a pious life will get effortlessly whatever he desired; but see ! ■ not pious (will not get the desired; ■ will) flee away like pigeons.

131*

अक्षरारिक्तानिमग्ननिपन्नप्रोद्भूततैश्च

पापंस्पाकृतं नात्रप्रतिकृतेरन्तः शुचा मुह्यतः ।

कीर्णा वाष्पकणैः पतन्ति घनपि व्रीडाजडा इष्टयो
हा वस्तेति गिरः स्फुरन्ति न पुनर्निर्वान्ति यक्षगह्वहिः ॥

(आ) ŚP 400.9 (a. Nisānārīyana), JS 315.16
(a. Nisānārīyana), SR 362.34, Sar ad
5.151 (p. 516), Amd 78.165, (not in
Venūsambhāra).

(a) अक्षरारिक्तानिमग्ननिपन्नप्रोद्भूततैश्च^० ŚP Sar; °कुनामि-
मन्वृद्धनप्रो^० SR; °कृपः [°ब्रु०] SR, JS, Sar.

(b) कृषा [शुचा] JS.

(d) कष्टदह्नि [व०] JS.

Sardulavikrīḍita metre.

The glances of Arjuna, whose eye-brows are heavily knit at the death of (his son) Abhimanyu by unwarlike means employed by the enemy, who is overcome with suppressed sorrow at not having retaliated against them, are dulled by shame and tears that well in the eyes fall on the bow. The words 'Alas ! my son' are throbbing on the lips but do not come out of the mouth. (A. A. R.).

132*

अक्षदेवतपवीकृतोत्सवे

कान्तयोजयपराजये सति ।

अथ यस्तु यदि वेत्ति नम्ययः

कस्तयोजयति जीयतेऽपि वा ॥

(आ) VS 204.8 (a. Jayavardhana), Skm (Skm(B)
1069, Skm (pos) (2.119, 4) (a. Kāmīraka-
Jayavardhana), AB p. 512), JS 172.8
(Bhāgavata-Jayavardhana) (Cf. No. 139)

(a) अक्षदीयन्^० VS (MS).

(c) वेत्ति यदि वक्ति Skm.

(d) जीयतेऽपि VS.

Rathoddhātā metre.

When the lover or the beloved has won or lost the wager in a contest of dice-play with the lower lip [kiss] as the winner's prize, let Cupid say, if he knows, who has won and who has lost ? (A.A.R.).

133*

अक्षयतजितायस्त्रहृदिचाबीप्रोमसि तत्पण्डना-

दापिष्ये वदको नवानिति मृषा कोपाञ्चितम् लतम् ।

स्त्रियत्त्रिभ्रकरा [प्रकुट्टम्] लपरायसो कृतस्त्रय मे

मुग्धासो प्रतिकृत्य तत् कृतदत्तो द्युतसि यत्राजितम् ॥

(आ) JS 272.6 (a. Gopāditya); VS 2110 (a.

Gopāditya), SP 3662 (a. Gopāditya), SR 316.4 (a VS), SSB 172 5 (a Gopāditya) See No 132

- (a) अक्षरं VS, SP, SR, SSB
 (b) अक्षरं SP, SR SSB.
 (c) सद्यस्त्विन्नकराचक्रुन्तवकरा^० VS, "द्रुक्नुत [मक्रुन्त] JS (var), "तद्वारदने [तं मे] JS (var), तरया VS
 (d) मुक्ताक्षी [मं] JS (var)
 Śārdūlavikrīṭita metre

You have the right to take my lip [lip] as winner in dice-play, but who are you to inflict an excessive injury (to the lip) ?—saying thus and frowning anger with the knitting of the eye-brows, and holding my face forcibly with her bud-like (tender) fingers that were tired and sweating, the charming-eyed damsel retaliated [gave joy] in a way that was not acquired in the dice-play [was much better than that agreed upon as the wages] (A A R)

134

- अक्षमः क्षमतामानो त्रिधाया यः प्रवर्तते ।
 सहि हास्यास्पदस्य च लभते प्राणसदायम् ॥
 (भा) SR 380 110, Skrt 39, Kt 72, KtR 72, IS 51
 (b) य त्रिधाया KtR, IS
 (c) हास्यास्पदं चापि KtR
 (d) हास्य IS


One who is incapable but considers himself capable to do a certain work and starts to do it, becomes a laughing-stock and perils his own life

135

- अक्षमालापवृत्तिता कुदासनपरिग्रहा ।
 ब्राह्मणवर्जनी सतद् बन्धनीया समेतला ॥
 (भा) Damayantikāthā : 7
 (भा) SRk 29 78 (a Sphuṭasloka) IS 52, SSS 32 (a Subandhu), SR 53 53, SSB, 316 55

The assembly of learned Brāhmanas who are proficient in counting the rosaries and seated on mats of darbha grass and wearing the holy girdles is to be respected like the assemblage of wicked men who talk roughly without patience, give unworthy orders and are well armed with sword belts (A A R)

136

- अक्षमा ह्योपरित्यागः धीनासो धर्मसंक्षयः ।
 अभिप्रायप्रज्ञता चैव सर्वं लोभात् प्रवर्तते ॥
 (भा) MBh (MBh (Bh) 12 52 5, MBh (C) 12 5881)
 (भा) SR 380 117, IS 53, SRHt 87 4 (a MBh)
 (a) ह्यो MBh (var), धीरित्तिगो SRHt (see b)
 (b) धीनासोऽयं धनक्षयः SRHt (See a), धनक्षय [यं] MBh (var), धर्मसंक्षयः MBh (var), धनसंक्षयः MBh (var), (5) ध (दि) धनक्षय [यं] MBh (var)
 (c) 

(var)
 (d) सर्वो MBh (var), प्रवर्तते MBh (var)

Envy, shamelessness, loss of property, loss of sense of duty, desire for goods of others and infamy spring from greed

137

- अक्षमोऽसत्यसपञ्च परदारो नृदासकृत् ।
 पच्यते नरकेऽप्येव दह्यमानः स्वकर्मणा ॥
 (भा) R (R (Bar) Aranyakāṇḍa 98*, (R (G) 3 57, 20)
 (भा) IS 54
 (a) भा नरो [यं] R (var), नृदासो R (G)
 (b) परदार^० R (var)
 (c) नरके सोरो R (G), नरके चैव R (var)
 (d) दह्यमानो R (var)

(A A R)

138

- अक्षरद्वयमन्यस्त नास्ति नास्तीति यत् पुरा ।
 तद्विद्वद्बेहि बेहीति विपरीतमुपस्थितम् ॥
 (भा) Vet 12 4 (Vet Hu¹ does not quote this stanza)
 (भा) Parāśara dharmasamhitā : 1, 178 (a Vyāsa), SR 156 133, SRK 226 52 (a Prasāngaratnāvali) IS 7615, SRHt 217 3 (a Vallabhadra), SSB 484 135, Vyāsa 33

- (a) अक्षरं पदमन्यस्त Vyāsa (var)
 (b) नास्ति नास्ति Vet (var)
 (d) विपर्ययम् Vyāsa (var) उपस्थितम् Vet (var)
 If first two words¹ I do not have anything, "I do not have anything" are dropped, then the contrary "give after all", "give after all" is near

1 literally "two syllables"

139*

अक्षरमन्त्रीभाजः सान्दकारस्य चावृत्तस्य ।
किं ब्रूमो सखि यूनो न हि न हि सखि पलवन्वस्य ॥
(श्र) SR 186.12, SSB 532.12.
Āryā metre.

Possessed of a closeness that is firm [of friendship, syllables], well decorated [with ornaments, figures of speech] and charming style [good conduct, pleasing metres]—"Friend, are we speaking of a youth?" No, not indeed, friend; of poetry." (A. A. R.).

140**

अक्षराणामकारोऽहम् इति विष्णुः स्वयं ब्रुवन् ।
भ्रता सोऽपि यत् सत्यम् आकारेण लघुकृतः ॥
(श्र) VS 2460 (n. Bhāskaraśa) (Cf. DhG 10.33)
Lord Viṣṇu said (in the Gītā) that he was the letter "a" among the syllables; but truly, he too has been slighted in form by you (by being the letter "ā"). (A. A. R.).

141**

अक्षराणि परीक्षयन्ताम् अम्बराटम्वरेण किम् ।
शंभुरम्बरहीनोऽपि सर्वज्ञः किं न जायते ॥
(श्र) SR 158.211, SSB 400.253, Sama 2.अ 81, SMa 20.
(c) शंभु^१ SMa.

Let (proficiency in) letters be examined, what is the use of a show of dress? Has not Lord Śiva, though devoid of any clothing, become omniscient? (A. A. R.).

142

अक्षराणि बिचित्राणि येन जानन्ति मानवाः ।
यलीवदंसमाने तु क्षुरशुद्धविजिताः ॥
(श्र) Cr 1124 (CLŚ 7.13, CaT II 14.9, CaT III 7.60, CaT V 108).
(b) जर्जलि CLŚ.
(d) क्षुरशु^२ CL.

Those people who do not understand striking letters [or : have no proficiency in speech] are equal to oxen but without hoofs and horns. (A. A. R.).

143

अक्षराणि समानानि वर्तुलानि घनानि च ।
परस्परविलम्बानि तरुणीकुचकुम्भवत् ॥
(श्र) Sama 2.अ. 77.

Closely related [or : resembling] like breasts of young ladies, are letters [hand writing], which are even and round, and

wealth (coins) imperishable, even and round in shape. (A. A. R.).

144**

अक्षिपक्ष्म कदा लुप्तं छिद्यन्ते हि शिरोरुहाः ।
वर्धमानात्मनामेव भवन्ति हि विपत्तयः ॥
(श्र) VS 2746.

When are eye-lashes cut? (Not at all). But hair is cut. Dangers happen only to those who have growth in them [or : capacity to prosper]. (A. A. R.).

145*

अक्षिभ्यां कृष्णशारङ्ग्याम् अस्याः कर्णौ न वाधितौ ।
शङ्के कनकताडङ्कु- पाशघातवशादिव ॥
(श्र) Skm (Skm (B) 1124, Skm (POS) 2.70.4)
(n. Vaidāla).

Her ears were not hindered by her eyes that were black and variegated like spotted deer; I suspect that it is due to the fear of the (chain) of the golden ear-ornament. (A. A. R.).

146

अक्षीणकर्मयन्वस्तु ज्ञात्वा मृत्युमुपस्थितम् ।
उक्तवान्तिकाले सस्मृत्य पुनर्योगित्वमृच्छति ॥
(श्र) Mārṅk.pur. 42.16 cd-17ab
(श्र) SP 4564.
(b) गृत्थुमरिष्टः Mārṅk.pur.

A person who has not exhausted his bondage of the result of his previous actions, seeing that the time of death has approached and remembering (the Lord) at the specified time gets the state of a Yogin once again. (A. A. R.).

अक्षीणदोषाद्वि^१ see No. 147

147

अक्षीणभोगाद्विपमाद् इष्टानिष्टभयोजिततात् ।
दुर्जेनाद्वैत देवा अप्य् अशक्ता इव विन्दति ॥
(श्र) KSS (KSS (AKM) 18.121, 95, KSS (NSP) 18.121, 95), (Cf. Pr. 361). Cf. उद्यमः सादृष्टं
(श्र) IS 55.

(a) अक्षीणदोषाद् KSS (NSP).
(b) इष्टानिष्ट (इष्ट, शान्) समदोषितात् KSS (AKM).

Even gods, alas!, as if helpless, are afraid of a wicked person who is insatiable in low enjoyments, artful and devoid of a sense of right and wrong.¹

1. The text in AKM was translated by C.H. Tawney as follows: Even gods... like feeble persons are afraid of a thoroughly self-indulgent ruffianly scoundrel, flushed with impunity.

अश्वत्थप्रति बोद्धव्यो see No 3507

अश्वत्थारिहृताभि° see No. 131

148

अश्वत्थे बीजमुत्सृज्य संतरेव विनश्यति ।
अबीजकमपि क्षेत्रे वेपथुं स्पष्टित भवेत् ॥

(म) Ma (MnJ 10 71, MnJh 10 71)

(श्र) SR 380 116

Seed, sown on barren ground, perishes in it, a (fertile) field also, in which no (good) seed (is sown), will remain barren (G Buhler's translation)

149

अक्षेपु मृगयाया च म्योषु पाने वृथादने ।
निद्रायौ च निवर्त्येन क्षिप्रं नश्यति भूपति ॥

(श्र) Cr 4 (CPr 4 20, CPS 16, Crn 95)

(र) Cr RN(P) 66

(द) स्रौ (को) [वि०] CR (var). भूमिष CR (var)

A King who is attached to the play of dice, to hunting, to women, to drinking, to pleasures of life, or to sleep, is lost

150

अक्षेप्य व्यसनिता हृदये वदेते
रागो घनो मधुमदोत्कटमाननं च ।
पयस्तथापि परमास्पदमेव लक्ष्म्यात्
सहृदयमेव हिल दुर्भगता वदेभिः ॥

(श्र) VS 924 (a Luttaka)

Vasantatilakā metre

This fondness for gambling [presence of seeds], heavy passion in the heart [having bright colour], and intoxicated with wine [with the surface full of honey]—in spite of these, Padma [lotus or Jain monarch] is the abode of Lakṣmī (prosperity) Absence of these causes indeed a great depression (AAR)

151

असौष्ठवमिच्छामि चारुं कदाहिसम्बद्धं
कुस्तुम्बुरुलवणैर्नलमुसंस्कृतान् य ।
मत्स्यान् मुनीतसिन्धुमतले दधामि
स ब्रह्मलोकमधिगच्छति पुण्यकर्मा ॥

(श्र) SP 2357 (Cr No 388)

Vasantatilakā metre

That man of good deeds goes to the world of Brahmā who places before

a guest) a plate of white cooked rice with fish well cooked in oil, salt, coriander, pomegranate, wet ginger, pepper, dry ginger and walnut (AAR)

152**

अक्षौरेऽपि च नक्षत्रे कुर्वति वृषसोमयो ।
युक्तेऽपि तिथिनक्षत्रे न कुर्याच्छनिनीमयो ॥

(श्र) Sama 23 36

(a) निधिवरे [श्र०] Sama (var)

Even if the planets are not good for tonsure, one may have it done on Mondays and Wednesdays One should not have it on Tuesdays and Saturdays even though the lunar day and the planets are auspicious (AAR)

153

अक्षौहिणी रिपुं हन्यात् स्वयं वा तेन हन्यते ।
ब्राह्मणो मन्त्रविद्वन्मात् सर्वानेव रिपुन् क्षणत् ॥

(श्र) SRHt 98 3 (a MBh)

The Akṣauhīni (a huge army) may kill the enemy or may be destroyed by him A Brāhmana knowing mantras may kill all the enemies in a moment (AAR)

154*

अश्वोर्निक्षिपदञ्जनं भवषयोस्तापिच्छगुच्छावलीं
मूर्ध्नि श्यामसरोजदाम कुचयो कस्तुरिकापत्रकम् ।
पूतनापमिसारसममृष्या विष्वक्निकुञ्जे सखि
प्वान्त नीलनिचोत्ताराह गुवृक्षा प्रत्यङ्गमालिङ्गति ॥

(श्र) GG (GG(NSP) ad 11 20(3), GG (RS) 71)

(c) सारसाहमृष्या or सारसवृक्षा GG (var), विष्वक्निकुञ्जे GG (var) (contia metrum)

Śāradulavikṣṇita metre

Dear my friend, this raven darkness with the Nikūṣja envelopes all round like a sable mantle, and as it were, hugs the wantons close as they stealthily approach their gay paramours And, like a gallant, the Darkness paints the lashes of the wantons ebon with collyrium, adorns their ears with the dark sprays of the tamāla, bedecks their locks with wreaths of dark-blue lilies, lays on their bosoms the black unguent concocted of musk—in short, so wraps them up in its folds that they are rendered

totally invisible to curious prying eyes !
(S. Lakshminarasimha Sastri's translation).

155

अल्पोर्मञ्जुलमञ्जनं चरणयोर्नीलाश्मजी नूपुरा-
वङ्गे नीलपटः स्फुटं मृगमदन्यातः कपोलस्थले ।
यत्प्रीत्या परिशीलितं परदृशां रोधाय तत्संप्रतं
नेष्यस्य विधावपीदमस्तौजातस्य जातं तमः ॥

(अ) Skm (Skm (B) 1206, Skm (POS) 2.147.1)
(a. Vāpika).

(b) छुते [स्फु०] Skm (var.).
Śārdūlavikridita metre.

When unchaste women put on fine
collyrium in the eyes, and anklets in the
form of black decorations at the feet,
black dress on the body, and unguent
of musk on the cheeks, there came on
darkness (to further help them) in their
disguise intended to deceive the eyes
of others. (A.A.R.).

156

अल्पोर्मं विलोकान्मृदुतनुगुणतस्तर्पयन्ती शरीरं
विध्यामोदेन वक्त्रादपगतमरता नासिकां चारुवाचा ।
श्रोत्रद्वयं मनोजाह्नसतमपि रसादपयन्ती मुखाग्रं
पटुत्पञ्चाक्षरीर्यं वितरति युवतिः कामिनां नान्यदेवम् ॥

(अ) AS 104.

(a) °तनु० AS (var.).

(b) इक्ष्मादुष (°ष) AS (var.).

(c) मनोमा दशनमपि रसा तर्पयन्ती AS (var.);
मनोमा० (°शा) AS (var.); रसादतीमुत्पाञ्च
AS (var.); रशान्० AS (var.).

(d) नान्यदेव AS (var.).

Śragdhara metre.

Nothing else can give so much pleasure
to the five senses of lovers as a young
woman who pleases the eyes by her
(loving) glances, the body by the soft-
ness of her person, the sense of smell by
the fragrance of her mouth and the
ears with pleasing words and the sense
of taste by offering her lotus face passion-
ately (to be kissed). (A.A.R.).

157*

अल्पोर्विपल इति सातुर्ग्रायं कुलाव
नीलोत्पलं यदयला कलमस्य गोप्त्री ।
भूयस्तदेव शिरसावहृदुत्तमानां
वरं विरोधिषु दृष्टं न पराजितेषु ॥

(अ) VS 1820 (a. Bhaṭṭācārya).
Vasantatilakā metre.

A girl guarding a field of rice plucked
in anger (in intense enmity) a blue lily
as it was a rival to her eyes (in beauty).
Later she wore the same on her head.
In the case of the great, enmity is
(directed) towards the hostile, not at
the vanquished. (A.A.R.).

158

अलण्डमण्डलः श्रीमान् पश्यन् पृथिवीपतिः ।
न निताकारवज्जातु कलार्यकलयमागतः ॥

(अ) Kpt 10.407 (p. 650), Amd 277.703; SR
103.62 (a. Sar.), SSB 353.69 (a. Kpt.).
(Not found in Sar.).

(a) °मण्डलश्री Amd (var.).

(d) कलावर्धक° SSB.

Lo ! this wealthy Lord of the Earth,
with a compact and perfect kingdom,
is never deprived of his splendour, like
the moon (full and bright). (G. Jha's
translation).

159*

अलण्डितं च क्रमुकं चूर्णं तु रसवर्जितम् ।
भूमौ निपतितं पत्रं शक्रस्यापि श्रियं हरेत् ॥
(अ) NBh 86.

Arccamut. that is unbroken, and
lime-powder devoid of moisture and
the (betel) leaf picked up from the
ground—these (if used) will deprive
even Indra of his prosperity. (A.A.R.).

160*

अलण्डिता शक्तिरयोपमानं
न स्वीकृतं न च्छरीतिरस्ति ।
अस्पृष्टसंदेहविषयस्य
कोऽयं तव न्यायनये निवेशः ॥

(अ) SR 104.99, SSB 395.107.

Upajāti metre (Upeṇḍravajrā and Indravajrā)

Great (unbroken) is your strength;
there is no comparison with you, nor
do you practise deceptive ways. When
you are untouched by a particle of doubt
of reverse, what is this adoption of
righteous means ? (There is pun on
words *śakti*, *upamāna*, etc. being techni-
cal terms in Nyāya philosophy).
(A.A.R.).

161**

असर्वपयंगतेषु विच्छिन्नो यस्य वारिधि ।
स एव हि मुने. पाणिर् अपस्ताद्विन्ध्यभूतः ॥

(आ) SP 1075, SR 217 43, SSB 600 2, JS 363 14,
Any 24 195

(a) अवर्तयन्गर्गोऽयु Any, °तर्गं SP
(c) हा (हि JS) स एव [म ए० हि] SR, SSB, JS
That same hand of the sage (Agastya)
is below (southward) the Vindhya
mountain, in whose mighty hollow the
ocean was broken up [hollow] (A A R)

162

अखिल विदुषामनादित
मुहुरा च स्वहृदा च पश्यताम् ।
सविषेऽपि मसूक्ष्मसाक्षिणी
वदनार्ककृतिमात्रमक्षिणी ॥

(आ) Nais (Nais (NSP) 2 55, Nais (D) 2 55)
Viyogini metre

To the wise seeing everything clearly
with the aid of friends or their own heart,
the eyes which cannot grasp minute
objects even at close quarters are merely
ornaments of the face (K K Handiqui's
translation)

163

अखिलेषु विहगेषु हन्त स्वच्छन्दचारिणु ।
शुक पञ्जरयन्तस्तै मधुराणा गिरा फलम् ॥

(आ) SR 227 181, IS 57 (in JS and SR also quoted
as derived from Kuv 162a), SRK 191 2,
AIK 407, AP 58, Can 108, SSB 617 1

While all other birds can live in free-
dom, you, oh parrot, as reward for
your sweet voice, are put in a cage 1

164*

अगजाननपद्माकं गजाननमहर्निशम् ।
अनेकद त भवतानाम् एकवन्तमुपास्महे ॥
(आ) SR 2 5, SSB 3 4, SRK 3 1 (a Sphutaloka),
SSpr 2

I worship day and night the one-
tusked god¹, the giver of plenty to the
devotees, the elephant-faced, who is the
sun to the lotus of the face of the goddess
Pārvatī² (A A R)

(1) Ganesa

(2) The daughter of the Mountain

165*

अपणितगुणेन सुन्दर
कृत्वा चारित्र्यमप्युदासीनम् ।
भवतानन्यगति सा
विहितावर्तेन तरणिरिय ॥

(आ) Ars 2 47

(आ) SR 288 17, SSB 123 21

(d) °नैकेन SSB (var)

Āryā metre

O good looking man, by your count-
less virtues, she (my mistress) has bet
aside even good conduct and is brought
to a position of helplessness (without
you) like a boat by a whirlpool
(A A R)

166*

अपणितपुण्याब्जालोऽपवात्सदातिथि
समयमविदन् मुग्ध कालासहो रतिलम्पट ।
कृतककुपित हस्ताघात प्रपादित दृढ-
वपरिणयन् सज्जाया सा निमज्जयति प्रिय ॥

(आ) Skm (Skm (B) 665, Skm (BI) 2 38, 5,
Skm (POS) 2 38, 5) (a Gopika)

(a) °लोत Skm (BI), Skm (POS)

(b) कानासही Skm (B)

Harini metre

The dear one [lover anklet] plunges
me forcibly into shame, ignoring my
feigned anger, clapping of hand and cry
of shyness—the one who ignores, the
guru [elders weight], even a guest at
my feet with requests, not minding the
time, the simple-minded [charming],
unable to brook delay and full of desire
for enjoyment (A A R)

167*

अपणितनिजश्रमाणा
परकृष्येऽन्येत्य वर्तमानानाम् ।
सुजनघनदिनमणीना
परोपकारार्थमजनि जनि ॥

(आ) SuM 6 3

(a) अपणितं SuM (var) (contra metrum)

(c) °दिनं am SuM (var)

The birth [existence] of good people,

clouds and the sun, who ever remain doing work for others, ignoring their own fatigue [in the good cause], is for rendering help to others. (A.A.R.).

168

अगणितयज्ञा ल्यक्त-

स्वितिना क्रियतेऽयं याकृतज्ञेन ।

स्निग्धे मुहुरि सरागे

मित्रे तव ब्रध्वना न युक्ता सा ॥

(अ) Kal (Kal (KM) 2.61, Kal (RP) 2.61).
Giti-ārya metre.

What deceit an ungrateful person practises without caring for his good name and abandoning decency is not proper in your case towards me who am affectionate, good hearted, in love and friendly. (A. A. R.)

169

अगतित्वमतिभ्रष्टा ज्ञानाभासेन तृप्तता ।

ध्रुवः शिष्यगुणा ह्येते मूर्खाचार्यस्य भाग्यजाः ।

(अ) Kaliv 9.

(अ) SRK. 251.5 (.a. Spharṇaloka)

(d) भाग्यजाः Kaliv.

Three characteristics of students viz. the absence of other teachers, excessive faith (in the teacher) and satisfaction at imperfect knowledge obtained—are found by the good luck of foolish teachers. (A.A.R.).

170

अगतीनां खलीकाराद् दुःखं नैवोपजायते ।

भवन्त्यशोकाः प्रायेण सांकुराः पावताडिताः ॥

(अ) VS 792.

Insult offered to the helpless does not result in harm; on the other hand they generally remain free from worry. The *aloka*-tree puts forth buds when kicked. (A.A.R.).

171**

अगदः सर्वसामान्यं व्यन्तराणां विषं हरेत् ।

पूयो देवीसहापिच्छ- सण्डर्नस्तद्विपापहः ॥

(अ) SP 2925.

Very common medicines can remove the poison that is deep inside. The smoke produced by pieces of *devīśahā* and peacock's tail removes that poison. (A. A. R.)

172*

अगम्यगमनात् प्रायः प्रायश्चित्तीयते जनः ।

अगम्यं त्वच्छो याति सर्वत्रैव च पावनम् ॥

(अ) VS 2462.

Generally, when people misbehave with forbidden women they perform expiatory acts. But your fame (O King) goes to places difficult of access and it is purifying everywhere! (A.A.R.).

(1) There is a pun in the word *agamya*.

173

अगम्यानि पुमान् याति योस्तेष्वंश्च निषेधते ।

स मृत्युमपगृह्णाति गर्भमद्रुतरी यथा ॥

(अ) P (Psk 1.415, Pts 1.370)¹

(अ) IS 58.

(a) अगम्याः यः Pts, IS.

(b) अगम्याश्च Pts.

(1) Cf. Weber's Indische Studien 1.40.

That man who consorts with undesirable woman and resorts to those who are unworthy of company invites his death, as a she-mule when she becomes pregnant. (A. A. R.)

पुमान्याति Cf. No. 173.

174

अगम्यार्थं तृणप्राणः पृष्ठस्थीकृतभीह्रियः ।

शम्भलीभूतसर्वत्वा जना यपादिपर्वकाः ॥

(अ) Naiṣ 17.15.

(a) अगम्यार्थं तृणप्राणः Naiṣ (var.).

Cupid's companions are people who despise their lives for the sake of forbidden women. They disregard fear and shame. All their wealth is consumed by bawds. (K. K. Handiqui's translation).

अगम्यो मन्त्राणां न see न गम्यो मन्त्राणां

175

अगम्यो मन्त्राणां प्रकृतिभिजामप्यविषयः

मुधासारासाध्यो विसृष्टतरारम्भगहनः ।

जगद्भ्रामीकृतं परिणतधियानेन विधिना

स्फुटं सृष्टो व्याधिः प्रकृतिविषयो दुर्जनजनः ॥

(अ) SkV 1270.

Sikharigā metre.

It is beyond reach of charms, / beyond the skill of born physicians, / beyond ambrosia's cure, / so strange and secret

are its workings / Clearly it took no less
an intellect than God's / to make for the
confusion of the world / a plague so
contrary to nature / as is a villain. (D H H
Ingall's translation)

176 **

अगस्तिमुत्पादय पृथग्विन्दोवणे
रन्मोत्तिगुह्या बटकादिभेदने ।
शाकावलीकाननपरिहृत्पात्
त एव भट्टरा इतरे भट्टराश्च ॥

- (भा) SRK 237 66 (a Sphujaloka), SR 56 2,
SSB 382 2
(b) अस्तिदिनेदने SR.
(c) °व. १० SRK

Upajū nature (Vamsastha and Indravamsa),
They only are Bhātṭa-s [a class of
good eaters] who are similar to the sage
Agastya in drying up the ocean of rheet,
and thunderbolt in breaking [munching]
the mountain of Vāṭaka-s [savories] and
of the form of fire in burning [consuming]
the forest of vegetable [dishes] Others
are merely Bhājṭa-s [common fighters]
(A A R).

177*

अगस्तिहस्तचक्र- मित्रेप्रथो बाहनाहृतो ।
वान. समुद्रो वैलायाम् इति देवातरा जम् ॥

- (म) MK (MK (S) 177, MK (P) 94, MK (G)
6, 7-8)
(a) अगस्तिहस्तचक्रम् MK (P), °चुनको MK (G),
°चुलके MK (S) (var), °चुद्रको MK (S)
(var), °चुनको MK (S) var
(b) रनेच्छो MK (P), मित्री (°तो) हो (हो)
MK (G), MK (S) (var), बाहनी क्रमात्
MK (S) (var), डर्लो Mk (S) (var),
बाहनामसी MK (S) (var), बाहनामसी
MK (S) (var)
(c) समुद्रो MK (P)
(d) देवा MK (G)

When the sea resembling a small
vehicle was contained in the hollow of
the palm of the sage Agastya the gods
sang that the sea was sunk in the sea
shore (A A R)

178*

अगस्त्य इव मस्यासिर् न्याञ्चितकिटिभूदभी ।
त्रिव शीघ्रकरोयुत्त स्वयं समारणवम् ॥
(भा) JS 3 21

His sword, like sage Agastya, shone
by cutting down (enemy) kings [moun-
tains] Oh wonder, he also made the
ocean of battle-field full of dancing billows
of headless trunks (A A R)

179*

अगस्त्यस्य यन् हापाद् बह्मचर्यननारिपतः ।
बह्मचर्यस्य परिभारो मय्य सर्वता नत ॥
(भा) SR 195 6 SSB 549 2

King Nafusa seated in a palanquin
borne by Brahmin sages felt from great
happiness due to the curse of sage Agastya
and was changed into a python
(A A R)

180*

अगस्त्येन यवोपाशो, विपत् कि पीतमृगितम् ।
एवमै वीरिणः वीर सभरे कौबुध कृतम् ॥
(भा) SR 195 8, SSB 554 8

How much of the water of the ocean
was drunk and left out by the sage
Agastya ? O hero, what was done by
you of the race of enemies at the battle-
field? (A A R)

1 The enemies were made the guests of the
god of death

181*

अथा गाङ्गाङ्गाकाक- गाङ्गाकाककोकः ।
अहाहाङ्गाङ्गाकाक- कङ्गाङ्गाकाकः ॥
(म) K&D (K&D (B) 3 91, K&D (Bh) 391, K&D
(R) 3 91)

- (a) गा गाङ्गा K&D (B)
(c) अहाहाङ्गा K&D (B) K&D (Bh) (var), K&D
(R) कङ्गाङ्गा K&D (Bh) (var)
(d) कङ्गाङ्गा K&D (B) कङ्गाङ्गा K&D (Bh)
(var) कङ्गाङ्गा K&D (Bh) (var)

The one who dived in the rippled water
of the Gangā, who destroyed crow-like
[black] sins, had no wailing of "ha, ha",
had travelled Sumeru mountain marked
with sin, and who had not been restless
with sickle sense, has rightly travelled
over the Earth (K. Ray's translation) 2

2 Example of a stanza composed exclusively
of guttural letters

182

अगाधजलसंचारी विकारी न च रोहितः ।
गण्डपजलमात्रे तु शफरी फररायते ॥

(अ) Cf 1125 (GNF 73, CNL 44), Varanuci's
Nīratna 10 (KSH 503), Ava 388.

(आ) SR 235.2, IS 59, SSB 632.1.

(b) वीकाननरोहित CNF (MS); विकारिनंचरो
GNF (MS B); न गवं वारि रो° Varn-
SR, SSB, Ava.°

(c) अद्ध्योदकमात्रेण Varn°, Ava, SR, SSB; गण्डप
जलमात्रेण CNF (MS B); न (तु) CNL.

(d) शफरी Varn°; फररा°CNL.

The large fish *rohita* who swims in
bottomless water does not become pre-
sumptuous; but the small *shaphari* loafs
about frantically in water not deeper
than a few inches.

183

अगाधहृदया भूषाः कूपा इव दुरासदाः ।
घटका गुणिनो नो चेत् कथं लभ्येत जीवनम् ॥

(आ) SR 146.172, SRK 233, 36 (a. *Sphuṭaloka*),
JS 7617.

(c) घटकाकार्यसाधक and दुष्मन्; गुणिन्-गुणवन्त and
रञ्जुषुका IS

(d) जीवन=जीवनोपायभूतं द्रव्यम् and उदक ~IS

Kings are deep like wells and are
difficult to penetrate. If there are no
helping pots with merit-ropes, how can
livelihood—water be obtained ?¹ (A.A.R.)

(1) Here is a pun on the words *ghaṭaka* and
jitana.

184

अगाधेनापि किं तेन तौघेन लवणाम्बुधेः ।
जनुमात्रं वरं वारि तृष्णाच्छेदकरं नृणाम् ॥

(आ) Sub 9.6.

What is the use of that water, though
in abundance, of the saline sea ? Knee-
deep water which assuages the thirst of
people is preferable. (A.A.R.)

185*

अगारेऽस्मिन् कान्ते गिरिदाननिजानावशकलं
भुञ्जानुत्तुङ्गान् सकलमपि वातायनपथे ।
निकुञ्जेषु द्येनानधिगृहीरो राष्ट्रवलयं
लिप्तन्या नोयन्तं शिव शिव तया हन्तं त्वित्ताः ॥

(आ) SR 276.31, SSB 103.33.

(a) अगुहे (अ०) SSB (var.),
Sikhariṇi metre.

Alas ! O Lord Śiva, the days are
spent by her in the charming mansion
by drawing the single digit of the moon
resting on Śiva and big snakes in the
path of the windows (to absorb the
breeze) and the encircling head of
Rāhu in the house and hawks in the
bowers (so that she may be free of all
excitants of love). (A.A.R.).

186

अगुणकणो गुणराशिर्
द्वयमपि देवेन खलमुद्धे पतितम् ।

प्रसरति तल्लिम्बकः

सलिले घृतवज्जटस्त्वमेत्यस्यः ॥

(आ) SP 466, SR 58.195, SSB 322, 203 (In the
index wrongly marked 332.20)

(b) दृष्ट (अवि) SP, SR; देवान् (दे०) SP, SSB.

(d) गुणराशिः SSB (var.)
Giti-āryā metre.

Fate has placed two things in the
mouth of the wicked : a particle of badness
and a heap of goodness. The former
spreads like a drop of oil in water and
the latter shrinks like ghee (in the water).
(A.A.R.).

अगुणस्य हतं रूपम् see निगुणस्य हतं रूपं
अगुणरति वदतु see No. 187.

187

अगुणरति यदतु लोको
गीर्यमश्रव पुनरहं मय्ये ।

दक्षितगुणैकवृत्तिर्

मस्य जने जनितदाहेऽपि ॥

(आ) SP 1000 (a. Vallabhadra), SR 238.62, SRK
205.1, IS 60, JS 113.3 (a. Vallabhadra),
SSB 636.1 (a. Vallabhadra). Any 122.117.
(Cf. Pr 361).

(a) द्युक्ति SP (MS), वदति SP (MS), JS,
कोला (लो०) SP (MS) (scribe's error).

(b) गीर्यमश्रव SP (MS).

(c) गुणैव SP, SR, SRK, SSB, JS, Any.
Āryā metre.

Let the world say that it is *aguna*
(without respect : a fragrant incense),
but I consider that there is very great

weight in it, for it shows one great merit (as = rope + excellent fragrance) when it is kindled in fire (when it helps thirsty people to draw water) (A A R)

188*

अमृदमुरभिपूवाशोभितं केशपाशं
गलितकुसुममाल धन्वती कुञ्चितप्रभम् ।
रपजति गुरुमिताम्बा निम्ननराभि मुमध्याप्य
उपति शयनवासः कामिनी कामशोभा ॥

- (क) Rtu (Rtu (NSP) 5 12, Rtu (ES) 5 12).
(Cf A Scharp's *Kālidāsa* Lecture 13, p 192).
(a) मोदति Rtu (NSP), केशपाशान् Rtu (NSP) (var)
(b) कुसुमालम् Rtu (NSP) (var), तन्वती [यु०] Rtu (NSP) कु० इहमी tr Rtu (NSP) (var), कुन्वनाद्याम् Rtu (NSP) (var)
(c) निम्नमप्यावमाना Rtu (NSP), ध्व om Rtu (NSP) (var)
(d) शयनमप्या Rtu (NSP), शयनरामम् (नमया) Rtu (NSP) (var), कामशोभा (ता०) Rtu (NSP), कामशोभा Rtu (NSP) (var)
Mālini metre

While another youthful maid, / with navel deep and ample hips, / and lovely slender waist, is just about to leave the bed / in the early morning hour / she is loosely binding the ends / of her gorgeous curly hair perfumed with *aguru* / in which the chaplet of flowers is fading (R S Pandit's translation)

189

अगुरोरपि क्षत उच्यते
प्रसंसन तदगुणा वितन्वन्ति ।

अगुरुर्विलनेऽप्यस्त
सौरभमिवती गुणान् वमति ॥

(क) SSB 3-6 149.

Āryā metre

Merits spread widely, if they exist, even in one who is not great (as also in the case of incense); the *aguru* (incense) though thrown in fire discloses merits in the form of its fragrance (A A R)

190

अमृदविभवा यस्य पौरा राष्ट्रनिवातिनः ।
नयानयवेता यः ॥ राजा राजमत्तमः ॥

(क) SRH 60 2 (a, MBh)

(b) पुरा SRH

That king is the best of kings in whose kingdom the citizens have no need to conceal their wealth and who understands well right and wrong (A A R)

191

अगुहृतस्फुटदन्तकेसर
मूष खिदेतद्विकसन् पद्मजम् ।
इति प्रतीना नलिनीवने सखी
विदाम्भूषू मुचिरेव योपति ॥

(क) Bar 8 36

(ख) Almm 2

Vamastha metre

Is thus our friend's face with the teeth visible in her broad smile or is it a well blossomed lotus with its filaments visible ? Thus did the young ladies recognize their friend after a long time when she was concealed in the forest of lotus flowers (A A R)

अर्जि (°जि) प्राप्त हि वृष्य see No 218

192

अग्निं प्राप्य यथा सद्यस् तूहाराशिविनश्यति ।
तथा गङ्गाजलेनैव सर्वपाप विनश्यति ॥

(क) VG (var) 13 4 (Cf No 217)

(ख) SR 180 114, IS 63

(a) भग्नी VG (var)

(c) गङ्गाजवाहल VC (var), SR, IS, गङ्गाजलेनैव VC (var)

(d) सर्वं पाप VC (var), SR, IS, अदोऽग्नि VC (var)

All evil is destroyed merely by the water of the Ganges, as surely as a heap of cotton is straightway destroyed when it is thrown into the fire (F Edgerton's translation)

193

अग्निं स्तोत्रमिदं तस्मात् सद्यश्चयति यो नरः ।
स वर्धमानो व्रतते महाव्रतमपि सद्ययम् ॥

(क) MBh (MBh (Bh) Adiparvan, App I, 81

I 176 7, MBh (R) : 142, 86, MBh (C)

1 56-8) Cf. केशरीस्तोत्रे ॥ अयमात्र

(ख) IS 61.

(a) अग्निस्तोगम् MBh (var.); अग्निस्तोगम् MBh (R) (printing error).

(b) पण्डितः [यो न०] MBh (var.).

A man who blows himself into a flame as one blows fire into flame, entangles, when he grows, even a great pile.

अग्निः क्रियावत्ता see No. 215.

194

अग्निः स्तोको वर्धते चाज्यसिक्तो

वीजं चक्रं बहुसाहस्रमेति ।

क्षयोदयो विपुली संनियम्य

सप्तमादल्पं नावमभ्येत विलम्ब ॥

(श्र) SRHt 113.19 (a. Kāmandaki, but not found in KN).

Irregular metre.

A small fire blazes forth when fed with ghee; a single seed multiplies in thousands. Rise and fall (in the condition of man) may be great : it matters not. Hence one should not look down upon one's little fortune. (A. A. R.).

195

अग्निकुण्डसमा नारी घृतकुम्भसमो नरः ।

संगमेन परस्त्रीणां कस्य नो चलते मनः ॥

(श्र) Subh 22B, IS 61 (Cf. Pr 361), Cf. घृतकुम्भसमा नारी and Nos. 196, 302, 303

(d) नश्यते Subh (MS.); न IS.

The woman resembles a jar with glowing coal; a man resembles a pot with butter; whose heart does not become agitated when meeting a strange woman ?

196

अग्निकुम्भसमा नारी घृतकुम्भसमो नरः ।

उभयोरपि संयोगः कस्य विद्वत्साकारकः ॥

(श्र) Cr 1126 (CNP II 263, CM 1). Cf.

Nos. 195, 302, 303

(r) PrS (C) 26

(c) जातु नष्टे नरं दृष्ट्वा PrS (C)

(d) विद्वज्जनं मनः PrS (C) नरः [°न°] CNP II.

The woman resembles a jar with glowing coal; a man resembles a pot with butter, who trusts the union of these two elements ?

197

अग्निदाहे न मे दुःखं छेदे न नित्ये न वा ।

यत्तदेव महद्दुःखं गुञ्जया सह तोलनम् ॥

(श्र) SR 246.18, SSB 651.1, Any 92.55

(h) न दुःखं यावद्वर्षे Any.

(r) एकमेव Any.

Pain have I none when burnt by fire or cut or rubbed violently. But great is my pain when weighed against worthless *guñjā* (berry). (A. A. R.).

198

अग्निदो गरदश्चैव शस्त्रपाणिधनापहः ।

क्षेत्रदारापहरी च पडेते ह्याततायिनः ॥

(श्र) Cr 5 (GSr II.14, CRr VIII.46, CPS233.35, CKJ 41.)

(श्र) Śrīdharasvāmīn on BhG 1.33, Commentary ad Hemacandra 372, IS 742B.

(r) Ślt (OJ) 32.

(a) अग्निदो (°ग्निर्ना) GS (var.); गरदश्चैव CS (var.); गरदभश्चैव CR (var.).

(b) शस्त्रपाणि CS (var.); धनापहाः (°पहाः °प्रहाः) CS (var.).

(c) क्षेत्रदारापहारे (°प्रापहारी; °प्रापहरी; °हरश्चैव °रदश्चैव GR [var.]) CS (var.), CR (var.)

(d) खेत्ये CS (var.); पडेते IS; ह्याततायिनः CS, CR; अततार्त्तन CS (var.); ह्याततायिना CS (var.).

It is the incendiary, the poisoner, and one with a threatening weapon in his hand, as also one who despoils us of our fields, wives or wealth, that are reckoned the six aggressors in law. (B. C. Dutta's translation).

199

अग्निना भस्मना चैव स्तम्भेन च जनेन च ।

अद्वारेणैव मार्गेण पदवित्तदोदो न विद्यते ॥

(श्र) NBh 199.

One does not lose class (is not polluted) even sitting in the same row with inferiors near fire, or ashes, pillars or waterways and in pathless regions. (A. A. R.).

200

अग्निरापः स्त्रियो मुखोः सर्पा राजपुत्रानि च ।

नित्यं यत्नेन सेव्यानि सद्यः प्राणहराणि पद ॥

- (ब) Cr, 66 CV XIV, 12, Cv V, 19, CS III 91, CR "S", CNY 63, CNY II 111, CNI I, 112, CVT IV, 117, CVM 114, CMMV 81, CNYIV 63, CPS 188 37 and 320, 10, CvL II 3 11 (partly illegible), CP 1, 114, 13, Cf Crn 271
- (भा) SuVI 23 41, IS 64, Subh 98, PWW 137, Sama 1 अ 108
- (ह) NM(T) 5 10, PrS (C) 42
- (व) आर (°व CS (var), वो CVM), Cv (var.), CR (var), CNI I, CS (var), CMM, GPY, अग्निनाथ CvL II, इतिहा CPS 320 10, मूले (र, वा CS (var), Cv (var), CNI I, °व CNY, °व CVM) CV(var) Cv (var), CS (var), CR (var), CPS 320 10, CNI I, CMM, CMM, GPY
- (घ) संप्रदाय (°ज) CS (var), सर्वो (व CS (var), सर्व CR 1(var), Cv (var)) CV (var), Cv (var), CS (var), CR (var), CvL II, CNI I, CPS 320, मेत (सर्वो CR (var), CPS 188 37, राज कुवाणि CS (var), राजकुल नदा CR, CPS 188, 17, Cv (var), व om CvTb 5 20
- (च) मधोमेवनाभ्या च (°नादेव) CR, CPS 188 31, नित्यमेवोच्चारण (नित्ये) CS (var).

CMMN

- (d) मय (वे) CS (var), CvL II, मय PrS (C)

We should always act with caution with fire, water (rivers), women, foolish people, snakes and members of a royal family, for they may at an occasion presents itself, at once put you to death (K Raghunathji's translation)

201

अग्निर्गृहं द्विजातीना वर्णाणां पारिवो गृह ।
कुलद्रोणा गृहमर्ता सर्वमाभ्यागतो गृह ॥

(भा) Subh 114, IS 65, (Cf Pr 361)

Cf गृहनिर्दिष्टातीनाम्

- (a) गृह [गृह] Subh

Fire is the object of veneration for the Brāhmanas, the sovereign for other castes, the husband for well-born women, and the guest for everyone

202

अग्निर्दहति तापेन सूर्या दहति रश्मिभि ।
राजा दहति दण्डेन तपसा ब्राह्मणो दहेत् ॥

- (ब) Cr 7 (CS 3 89)

(भा) IS 7429

- (a) अग्नि CS (var)

- (b) सूर्य CS (var), रश्मिभि (°रश्मि) CS (var)

- (c) चरा [र°] CS (var) (scribe's error), दग्ध CS (var)

- (d) लावणासुखो (°व) CS (var), माह्वय (°व) CS (var) तु सर्वो [°द] CS (var) Cf Crn 99

The fire blazes by its flame, and the sun shines by his ray. The king shines with his scepter, and the Brāhmana by his austerities (B C Dutt's translation)

203

अग्निर्देवो द्विजातीना मनीनां हृदि र्वतम् ।
प्रतिमास्त्वल्पमुद्रोना सर्वत्र समदर्शिन ॥

(भा) Cr 8 (CV IV 21, CPS 98 44) (Cf Pr 362)

(भा) IS 66, Sama 1 92, Sama 2 प 25 Cf Nos 213, 250

- (d) समदर्शिनो CV (var), CPS, CV (var)

For the Brāhmanas fire is their god, wise men have their god in their hearts, for the foolish people the idol is their god, however who looks at every thing with the same eye sees God everywhere

204

अग्निर्हि देवता सर्वा सुवर्णं च तदात्मकम् ।
तस्मात् सुवर्णं दत्ता दत्ता सर्वा स्म देवता ॥

(भा) SRH 20

Fire is (the mouth-piece of) all gods, gold is of its essence. Hence one giving gold (as gift) propitiates all gods (A A R)

205

अग्निष्टोमादिभिर्गृहं विविधैराप्तदक्षिणं ।
न तत् फन्यवाप्नोति तोषाच्च ममनेन यत् ॥

(भा) SRH 206 2.

One does not reap that benefit by performing various sacrifices, such as *agnisoma* (in praise of Fire-god), with liberal fees as (one does) by going on pilgrimage to a holy place. (A A R)

206-208

अग्निहोत्रो महत्लोके गूढस्तिष्ठति दास्युः ।
न चोपयुङ्क्ते तद्दाहं यावन्नो दीप्यते परः ।

स एव खलु दाहभ्यो यदा निर्मथ्य दीप्यते ।
तदा तच्च वनं चान्यन् निर्दहत्याशु तेजसा ॥

एवमेव कुले जाताः पावकोपमतेजसः ।
क्षमावन्तो निराकाराः काण्डेऽग्निरिव शरते ॥

(अ) MBh (MBh (Bh) 5.37, 56, 57, 58 (also 5, 33, 14) MBh (C) 5.1393, 1394, 1395 (also 1411-2).

(आ) SR 380.113, 380.111 and 380.110, IS 67, 68, 69.

(इ) अग्नेर् MBh (var.).

(ई) गूढं MBh (var.); ऋति[ति°] MBh (var.).

(उ) मुक्ते [°मु°] MBh (var.); युक्तं [°यु°] MBh (var.).

(उ) नोदीप्यते [°दी°] [नो दी°] MBh (var.), MBh (C), SR.

(ए) एव [एव] MBh (var.); यद्दाह [दा°] MBh (var.); दाहभ्य SR.

(फ) यथा [य°] MBh (var.).

(ग) तदाहपमवर्णं चान्यत् MBh (var.); तद्दाह [तदा हच्] MBh (var.), SR; तथा [त°] MBh (var.).

(घ) नित्यं सन्तः [ए°] MBh 5.33, 14 MBh (C) 5.1412.

Fire is a great power in the world. It remains hid in the wood. It never uses (consumes) that wood until it is kindled by others.

Indeed that very fire, as kindled by the rubbing together [friction] of trees, burns up quickly by its power [energy] the very wood wherein it lay hid, the entire forest and everything else (in and close to it).

Verily thus are the highborn possessed of energy like unto that of fire. Patient and formless, they remain like fire in the wood (P. N. Menon's translation).

अग्निहोत्रमिवात्मानं See No. 193

209

अग्निहोत्रं गूढं क्षेत्रं गर्भिणीं बृद्धवाल्मीकि ।
रिक्तहस्तेन नोपेयाद् राजानं देवतां गुरुम् ॥

(आ) SR-160.318, SSB 490, 325, NT 76, IS 7430.
Cf. रिक्तपाणिर्न पश्येत

(ब) मित्रं मायां सुतं शिशुम् SR, SSB

(c) रिक्तपाणिर्न पश्येत (°च्य SSB) SR, SSB.
One should not come empty-handed near the holy fire, a house, a field, a pregnant woman, an old man, a child, a sovereign, a deity and a guru.

210

अग्निहोत्रं त्रयो वेदाश्च त्रिदण्डं भस्मगुण्डनम् ।
बुद्धिपीरुपहीनानां जीविकेति बृहस्पतिः ॥

(अ) Prab (Prab (TSS) 2.25, Prab (NSP) 2.26, Prab (Br) 2.26), Sarvadāśanāsahgraha 3 and 6, Bibl. In. 1858, (Cf. Nāṣa-dhīyacarita 17.39; in commentary the Prab, verse is quoted)

(आ) SR 380.108, SRH 15.2, TS 70

(ब) त्रिपुण्ड्रं SRH; भस्मगुण्डनम् (°गुण्ड°) Prab (Br.); भस्मधारणम् SHR; भस्मगुण्डकम् Comm. on Naiṣ.

(c) प्रशासकं Prab (NSP), Prab (Br.), SR

(d) जीविका धातुनिर्मिता Sar°

The teacher Brhaspati has declared that the performance of sacrifice, reading the Vedas, penances, and rubbing the body with ashes are the means by which ignorant weak men contrive to support themselves. (J. Taylor's translation).

अग्निहोत्रं विना वेदाः see अग्निहोत्रं विना वेदाः

211

अग्निहोत्रफला वेदाः शीलवृत्तफलं श्रुतम् ।
रतिपुत्रफला दारा वत्तभुवत्फलं धनम् ॥

(अ) MBh (MBh (Bh) 5.39, 51 and 2.5, 101; MBh (R) 5.38, 66-7, and 2.5, 112 *adjrb* MBh (C) 5.511-2, and 2.247 *adjrb*; P (PP 2.150, Pts 2.147, PtsK 2.154), Cr 9 (Cv VIII.4, CS III.88, CR III.4, CNP II.9, CNG 54 *adjrb*, (Cf. 311), CNF 105, CNPh 19, GNI II.78, GNSap 22, GLS 3.2, CPS 58.22, GP 1.110.4, (Cf. VCsr 11.2, VGr 5.60-1, VCjr 5.5).

(भा) VS 3428, SRHt 237 21 (a MBh), SSSN 199 16, SR 165 536, SSB 497 536, NT 87, IS 71, PIVW 122. Cf No 4508.

(र) TK (OJ) 17 ad/cb NS (OJ) 14, MBh (Ju) 237, SS(OJ) 183

(a) अग्निहोत्र CS (var), °फला CNPh, °कलो Cv (var.), °कले CS (var), °हला [°क] CS (var), वेदा MBh (where ad/cb), MBh (Ju), Cv (var), CR (var), CNG, GP, PIVW, SSR, वेदा CNPh, वेद IS, वेद (°द, °ह °द) CS (var)

(b) नीदरास्त्रफला नृपा CNP II, ननरीलकन MBh (Ju), °शील Cv (var), पुत्र [°वृत्] MBh (var), °पुत्र [°वृत्] Cv (var), °रिषि [°वृत्] Cv (var), CNPh, CNI II, CS (var), GP, °वृत् [°वृत्] Cv (var) मत [°वृत्] GLS, °पुत्र [°वृत्] MBh (var), मल [°वृत्] TK (OJ), °हल [°कल] CS (var), यव [°वृत्] Cv (var), CNI II, शुभ [°वृत्] GP (GP as above) PIVW, रूढि [°वृत्] CNF, रूढि [°वृत्] Cv (var), रूढि [°वृत्] Cv (var)

(c) सपुत्र सुफल नारी CNF, राशि [रति] Cv (var), °फल [°कल] CS (var), °हला [°कल] CS (var), शरा MBh (where ad/cb), GLS, CNG, नारी (°रि) [°क] CR, Cv (var), CNP II, CNPh II, CNPh, CNI II, MBh (R) and MBh (C) Udyogaparvan, नारी [°क] MBh (Udyogaparvan (var))

(d) दान [°वृत्] CR, Cv (var), CNPh, CPS, °मोक्ष [°मुक्त] Cv (var), CNPh, °मोक्ष [°मुक्त] CR (but CRT as above), °मुक्ति [°मुक्त] GLS, °शक्ति [°मुक्त] CR (var) CPS, भुक्त [°मुक्त] CS (var), °फला [°कल] CS (var), °हल CS (var), °कल [°कल] CNF.

Cf JSAIL 30 18

The result of (having studied) the Veda is the fire sacrifice, the result of (having) wealth is (the possibility of) giving and enjoying (wealth), the result of (having) a wife is (the possibility of) sexual enjoyment and (of getting) sons; the result of learning is (one's own) morality and virtuous conduct

212

अग्निहोत्रमधीतं वा दानाद्याश्चाखिलाः क्रिया ।
भवन्ति तस्य वैफल्यं यस्य वाक्यमकारणम् ॥

(म) Märk-p 8 19.

(भा) PAN 531

Oblations to consecrated fire, or study, or the whole circle of good deeds, such as liberality, etc, are fruitless in him who speaks at random (F.E Pargiter's translation)

213

अग्निहोत्रेषु विप्राणां हृदि देवो भनीविणाम् ।
प्रतिमास्त्वत्पुद्गोना सर्वत्र विदितात्मनाम् ॥

(भा) Cr 10 (GL III 4, CM 2)

Cf अग्नौ क्रियावर्त देवो (Cf Cr Nos 8, 309, 345, 578, 988 and Nos 203, 250 (Cf Vet 17.13).

(a) अग्नी (°नि) क्रियावर्त देवो Vet

(b) दिवि [°द] Vet (but a in Vet as above), यदि [°द] GL (var.), देवा GL (var.), मन्त्रिणाम् GL (var)

(c) प्रतिमा भवद्गीता GL (var), रनिमा च GL (var)

(d) योगिना (ज्ञानिना) हृदय (सर्वत्र) हरिः Vet, सेवने GL (var)

For Brāhmanas god is in fire-sacrifices, for enlightened men in the heart; for narrow-minded in idols, and for those who know the ātman everywhere

अग्नी प्राप्य यथा see No 192

214

अग्नेर्दद्या दासविद्योगयोगोद्
अदृष्टतोऽन्यत्र निमित्तमस्ति ।

एव हि अन्तोरपि हविर्माध्य
शरीरस्योपविद्योगहेतु ॥

(भा) BhPn 10 1, 31

(भा) PIVW 621, PAN 78.

Upajātu metre (Indravamā and Vamāsthā)

(c) दुर्द्विजस्य - PAN

Just as there is no cause except pure chance for fuel catching fire or escaping it, so except inconceivable fate there is no other cause for persons being connected with bodies or separated from them (J M Sanyal's translation)

अग्नेस् तेजो म० see No 206

215

अग्नीं क्रियावतां देवो दिवि देवो मनीषिणाम् ।
प्रतिमास्वल्पबुद्धीनां योगिनां हृदये हरिः ॥

(अ) Vet 17.13, Vet Hu¹ 17.13, (Cf. Nos. 203, 213).

(a) अग्निः Vet Hu¹, Vet (var.)

(b) क्रियमाणं [दि° दे°] Vet. (var.); हृदि [दि°] Vet. (var.).

(d) शानिनां Vet. (var.); मर्त्यतो [हृ°] Vet. (var.); जिनः [हरिः] Vet Hu¹.

The god of those who offer sacrifices resides in fire; the god of the wise resides in the sky, the god of fools resides in idols; in the heart of a yogin Hari (or Jina; Vet Hu¹) resides.

216

अग्नीं दग्धं जले मग्नं हृतं तत्स्करपारिवर्धः ।
तत्सर्वं दानमित्याहुर् यदि फलित्वं न भावते ॥

(आ) SR 157.198.

Wealth that is destroyed by fire or sunk in water or robbed by robbers and kings—all that is spoken of as gifts if one does not whine [does not speak with regret]. (A.A.R.)

217

अग्नीं प्राप्तं प्रधूयेत यथा तूलं द्विजोत्तम ।
तथा गङ्गायागदस्य सर्वं पापं प्रधूयते ॥

(अ) MBh (MBh (Bh) 13, 27, 41; MBh (C) 13.1800), Cf. Cāndogya-upanishad 5.24, 3, Cf. No. 192.

(आ) IS 73.

(a) प्राप्तं MBh (C) प्रधूयेत or प्रदूयेत (°धू°) or प्रलीयेत or प्रभूयेत or प्रदधेते or प्रपश्येते or प्रदूयेत or प्रदूयेत MBh (var.).

(b) यथा MBh (C); तूले or मूल or कालं or कालं [तू°] MBh (var.).

(c) गङ्गास्य or गङ्गास्य° MBh (var.); °प्रवाहेन [°ग] [°व°] MBh (var.).

(d) सर्वपाप MBh (C); प्रदूयेत or प्रदूयेत (°धू°) or प्रपश्येति or प्रपश्येते or प्रभूयेते or प्रदधेते MBh (var.).

As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in the Gaṅgā becomes consumed without a remnant. (P. C. Roy's translation).

218

अग्नीं प्राप्तं तु पुरुषं कर्मान्वेति स्वयंकृतम् ।
तस्मात्तु पुरुषो यत्नाद् धर्मं संचिनुयाच्छनः ॥

(अ) MBh (MBh (Bh) 5.40, 16 rd. + 242*; MBh (C) 5.1550)

(आ) SR 379.107, IS 72.

(a) अग्निं (°ग्नि°) प्राप्तं हि (तु) पुरुषं MBh (var.); प्राप्तं MBh (var.); प्राप्तो MBh (var.).

(b) कर्मान्वेति श्चकृतं MBh (var.); धर्मः [क°] MBh (var.).

The deeds done by himself accompany the man thrown into the funeral fire. Therefore a man should at any cost store up virtue by slow degrees. (P. N. Menon's translation).

अग्नीं प्राप्तं प्रधूयेत see No. 217

219

अग्नीं प्रास्ताहुतिः सम्पद्य आदित्यमुपतिष्ठते ।
मादित्याज्जायते घृष्टिर् घृष्टेरन्नं ततः प्रजाः ॥

(अ) Mn 3.76, MBh (MBh (Bh) 12.255, 11, MBh (R) 12.264.16, MBh (C), 12.2408), Maitrāyaṇīya Brāhmaṇopaniṣad C. 37 (in some texts 6.38).

(आ) SRHt R.1.

(a) °तिमलज् MBh; °घृष्टति [°घ°] MBh (var.).

(b) °तिष्ठति MBh.

(d) घृष्टेनाग्ने MBh.

An oblation duly thrown into the fire, reaches the sun; from the sun come rain, from rain food, therefrom the living creatures (derive their subsistence). (G. Bühler's translation).

220*

अग्न्याकारं कलयसि पुरुषं कवाकीव चन्द्रं
बद्धोत्कर्षं क्षिप्रमरुता दहयते पथिनीव ।
प्राणान् पतेत कयमपि वलाद्गच्छतः शल्यतुल्यांश्च
तत् केनासौ सुतनुं जनितो माम्मवस्ते विकारः ॥

(अ) RS 2.18

(आ) Skm (Skm (B) 972, Skm (POS) 2.100, 2) (a. Rudra(a)).

(a) अग्न्याकारं Skm (POS), RS

Mandākrāntā metre.

Fair-bodied one, you consider (with disgust) the fire-place (hearth) as the cakranāka the moon; trembling, you get burnt up by cool breeze as the lotus. You sustain life with grim determination

—life that is departing and painful as a dart Who has caused these symptoms of love in you ? (A A R)

अन्यागार see No 220

221

अन्याधानेन यत्नेन कापयेण जटाजिने ।
लोकान् विद्वत्सत्येव ततो लुप्तेत्यया धृक् ॥

(अ) MBh (MBh (R) : 142, 18-9, MBh (G) : 556a)

(अ) SR 379 105, IS 74

By maintaining the perpetual fire, by sacrifices, by brown cloths, by matted locks, and by hides of animals for thy bedding, shouldst thou at first gain the confidence of thy foes, and when thou hast gained it thou shouldst then spring upon them like a wolf (P C Roy's translation)

222

अप्रच्छाया तृणाग्निश्च नीचसेवा पटे जलम् ।
वेद्याराग खलप्रेम सर्वं बुद्बुदसन्निभम् ॥

(अ) SHR 158 124 (a Vallabha), SSSN 2 135 51

Early morning shade, grass-fire, service with the low, water in a cloth, love exhibited by a prostitute and affection of the wicked—all these are similar to bubbles (A A R)

223*

अप्रत पृष्ठतो मध्ये पार्श्वतोऽप्य समन्तत ।
विद्युच्चकितवद्भाति सूर्यकोटिसमप्रभ ॥

(अ) SP 4482

Possessed of the brilliance of millions of suns, he shines like lightning on all sides—in front, at the back, in the middle and on the sides (A A R)

224

अप्रतश्चतुरो वेदान् पृष्ठत सशर धनु ।
उभान्या च समर्थो ऽहं शापादपि शरादपि ॥

(अ) Cr 1127 (GNPN 110) ¹

(अ) TP 470, IS 7431, Sama = रा 18

(a) वेद GNPN, Sama

(b) इदं माहाग्निदं सत्र Sama

(c) व (ऽहं) CNPN

1. Statement of Parasurāma

He (Parasurāma) has the four Veda-s

in front [in his tongue] and the strung bow (suspended) at his back But I am quite capable of meeting both—from his curse as well as his arrow (A A R)

225**

अप्रतो वामपाद च दक्षिण जातु कुञ्चितम् ।
जालोढ तु प्रकर्तव्य हस्तद्वयसंविस्तरम् ॥

(अ) SP 1790

The left foot in front and the right knee slightly bent at a distance of two hands [36 inches] = the *dhidha* posture in shooting (A A R)

226*

अग्रसानुषु नितान्तपिशङ्गं
भूषहान्मुदुकरंरघलम्भ्य ।
अस्तश्लगहन नु विवस्वान्
आविवेश जलधि नु महीं नु ॥

(अ) Kr 97

(अ) SR 204 26, SSR 135 28 (a Bhāravi)
Svāgatā metre

Has the sun, resting his gentle hands of rays which are extremely reddish brown on the trees of the mountain peaks, entered (disappeared) into the forests of the setting mountain or the earth or plunged into the ocean ? (A A R)

अग्राध्वजाग्रप्रभृतापदस्य see No 1175

227*

अग्राह्य श्रवणस्य भूदणमलकारो न भावोचित
कण्ठस्याञ्जनमुज्ज्वल नयनयो सूक्ष्मत्वभावेक्षितुम् ।
वक्त्रस्य क्षणिकोऽपि वासनविधि कान्ते प्रिये नाभवत्
सौभाग्यप्रसिद्धिर्दमित्तमहाविद्यैव येनात्मन ॥

(अ) Skm (Skm (B) 1383, Skm (POS) 3 3.3)
(a) Suktoka

(a) अश्रान्त [अग्र] Skm (var), आरोचित Skm (var)

(c) वक्त्रस्यावृष्टि Skm (POS)

(d) सौ सय om Skm (POS)

Śārdūlavikrīḍita metre

Ear ornaments are not necessary, decorating the neck = unsuitable to the feelings Bright collyrium on the eyes is necessary only if it is small Dear one, even = hasty powdering of the face has not been done¹ You are endowed

by nature by all the decorations of a happily married woman. (A.A.R.)

अप्राह्णं हृदयं ययैव वदनं यद्वर्णान्तर्गतं see
दुप्राह्णं हृदयं ययैव वदनं यद्वर्णान्तर्गतं

228

अप्राह्णा मूर्धजेध्वेताः स्त्रियो गुणसमन्विताः ।
न लताः पल्लवच्छेदम् अर्हन्त्युपवनोद्भवः ॥
(अ) Mfch. (Mfch (NSP) 8.21, Mfch (K) 8.21))

So virtuous ladies may not be insulted thus spitefully; / nor garden creeper may not be / robbed of their leaves so cruelly. (A. W. Ryder's translation).

229

अग्रे कल्पचिदस्ति कंचिदभितः केनापि पृष्ठे कृतः
संसारः शिशुभावयौवनजराभारावतारोदयम् ।
बालस्तं बहु मन्थतामसुलभं प्राप्तं युवा सेवतां
बृद्धस्तद्विषयाद्वहिकृत इव व्यावृत्तं किं पश्यति ॥
(अ) Śānt (Śānt (Sch) 2.25; Śānt (KSH) 2.24).
(आ) SR 376.202, IS 76, NT 71 SSB 276.163.
(c) अस्मि [अस्ति] Śānt (var.); किंचिद् [कं]
Śānt. (var.).
(b) °जलाभावा° (°जका°) Śānt (var.); आदयः [आ]
Śānt. (var.).
(c) बालस्तत् (°लत्वं °स्तद् °स्तम्भक) Śānt (var.)
प्राप्त IS ; प्राप्ते Śānt. (var.); सेवतां Śānt.
(var.).
(d) बृद्धस्तं वि० (बृद्ध त्वं वि०; °स्त्वं वि०) SR, SSB
द्वि०) Śānt (var.), SR; °कृतं वि० Śānt. (var.);
इति [इव] Śānt. (var.); व्यावृत्तं (°वृत्त) Śānt.
(var.) पश्यति Śānt (var.), °SR SSR
Śāntulavikrīḍita metre.

Worldly life (*samsāra*) is looked forward to by childhood, is immersed in by the young and put behind (with regrets) by the old. Let the boy think highly of it (in his inexperience), let the youth indulge in it as though things difficult are within his grasp. But what does the old man see when he looks back as if he has been banished from all enjoyments ? (A.A.R.)

230*

अग्रे फुप्रामवर्गः पिडितस्तलसच्चण्डचण्डायमानः
पद्माद्वापायो वपायी निशितशरकरः पादमुद्गानपायी

विष्वग्दीप्तो वनाग्निर्वनमतिगहनं घूमवात्वा च दुष्टेः
सरोद्धो कान्दिशोको हरि हरि हरिणः कं शरणं प्रयातु ॥
(आ) SSB 628.29. Cf. No. 232.

Sragdharā metre.

In front there are a few wretched hamlets ever quarrelling to taste fresh meat; at the back there is the hunter pursuing closely with sharp arrows in hand and intent to kill. The forest fire is spreading on all sides : the forest too is impenetrable : and there is a blinding smoke blowing towards him. Where is the helpless deer to go for protection ? (A.A.R.)

231*

अग्रे गच्छत घेनुदुग्धकलशानादाय गोप्यो गृहं
दुग्धे वक्तव्यगोकुले पुनरियं राधा शनैर्यास्यति ।
इत्यन्यव्यपदेशगुप्तहृदयः कुर्वन् विविधतं वज्रं
देवः कारणनन्दसूनुराशिवं कृष्णः स मुष्णातु वः ॥
(आ) SkV 139, (a. Sonnoka) Kav 41, (a. Sonnoka)
Prasanna 31a
(a) अ००० missing Kav.
(b) वक्तव्य° Kav; वक्तव्यि° SkV (var.); रत्नगनी
Prasanna.
(c) विसक्तं Prasanna; विविध्या Kav (MS);
°वस्तं [व०] Kav (MS)
(d) अनिरां Prasanna, पुष्णातु Prasanna
Śāntulavikrīḍita metre.

"Go on ahead, milkmaids, taking home the pots already full. / Rādhā will follow later when the older cows are milked." / May Kṛṣṇa, who by subterfuge thus made the cattle station / deserted but for Rādhā and for him, / the god, the foster-son of Nanda, / steal away your ills. (D.H.H. Ingall's translation).

232*

अग्रे गीतं सरसकवयः पार्श्वतो दाक्षिणात्याः
पृष्ठे लीलायल्लयणितं चामरप्राहिणोनाम् ।
यद्यस्येवं कुप भवरास्तावादाने छम्पदत्वं
नो चेत्तेतः प्रविश सहसा निर्विकल्पे समाप्यो ॥

(अ) BrS 183, Prabandhaśoḍa 2.
(आ) AIR 474, ŚP 4176, VS 3407, SR 373.245
SRK 92.10, SSB 274. 135 (a. BhS. Skm
(B) 2290, Skm (POS) 5. 58, 5), Pad 89. 43
(a. BhS) SkV 1603, (Skm and SkV a.
Upalārāja), IS 77, SK 7.18, SU 1054.

(a) सरसकवयं VS; पार्श्वतो (पश्च°; °यो) BhS
(var.), VS, SkV, SRK; दाक्षिणात्या; (स्तल) BhS

- (var) दाक्षिणात्यः BbS (var) गीतनाद
[दा०] VS
(b) कटे [प०] BbS (var), परचाव [प०] BbS
(var), VS, SRK, SkV
(c) दधत्स्वेव (°प्येव, स्वव) BbS (var), अस्त्येव
चेत् VS, दधेत्तत् स्यात् Sim, SkV, लपटले
(°स्व) BbS (var),
(d) परममणि मयैनेवा [स०नि०सा०] Skm, अवरमेव
तदानीं SkV
Mandākrāntā metre)

I pray that I may have before me
songsters, / beside me tasteful poets from
the South / and behind me girls whose
graceful bracelets / jingle as they wave
the flywhistle / If this should be, be
greedy, heart, / to taste the world / If
it, however, should not be, / then enter
highest brahma¹ (D H H Ingalls's trans-
lation of SkV)

i The last part as in BbS translated by
P G Nath but when you cannot command the
afore said pleasures you must not make the least
delay in giving yourself to *śamādhi* or absolute
meditation of the Supreme Being

233*

अग्रे तप्तजला नितान्तशिशिरा मूले मुहुर्बाहुभिर्
ध्यामध्योपरतप्रपेय पयिकर्मणिषु मय्यदिने ।
आधारा. प्लुतबालशैबलदलच्छेदावकीर्णोर्मय
पीयन्ते हलमुक्तमग्नमहिषप्रक्षीभपर्याविला ।

(भा) SkV 206(a) Yogeśvara), Kav 96 (a
Yogeśvara)

- (a) निलान्त° Kav (MS)
(b) परतप्रियेषु Kav, पयिकै° [प०] Kav (MS)
(c) °च्छेदाकीर्णोर्मय Kav (MS)
Sārdūlavikrīḍita metre

The water of the pond is hot above/
but sharply cold beneath / When way-
side wells run dry the travellers come at
noon, / and, covered though it is with
floating moss / and muddy from the
wallowing of buffaloes /not yet harnessed
to the plow, / they stir it with their
arms and drink (D H H Ingalls's
translation)

234*

अग्रे तिष्ठति वायणाकृतिरसौ क्रोषोद्धत केसरी
पश्चादुद्भटदायवृषितथरासक्रान्तचण्डानिल ।

किं कुर्म सहसा विहाय कलमानेतान् ब्रजाम. कथं
हृहो कृषितलोचनेति करिणी चिन्ताकुलाताम्यति ।

(स) Anyāt 99

Sārdūlavikrīḍita metre

There stands in front a lion of fearful
appearance and excited with fury, be-
hind there is a fierce wind blowing in
the region, dangerous with a big forest
conflagration What are we to do ?
How can we go away suddenly leaving
these (helpless) young elephant cubs ?
Alas ! the female elephant with eyes
closed is distraught with anxiety (A A R)

235*

अग्रे धनु शरकर स्वयमस्ति काम
पश्चात्स्वरा शशधरोदयसशयोत्था ।
ध्वान्त दिनान्तविकसद्भिभव समन्तात्
किं केवला पयि वधूर्दयिताभिसारे ॥

(भा) JS 258 11 (a Sūkratnākara)

Vasantatilakā metre

In front there is Cupid himself with
bows and arrows in his hand (to give
protection) / At the back there is the
compelling speed lest the moon arise
(destroying all privacy) There is
darkness exhibiting its might at close of
day on all sides Is the damsel (thus)
going to meet her lover alone on the
road ? (A A R)

236-237

अग्रे प्रस्तुतनाशाना मुक्ता परमो गुण ।
तथापि प्रभुभक्ताना सौधम्यदिवमुच्यते ॥

येरेव स्तुतिभि स्वाधी प्राप्ते व्यसनावदम् ।
पदधाम्मकस्वमापन्नेर डडत्तु नैव शयते ॥

(श) Mahān 503-4

Though it is advisable to be silent
before a tyrant, yet he who is loyal,
cannot avoid using the following expres-

... .. to be in
... .. hung is
... .. they
... .. Kālī-

Kṛṣṇa Bahadur's translation)

238*

अग्रे माहिविक दृष्ट्वा मध्ये तु वृषलीपतिम् ।
अन्ते वार्धुविक दृष्ट्वा निराशा. पितरौ गता ॥

(श्र) Sama 2 न 84.

On seeing at first the paramour (of the mistress of the house) and next the husband (the master), keeping a low-caste woman as his mistress and finally an usurer [indicating the financial crisis of the house-holder], the manes (who had come for the annual *śrāddha* feast) went away disappointed. (A.A.R.)

239*

अग्ने यान्ति रयस्य रेणुवदमो चूर्णोभवन्तो घनाश्च

चक्रभ्रान्तिरान्तरैषु जनयन्त्यामिवारावलिम् ।

चित्रमस्तमिवाचलं ह्यशिरस्यायामवच्छामरं

यदृष्टग्ने च तमं स्थितो ध्वजपटः प्राप्ते च वेवानिलात् ॥

(श्र) Vik 1.4 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.2, p. 64).

(अ) JS 1.4, SR 1.4.6, SSB 454-6.

(a) यदवी [°वदनी] Vik (var.).

(b) वित्तोत्थ [°] Vik (var.); यदवत् [°] JS; वलीम् Vik (var.).

(c) चित्रारम्भमिच्छन् Vik (var.);

(d) यन्मये ममवस्थितो Vik (var.) समस्थितिर, JS Śārdūlavikrīṭita metre.

By the wind produced by the speed (of the chariot), these clouds being pulverized fly before the chariot like dust; the revolution of the wheels creates as if another series of spokes in the intervals between the spokes, the long chowries on the heads of the horses stand motionless, as if drawn in a picture and the banner-cloth stands evenly between the point of the flag-staff and its own end. (Ch. Deva Shastri's translation).

240

अग्ने लपिमा पन्थान्

महतापि पिपीयते न हि महिम्ना ।

शान्त इति त्रिविक्रमम्

अभिदधति दशायतारविदः ॥

(श्र) Ārś (KM 1) 2.60

(श्र) SR 73.21, SSB 344-24.

Āryā metre.

The smallness [insignificance] of a person in the beginning cannot be concealed [eradicated] even by great glory of later times. Those proficient in the ten incarnations of Lord Viṣṇu say that this God with three great strides is a

dwarf [Vāmana]. (A.A.R.)

241*

अग्ने विकीर्णकुरवक-

फलजालकहोयमानसहकारम् ।

परिणामानिमूढमूर्तो

उत्सुकयति यौवनं चेतः ॥

(श्र) Māl 5.4. (See A. Scharpé's Kālidāsa-Lexicon 1.2, p. 51).

(a) °जालविकीर्णमा° or °जानयामि° or °जालक-विमुद्यमान् Māl (var.).

(c) मुग्धमिदं Māl (var.).
Āryā metre.

The youth of the spring in which the *kuravaka*-flowers are scattered here and there on the outer side of the tree, in which the mango-tree is weighed down with the burden of its fruits, now approaching its termination, fills the minds with regretful thoughts. (C. H. Tawney's translation).

अग्ने वितस्य see No. 4773

242*

अग्ने व्याधः करघृतशरः पार्श्वतो जालमाला

पृष्टे वह्निर्दहति नितरां संनिधी सारनैयाः ।

एणी गर्भादलस्यमना चालकं दृढपादा

चिन्ताविष्टा वदति हि मृगं किं करोमि वयं यामिः

(श्र) SRK 18.12 (A. Prasāngaratnāvalī).

SR 233.112, IS 7618, SSB 608.17, SSSN 1.36.89, Cf. No. 230

(a) कृतशरकरः SSSN.

(b) वह्निः SRK (var.); पवनात् लं SSSN.

(c) बलकाः SSSN; कोटलीना SSSN

(d) दृढपावन्तो गणवति मयः SSSN.
Śarabhā metre.

In front there is the hunter with arrows in hand; on the sides there are nets spread; at the back fire (forest conflagration) burns fiercely and the dogs (pursuing) are quite near. The doe is slow of movement due to advanced state of pregnancy and its young ones are obstructing its path. Worried, she asks the deer (her husband), "What am I to do ? Where do I escape ?" (A.A.R.)

243*

अग्ने श्यामलविन्दुवदतिलकमयेऽपि पाकाव्य-

प्रदीभूतपटोलपाटलतर्मुले मनाम्बन्निः ।

मृन्ते कर्कशकीरपिच्वहरिभिः स्फूर्लं फलैर्बन्धुरा
सप्रत्युत्सुक्यन्ति कस्य न मन युगद्रुमाणा छटा ॥

(अ) SkV 294

(c) मृन्ते SkV (var).

Sārdūlavikrīḍita metre

Whose heart does not rejoice in the groves of betel palms now decked with fruit /fruit freckled at the top with spots of black, pink as ripe *paṭola* at the waist, /brownish at the base, and at the stem /tough and green as parrot's wings ? (D H H Ingalls's translation)

244**

अग्रेसरी कुमारी

तत्पुष्टे पुङ्खगो यदा तार ।

सिद्धिस्तरोत्तमा स्याद्

दृष्टाप्यावी वरा दुर्गा ॥

(अ) SP 2697

Ārya metre

If at first [at the commencement of the journey] an excellent female cuckoo is seen in front, pursued by a male bird shrieking loudly in joy, then the best of success is assured (in the undertaking) (A A R.)

245*

अग्रे स्त्रीनक्षपाटल कुरवक इयाम द्वयोर्भागयोर्
बालाशोकमुषोदरागमुभय भेदोन्मुख तिष्ठति ।

ईषद्वद्वज्रज.कणाप्रकपिशा खूते नवा मञ्जरी

मुष्पतवस्य च यौवनस्य च सजे मध्ये मधुश्री स्थिता ॥

(अ) Vik 28 (in some editions 27), (See A Scharpe's *Kālidāsa Lexicon* I 2, p 74)

(आ) JS 207 B (a *Kālidāsa*), SRHt 2467 (a *Kālidāsa*), Amd 195 521, SSSN 3711

(a) कुरवक् Amd (var)

(b) रक्षसाशोक° [°बाल°] Vik (var), °मुनभ[°मु°] Vik (var) °कमरो Amd (var),

(c) °कलिका [°क°] Vik (var)

Sārdūlavikrīḍita metre

Lo ! yonder, in front of us, is the *kuravaka*-blossom, pink like a woman's nail, and dark at either edge, and there the young *afoka*-blossom, looking up as it opens, ever ready to be won by proffered caresses. And yonder hangs the fresh branch of the *amra*-tree (?) with its sprays, brown with the yet scanty pollen of its flowers, Oh my

friend ! how the spring stands between beauty and youth as its companions ! (E B Cowell's translation) 1

1 The interrogation point = mine

246*

अग्र्यो भुक्तिमता प्रयोगसमये मन्त्रेषु पृष्ठ गतः
पाकागारपतस्तु पाचकमनस्तोयाय वाचस्पति ।
उच्चाया निरतो रतोऽयंकणो पिण्डेषु दत्तादरो
नानाधादगणकचालितमना भट्टोत्तमो राजते ॥

(आ) SR 96 3, SSB 382 3, SRK 109 3 (a *Sphuṭa-sloka*)

(d) °नामन् SRK

Sārdūlavikrīḍita metre

The foremost among the eaters, but lagging behind in the use of *mantra*-s at the proper time, when in the kitchen he is the lord of °speech to please the cooks, taking delight in the fee, interested in the children (of the donor) and careful in the balls of rice, the best of priests shines with his mind drawn to the various items of the *brādhā* (A A R.)

247

अथ स केवल भुङ्क्ते य पक्ष्यात्मकारणात् ।
यस्यसिद्धाशन ह्येतत् सतामन्न विधायते ॥

(अ) Mn (MnJ 31 8, MnJh 3108), V2 57 43 (Cf B 2 13, 2 (2, 7, 16), Yama, Parthinaasi and Jābāla in VĀh 157)

(आ) SR 379 104, IS 78

(c) बोव VĀh 457

He who prepares food for himself (alone), eats nothing but sin, for it is ordained that the food which remains after (the performance of) the sacrifices shall be the meal of virtuous men (G Buhler's translation)

248

अष्टितं घटना नयति ऋष
सुयदितं क्षणभङ्गस्ताचलम् ।
जगदिदं कुर्वते सचराचर
विबिहो बलवानिति मे मति ।

(अ) Gr 1128 (CRG 6 25, GFS 113, 23), VCJr 7 3, Cf No 249

(b) °आपन्नम् [°ताव] Gr

She brings what is unconnected into firm connection, and causes to be broken apart in a moment what is well joined together; she makes this universe, composed of movable and immovable things. Mighty is Fate, I ween. (F. Edgerton's translation).

249

अघटितघटितं घटयति

सुघटितघटितानि जजरीकुस्ते ।

विधिरेव तानि घटयति

यानि पुमानैव चिन्तयति ॥

(अ) P (PP 2.155), Vet 18.3, BhPr 144, (Cf. No. 240)

(अ) SR 91.36, IS 79, Subh 157, SSB 375-42. (Cf. *Indische Erzählungen*, Vol. 4; p. 144-45.)

Āryā metre.

(a) °घटितानि Vet, Subh. (anta metrum); घटितान् Vet. (var.).

(b) °घटितान (°तांश्च) Vet. (var.); दुर्घटिकुस्ते BhPr, SR

(c) एव [एव] Vet (var.).

(d) जानि [यां] Subh; पुमानैव चिन्तयति Vet. (var.); पुमानैव Subh.

Fate links the unlinked, unlinks links; it links the things that no man thinks (A. W. Ryder's translation).

1. A more correct translation is given by L. H. Gray. It joineth a joining of the unjoined; joinings of the well-joined it maketh hard to join — Fate indeed, joineth (things) which man thinketh (are) not (joinable).

250

अघृष्टमिदं माणिक्यम् अमत्तमिव च द्विपम् ।

अशूरं पार्ययिष्यं लोको जात्यमप्यवमन्यते ॥

(आ) SRHt 64. 2 (a- Rājaga)¹, SSSN 2.4.2

(a) माणिक्यम् SRHt.

(a) लोके SSSN

People disregard a king, though born of a royal race, if he is not brave (in battle); similarly people disregard a not cut and polished ruby or an elephant which is not in rut. (A.A.R.)

1. Probably Rājagupta.

251*

अङ्गं कैऽपि नमश्चिद्रे जलनिधेः पङ्क्तं परे मेनिरे

सारङ्गं कतिचिच्च सजगदिरे भूमेश्च विष्वं परे ।

इन्दो यद्वलितेन्द्रनीलमालमालयामं दरीदृश्यते

तन्मन्ये रविभीतमन्यतमसं कुक्षिस्थमालमन्यते ॥

(अ) BhPr 25B.

(आ) VS 19B2, SR 304. 162, (a. VS), SSB 153.

170, RJ 107B, Kuv. ad 26 (p. 26). SSSN 2.27.1

(a) कलङ्कः SR (var.).

(b) कतिचिद्वदन्ति कवयो [कं सं] VS (var.);

अत्र वम् [सं] SR (var.); भूच्छादमं घटन् [भू

वि] BhPr. SR, SSB, Kuv, SSSN.

(c) इन्दोर SR, RS SSSN, SR, SSB; स्फुटित[रति] SR (var.)

(d) यत्तान्द्रं (°पन्नं) निशि वीतं SR, SSB, BhPr,

Kuv, SSSN; गाढधान्तं [मन्ध] SR (var.);

आचक्षते

[आ] SR, SSB, Kuv, BhPr, SSSN.

Sāradulavikrīḍita metre.

Some have supposed (it to be) a brand; others have thought (it to be) ocean's mud; some have called (it) a dappled antelope; others wished (to see in it) earth's shadow. What is always seen in the moon black as a chip of split sapphire we declare (to be) thick, densest darkness drunk in the night (and) remaining in (his) belly. (L. H. Gray's translation).

अङ्गनवेदी see No. 275

252*

अङ्गुनिलीनगजानन-

शङ्खकुलबाहुलेपहतवसनी ।

तस्मिन्तहरकरकलितौ

हिमगिरितनयास्तनी जपत ॥

(अ) ĀrS 2.20 (p. 9).

(आ) SR 11.10, SSB 10.9.

Āryā metre.

Victorious are the breasts of the goddess Pārvatī (the daughter of Himālaya), the covering garment of which is brushed aside by Skanda apprehensive of his brother, the elephant-faced one, seated on her lap and which are pressed by the hands of Lord Śiva smilingly. (A.A.R.)

253

अङ्गन्यासंविपमं

मायावनितालकायलोकुटिलं ।

को नाम कामधाराः

कायस्थमोहितो न जनः ॥

(आ) SRHt 141.8, SSSN 2.95.6

(a) अङ्गन्या SRHt, SSSN

Āryā metre.

Who indeed is not bamboozled by *kāyastha*-s¹ who act without principles with their incomprehensible but impressive movements of limbs, crooked like a mass of tresses of designing women (or, women created by magic)? (A R R)

Professional scribes

254*

अङ्गुमल्लविनोदेषु तथाग्येष्टसत्त्वादेषु
अन्तःपुरप्रचारेषु देवपुत्रापरिषु च ॥

(अ) Mānasollāsa २ १२३५

(জা) SRHt 166 টি, SSSN 2,114 টি

(The opportune moments to strike at the enemies) are during military shows and prize-fights, as also during other festive celebrations, when they move about in the women's apartments and when they are busy in the worship of the gods (AAR.)

अङ्गनायह्य सुप्तानां हन्तु से विश्वासप्रतिपन्नानां ।

अङ्गस्य दोषो गुणसन्निपाते see एको हि दोषो गुण°

255*

अङ्गाधिरोपितमृगश्चन्द्रमा मृगलाञ्छन ।
केसरी निष्ठुरक्षिप्तमृगयो मृगाधिप ॥

(u) Set 2.5.3

(आ) Al 4, SR 79 8, SSB 252 8(a 516), Kuv
(NSP) p 84

(c) निष्पूरकित^० ५१४ (var)

(d) मृगयथा *Sis* (var.).

The moon, who holds a deer in his

256

अङ्कुरिते पल्लविते
कोरकिते विकसिते च सहकारे ।

मञ्जु रित पल्लवित
कोरकितो विकसितश्च भदन ॥

(vi) SkV 188, Skm (Skm (B) 1232 Skm (POS)
(2.152.2), Dhv ad 2.50 (HSS) p 211, SSSN
3 27 1 (Cf VyVi p 498, SBh 2.3, 2 152.2)
Quoted by A B Keith from a Subhāṣita-
samgraha (A History of Sanskrit Literature
p. 206), and by Aufrecht ZDMG 36 548

(a) अङ्क रित पल्नविन- Dhy

(b) $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

(d) मदनः SkV̄ (*contrametrums*)
Āryā metre

Swollen and sprouted and budded
and bloomed hath the mango, swollen
and sprouted and budded hath love.
(A B Keith's translation)

257*

अङ्गु कृत्योत्तमाङ्गु पल्लवगलपते पादमक्षस्य हस्तुर्
 इत्योत्तङ्गे सलीलं त्वच्चिन्नकनकमृगस्याङ्गुशेषं निषाय ।
 बाण रक्षः कुलघ्नं प्राणितमनूजनादरासीद्गणमक्ष
 कोणेन विक्षमाणस्य वदन् जवचनं इत्कर्णोऽप्यमास्ते ॥

(ब) Mahan 11 7

(अ) JS 332 : (a Mahānātaka)

(a) °पत Mahān

(७) भूमौ विस्फारिताया [द०स०] Mahān

(४) *वेत्तारित Mahān, महणो Mahān

(d) **जोगेंद्रजीरावरा° Mahin**

eye the sharp arrow intended to wipe out the race of demons being placed on the bow-string by his brother Lakshmana and is all attentive in listening to your brother (Vibhisana) (A A R)
 Sri Rama

258*

अङ्गे वृद्धिमुपायत शिशुतया सर्वाङ्गमालिङ्गित
मत्स्य थोपरिरश्मिभरतरव्याकोशकोपोन्मुखः ।
आशार्पतं पश्चिद्यमानमनिश नि स्पन्दमिन्दिन्द्रिरे
हरादेव निमेषशान्तयत पथ समद्वीक्षते ॥

(શ્રી) VS 756 (a Ksemendra (?) (Cf વિશ્વકર્મા-
વ્યંજન)

(e) आलिङ्गिते VS (var)

(e) पादस्थाने VS (var)

(6) *Sardulavibridata* metre

The fish views with unwinking eyes all over the lotus which was nourished in its lap and embraced all over as it was in

its infancy, and gently kissed during nights incessantly by the bees coming from all quarters and eager on account of its fully developed buds embraced warmly by the goddess of beauty. (A.A.R.)

259

अङ्गुलं शून्यचिन्तासाद् वृद्धिः स्यात् दशाधिका ।
तस्माज्जया विदोषेण अङ्गुलां वामतो गतिः ॥

(आ) Sama 2, अ 48.

When a zero [emptiness] is placed alongside of a numeral, it increases ten fold; from this one can particularly see how perverse is the way of numbers. (A.A.R.)

अङ्गुलं स्थिताय युवतो see शास्त्रं सुचिन्तितमपि

260**

अङ्गुलववायसोयेन त्रिश्रितं घृतमासिकम् ।
वसा फिटिकुङ्गायाम् एतैः सिक्ता महीरुहाः ॥

(आ) SP 224B.

Trees when sprinkled with water mixed with the juice of Ankola (*Alangium Hexa petalum*) along with ghee and honey and the fats of hogs and deer (flourish well). (A.A.R.)

261**

अङ्गुलस्यवयितं त्विन्नं नृमांसं छागद्वययुक् ।
पिण्याकसहितं मूले सहकारस्य निशिषेत् ॥

(आ) SP 2303.

For the excellent growth of the mango tree one should add at the root goats' milk mixed with oil cake, decoction of Ankola (*Alangium Hexa petalum*) and boiled human flesh. (A.A.R.)

262**

अङ्गुलैर्लेभायितम्
उपितं गोशकृति कुमुदकन्दमलम् ।
करकाम्बुकर्वमभूते
फलतो कुसुमं समुद्वहति ॥

(आ) SP 2310.

Āryā metre.

Flowers grow well in a pot in which mud is mixed with the juice of fungus or mushroom, decayed root of lily in cowdung and the oil of Ankola (*Alangium Hexa petalum*). (A.A.R.)

263**

अङ्गुलैर्लेलसूकर-

शिग्रमारवसानु भावितं वीजम् ।

सद्यो रोहति निहितं

भूमौ करकाम्बसा सिक्तम् ॥

(आ) SP 2289

Āryā metre.

Seed treated with oil of Ankola (*Alangium Hexa petalum*) and the fat of hogs and Gangetic porpoises germinate quickly when sprinkled with juice of fungus or mushroom. (A.A.R.)

264**

अङ्गुलपत्रयपेन यद्वा केशसमन्वितः ।

सप्तभिः कटुर्तलावर्तर् याति मत्स्यविषं क्षयम् ॥

(आ) SP 2939.

(a) चट्टोल° SP.

The antidote to fish-poison (poison of sea-snakes) is coarsely ground meal mixed with white mustard oil and hair soaked with the leaves of Ankola (*Alangium Hexa petalum*). (A.A.R.)

265**

अङ्गुलैर्लेलसूकरानां सूक्ष्मचूर्णं विधीयते ।

तिलतलेन तृचूर्णं सम्यक्कुत्वा च भाजयेत् ॥

(आ) SP 3003.

Finely powdered kernel of Ankola (*Alangium Hexa petalum*) seeds is prescribed (as antidote) : the same powder thoroughly mixed with sesame oil may also be prescribed (A.A.R.)

266

अङ्गं पलितं पलितं मुष्टं

दन्तविहीनं जातं कुण्डम् ।

करपूतकम्पितशोभितदण्डं

तदपि न मुञ्चत्वादाश विण्डम् ॥

(अ) Moh (Moh (KSH) 15; Moh (NT) 7, Moh (KSG) 15), Vet 22.3.

(आ) SR 76.33, IS 80 (Cf. Pr 362), SRK 67.11 (a. Carpatapajari) SSg 349.35. Sama 2 अ 47, SRS 1.50, SSg 63, SSpr 31

(b) यानं Moh (KSH and KSG); दण्डं IS; जातं दण्डविहीनं [द° जा°] Vet (same but द° जा° Vet Hu¹, SR, SRK, Sama

(c) यद्वा यात्रि (तु) गृहीत्वा द° Vet., VetHu¹, SR, SRK, Sama, SRS, SSpr.

- (d) माण्डम् Moh, परहम् Vet Hu¹, पिण्डम् SR, SRK, Sama, SRS, SSg, SSpr
Mātrāsamaka (rhymed monic) metre

Though the limbs become feeble, the hair becomes hoary, the teeth fall, the freshness of the countenance decays, the hands tremble and have recourse to a staff, yet vain hopes are not forsaken (MR Kālee Krishan Bahadur's translation)

267*

अङ्ग चन्दनपङ्कपङ्कजवितच्छेदासीन भुङ्क्ते
तापं शीतं इवैव शीतपङ्कजं रूपं सखीकम्पनम् ।
श्वासां सवृत्तानां हाररुचयः सभिन्नचीनां दुःखा
जातः प्रागतिदाहवेदनमहारम्भः स तस्यां गवः ।

- (ग्र) Kāśmendra's Padyakādambari, as quoted in his Kavikanthā^o (KM IV 165, 13-16 and Kavi (RP) 46)¹
Śārdūlavikrīḍita metre

The heat (of love) dries up her limbs like a curse, the body is covered with sandal-paste and lotus-filaments, her tremor shakes her friends, her breath is (irregular) like the (movements of her) long tremulous necklace disturbing her silken garments That heat of love in her case has developed a high fever which starts with a crucial pain and a burning sensation¹ (Dr Sūryakānta's translation)

¹ Quoted as example of the author's familiarity with medical science

268*

अङ्ग चन्दनपाण्डु पल्लवमदुरताम्वलताम्रोऽम्बरो
धारायन्मज्जामिषेककलपे धौताञ्जने लोचने ।
मग्नपुष्पसुगन्धिरात्रकवरी स्वच्छतनीयोऽम्बर
कान्तानां कमनीयतां विदधते धौमेऽपराङ्मुखम् ॥

- (ग्र) Amar (Amar (RK) 72, Amar (S) 59 (P 127), Amar (NSP) 124¹

(आ) SR 337 55, IS 81, SSB 207.56

(a) ताम्राधरो Amar (S), SR, अरो Amar (NSP)

(c) °सुगन्धिता^o Amar (S), सुवर्णमन्ताम्बर (नीलाम्बर) [स्व° त°] Amar (S), Amar (NSP), SR, सुगन्धिताम्रिकवरी Amar (NSP), च चीनाशुक [स्व°] Amar (var), मोग्धनीलाशुक IS

(d) रामाया [का°] Amar (S), SR, रमणीयता Amar (S), SR, विदधति [वि°] Amar (S),

श्रीमन्^o Amar (S), श्रीमन्^o Amar (var)
Śārdūlavikrīḍita metre

1. Western (Arj) Southern (Vema) om, Ravi 59, Rāma 73 Br MM 69, BORI I 74, BORI II 72)

The body whitened (and cooled) by sandal paste, the lip, tender like a sprout, reddened by betel-leaf, the eyes with collyrium washed away by a shower bath, tresses wet and fragrant with the flowers adorning them, clean and thin dress—thus do young ladies delight the lovers in summer evenings (AAR)

269**

अङ्ग दक्षिणमादृष्टं वामेनोत्तरति स्फुटम् ।
तदा हानिकरी भया व्यत्ययेन तु लाभदा ॥
(आ) SP 2332
(d) °वदवेन SP

If a house-lizard climbs on the right side of the body and jumps off from the left side clearly, then it is harmful to the person (as omen), the opposite is profitable. (AAR)

270**

अङ्गं वनपराशमङ्गं यस्मिन् प्रतीयते ।
विद्यामनवजं तु तीक्ष्णपारं महागुणम् ॥
(आ) SP 4640

That which has on it a streak resembling a leaf of *damana* is the variety of steel called *damana-vajra* it will be sharp edged and of great good qualities (AAR)

271**

अङ्गं प्रतीयते यत्र बहुप्रण्यसमन्वितम् ।
दुर्लभं तन्महामृत्यु प्रण्यवजकमुच्यते ॥
(आ) SP 4633

Where the steel possesses a number of joints it is rare and of great value and is called 'Joint Steel' (AAR)

272*

अङ्गं भूषणनिकरो
भूषणतीक्ष्णैः लौकिको वादः ।
अङ्गानि भूषणानां
कामसि सुप्रसामजीवनस्तस्याः ॥

(आ) SR 270 13, SSB 93 13
Git-āryā metre

That a wealth of jewellery beautifies the body is in common parlance; but her limbs produced an indescribable brilliance to the ornaments worn by her. (A.A.R.)

273*

अङ्गं येन रयोक्तं नयनयोपमं रयाङ्गैकृतं
पत्रं स्वं रयकर्मसारयिक्तं स्वास्तुरंगीकृताः ।
कोदण्डोक्तमात्मवीर्यमचिरात्मीर्योक्तं भूषणं
वामाङ्गं विशिष्योक्तं दिशु नुः क्षेमं स धन्यो पुमान् ॥

(अ) SR 5.69, SSB 10.61.

Sārdulavikrīḍita metre.

May the bow-man confer welfare on us—the god whose body was converted into a chariot, the pair of eyes into wheels, the features of the arrow into a charioteer, his breath into horses, his valour into a bow, his ornament into the bow-string and the left half of his body into an arrow. (A.A.R.)

274*

अङ्गणं तदिदमुन्मदवृष्य-
श्रेणिशोणितविहारिणो हरेः ।
जलसत्तदणयोरिलपल्लवां
सल्लकीं त्यजति किं मतङ्गजः ॥

(अ) Bīlhanakāvya 31.

(आ) SP 567; SR 205.6; (a. SP); SSB 561.9.

(d) शल्ल SP.

Rathoddhātā metre.

"This is the courtyard of the lion (among kings) sporting in the blood of an array of intoxicated elephants (enemies)"—said the princess to test her lover's courage. Does the lordly elephant in the strength of his sportive youth abandon his (delicious) *sallaki* plant?"—replied the lover (A.A.R.)

अङ्गणवीर्योर्वसुधा see No. 275

275

अङ्गणवेदिर्वसुधा
कुल्या जलधिः स्थली च पातालम् ।
वल्मीकद्वयं सुमेरुः
कृतप्रतिनय्य घोरस्य ॥

(अ) Harṣacarita (Harṣ(BSS) 7.1, Harṣ (NSP) 7.1).

(आ) SP 230 (a. Bānabhaṭṭa), VS 2270 (a.

Bhaṭṭabhaṭṭa), SRHt 122,23 (a. Bhaṭṭabhaṭṭa), SSSN 2.111.21, SR 77.7 RJ 1428 (a. Bāṇa), IS 82, SRK 51.6 (a. SP), SSap 669; SSB 330.7, Sama 1. अ 5, VP 1.40.

- (a) अङ्गणवेदो (अङ्ग^० SRHt) व० Harṣ, SP, SRHt, SR, SRK, SSap, RJ; अङ्गणवीर्यो (अननवी० नवी०) VS.
(b) जलधिस्थली Harṣ (var.); स्थली च IS.
(c) वाल्मीकद्वय VS(MS A), IS.
(d) कृतप्रतिनय्य VS; घोरस्य [घी०] Harṣ, VS(MS C); वृषस्य [घी०] Harṣ(var.), SRHt. दूरस्य SSSN Aryā metre.

To the vowed hero the earth is a court yard pediment, the ocean a dyke, / hell is dry land, and Mount Sumeru an ant-hill ! (F. B. Cowell's and F.W. Thomas's translation).

अङ्गणवेदो वसुधा see No. 275

276**

अङ्गदोषपरित्यक्तश्च चतुर्भङ्गकृतभ्रमः ।
ज्ञाता कुलकवाद्यस्य रञ्जको वादकः स्मृतः ॥
(आ) JS 393.69.

He is the Rājaka musician¹ who is free from bodily defects, proficient in the four ways (of entertainment) and knower of the *kulaka* musical instrument. (A.A.R.)

1. Having the capacity to delight the audience.

अङ्गणवेदो वसुधा see No. 275

277

अङ्गलानामिवाङ्गानि गोप्यन्ते स्वगुणा यदा ।
तदा ते स्पृहणीयाः स्युर् इमे हृत्यन्तदुर्लभाः ॥

(आ) SSB 358.5

When one's virtues are well concealed (and not bragged about) like the limbs of men, they become covetable. But such people are extremely rare. (A.A.R.)

278*

अङ्गनामङ्गनामन्तरे माधवो
माधवं माधवं चान्तरेणाङ्गना ।
इत्यमाकल्पिते भण्डले मध्यगः
संजयी वेणुना देवकीनन्दनः ॥

(अ) Kṛṣṇakarmāmṛta 2.35

Sragvīṇī metre.

Between damsel and damsel was a Mādhava, and betwixt Mādhava and Mādhava was a damsel, in a circle thus arrayed, standing in the centre, upon His flute the son of Devaki pipe (M K Acharya's translation)

279*

अङ्गन्यासस्ततः कार्यं शिष्योक्त सिद्धिमिच्छताः ।
आचार्येण च शिष्यस्य पापघ्नो विघ्ननाशन ॥
(भा) SP 1731

The teacher desirous of success should practise the ceremonial touching of certain limbs¹, as ordained by Lord Śiva and remove the defects and difficulties of the students (A A R)

1. *anganyāsa*

अङ्गन्यासविधौ see No 253

280

अङ्गप्रत्यङ्ग पुत्रो हृदयाच्चापि जायते ।
तस्मात् प्रियतमो मातुः प्रियतवान्न तु बाण्यव ॥
(भा) R (R (Bar) 2 68, 14, R (B) 2 74, 14, R (G) 2, 76, 16).

(भा) IS 83

(a) प्रत्यङ्गदोर (°तो) (R (var), मातुः [व°] R (G)
(b) पुत्रो हृदयभव R (G), मि° [वि°] R (B)
(c) यस्मादतः प्रियतम R (G), प्रियतमो (°तो)
R (var)
(d) पुत्रात्मातुर्न विद्यते R (G), प्रिय एव R (B),
बाण्यव R (B)

A son is the most beloved of the mother, even more than all her relations, as he is the offspring not only of the several limbs of her body, but also of her heart (T S Raghavacharya's translation)

281*

अङ्गप्रत्यङ्गभागेन ततः पिण्ड प्रजायते ।
अभंगाच्छादितं तप्तं धातवः स्फुरन्कुमात् ॥
(भा) SP 4294 Cf No 317

Then the body is formed (in the womb of the mother) with major and minor limbs. Then in due order the seven constituent elements of the body are formed and (finally) are covered by the skin (A A R.)

282*

अङ्गमङ्गेन सपीडय मात मातेन तु स्त्रिय ।
पुराहमभव प्रीतो यत्तन्मोहविजृम्भितम् ॥

(भा) SP 4143 (a Vāṁṣṭha), SR 371 118 (a Vāṁṣṭha), SSB 258 4 (a Vāṁṣṭha)

(b) स्त्रिया SP

Limb pressed by limb and flesh by flesh of women, I was pleased in days of yore. This is the result of the play of delusion (or illusion) (A A R)

283*

अङ्गमनङ्गविलयं

सुखयेदस्या न मे करस्पर्शति ।

नोच्छ्वसिति तपनकिरणं

चन्द्रस्यैवाशुभिः कुमुदम् ॥

(भा) Vik 3 16 (Cf A Scharpé's Kālidāsa Lexicon I 2, p 93)

(भा) Al 5

(a) कथमवस्थापि पुनरै. Vik (var), अन्यत्कथिविधं पुनरै Vik (var)

(b) सुखयति न मेनर Vik (var), सुखयति Vik (var), सुखयत्य-या न मे करस्पर्शति Vik (var), कलितमम गात्रक करस्पर्शति Vik (var)

(c) नोच्छ्वसति Vik (var).

(d) चन्द्रस्यैवाशुभिः कुमुदम् Vik (var) चन्द्रस्यैवा Vik (var) चन्द्रस्यैवाशुभिः Vik (var),

Āryā metre

(What else can it be ?) How otherwise, from this touch, should I feel a thrill through each hair of my body ? The lotus opens not as the sun's beams, as at the moon's (E B Cowell's translation)

284

अङ्गयुक्तं कृतावशं कुर्वन् सम्यक्पूरोविधिम् ।
विजानन् सिद्धसाध्यादीन् वरिणोऽस्त्रं पीडयते ॥

(भा) SN 9 5

Sturdy of limb and trained in the use of weapons and taking timely precautions and knowing clearly one's capacity, one does not get injured by the darts of enemies (A A R)

285

अङ्गसङ्गात् तस्या जीवो भजते प्राकृतान् गुणान् ।
अहंकाराभिभूतं सन् भिन्नस्तेभ्योऽपि सोऽव्यय ॥

(भा) Lau 35

Likewise the soul, though changeless and distinct from material objects, is overcome by the influence of egotism owing to contact with the body and experiences

the effects of the material qualities. (V. Krishnamacharya's translation).

अङ्गस्य चतु० sec No. 335

286*

अङ्गानः संजातभङ्गाद्यनवनवसत्तिप्राप्तरङ्गानाः कलिङ्गास्तैलङ्गाः स्वर्गङ्गाभिषवणमतयः शौर्यदङ्गाश्च वङ्गाः । लाटाः स्विच्छललाटाः पदगमनवृद्धाद्यासलोलार्च चोला जायन्ते श्रीनिजाम पयुरण भवतः प्रौढनिःताणनादात् ॥

(आ) SR 115.40, SSB 413, B.

(d) प्रौढनिःताण० SSB
Sragdharā metre.

The soldiers of the King of the Āṅga-s were all shattered; the Kalinga-s found sporting ground in impenetrable forest regions; those of Trilinga (Andhra-s) developed a desire to plunge into the waters of the heavenly Ganges; the Vaṅga-s (Bengalis) had their bodies shattered; the Lāṭa-s (Gujerāt) had their fore-heads perspiring; the Coḷa-s found solace in the quickness of their feet. Thus did thy enemies, O Nizam of mighty battles, on hearing the deafening war-cries of your marching army. (A.A.R.)

287*

अङ्गाकण्डवुकुलपा सरभसं गूढी भुजाम्यां स्तनाब्
आकृष्टं जघनांशुके कृतमयः संसप्तमद्वयम् ।
नाभीमूलनिबद्धचक्षुषि मयि श्रीदानताङ्ग्या तया
दीपः स्फुटकृतपातयेतिदिशः कर्णोत्पलेनाहतः ॥

(आ) ŚP 3674 (a. Karnotpala), SkV 570, Skm (Skm (B) 1121, Skm (POS), 2.130, 1), JS 275.9 (a. Karnotpala), SR 318.15, SSB 175. 16 (a. Karnotpala), Prasanna 131 b, SuM 17.6.

(a) अंताङ्ग० ŚP, Skm, SR, SSB, SuM अंतःक० Prasanna; कुराभ्यं कुवाब् [यु०] SuM.

(b) कृतमयः सं० JS; कृतमयः Prasanna.

(c) "निबद्ध" Prasanna; तया [य०] ŚP, Skm, JS, SR, SSR, द्वि० [य०] ŚP, Skm JS, SR, SSB

(d) शब्दयः कृत् SuM; पूरुतिवा ŚP, Skm, JS, SR, SSR; "वशिखे नीतः प्रदीपः शमम् SuM. Śāradulavikridita metre.

When I drew off her upper silk/she hid her breasts beneath her arms, / and when I drew the lower / she pressed her thighs together. / Then as my eyes

fell to the root of bliss, she shrank together with embarrassment / and tossing at the lamp the lotus from her ears / puffed out its shaken flame. (D.H.H. Ingalls's translation).

288*

अङ्गाकृष्टिष्यंयति नखाङ्गुदु वक्षोङ्कुम्भा-
वास्यं जूम्भा दशनवसने दन्तदण्डं दुनीति ।
यान्त्याः खदे व्रजति करजश्रेणिषु श्रोणिभागः
प्राप्तमिति प्रगुणतरतां वंशसं नेशमस्याः ॥

(अ) SMH 9.41.

Mandākrāntī metre.

When the limbs are stretched, pain results in the nail marks of her pot-like breasts; there are yawns in the mouth and the lip experiences pain at the teeth-bites. When moving the thighs are sore at the rows of nail-marks. Thus the injuries inflicted on her at night are more painful in the morning. (A.A.R.)

289

अङ्गाङ्गमागते शश्री किं करोति परिच्छदः ।
राहुणा प्रसिते चन्द्रे किं किं भवति तारकः ॥

(आ) SuM 23.22.

What can the retinue do when one is closely pressed by the enemy ? What do the stars do, when the moon is swallowed by Rāhu (in eclipse) ? (A.A.R.)

290

अङ्गलङ्घिनावमसत्त्वा कथं सामर्थ्यनिर्णयः ।
पश्य दिदृभमायेग सन्तुद्रो ध्याकुलीकृतः ॥

(अ) H (HJ 2.140, HS 2. 141, HM 2.149, HK 2.147, HP 2.137, HN 2.136, HH G5.15-6, HG 06, 13-6.)

(अ) IS 81.

So long as the nature of (a person's) connections are unknown, how (can there be) an accurate knowledge of (his) strength ? Behold how the Sea was confounded by a mere sand-piper. (F. Johnson's translation).

291*

अङ्गानामतितानयं कुत इदं कम्पय कस्मात् कुतो
भुग्धे पाण्डुवपोलमानमिति प्राणेश्वरेषु छति ।

तन्व्या सर्वमिदं स्वभावत इति व्याहृत्य षडमात्र-
व्यापी बाष्पभरस्तथा वलितवानि इत्यस्य मुक्तोऽन्यत्र ॥

- (अ) Amar (Amar (D) 46, Amar (RK) 51, Amar (S) 45, Amar (K) 50, Amar (NSP) 50, Amar (POS) 45)¹
- (आ) VS 1584, SR 305 5 (a VS), IS 85, SSB 234 3
- (a) कथमिदं Amar (var), SSB, °तनव° Amar (var.), कथमिदं Amar (D), तस्मात् [क°] Amar (var), इदं कथमादकथमादिदं Amar (NSP), Amar (K), इदं कथमादकथमादिदं (°इदं VS, SR) Amar (var, VS, SR, °इयं [क°] Amar (var)
- (b) इदं इति Amar (var)
- (c) तन्व्या (°इया) स्वभावमिति (°ज दिन) [इह°] Amar (var), SSB,
- (d) बाष्पमारम्, Amar (var.), तप्य° Amar (var), तदा [तया] Amar (var), चनिनया [व°] Amar (OH 2), दनिनया Amar (var), निरुद्वय Amar (S), Amar (NSP) Sārdulavikrīḍita metre
1 Western (Arj) 50, Southern (Vema 45), Ravi 45, Rāma 53, Br M M, 51, BORI I 53, BORI II 51)

Whence this exceedingly great leanness of limbs, whence this tremor ? Whence, Oh simple one, this countenance with the wan cheeks ? On these questions of the lord of her life, the slender one replied 'All this has come off of itself,' and turning away, she heaved sighs, and discharged elsewhere the burden of tears that filled her eyelashes (C R Devadhar's translation)

292*

अङ्गानि लोदयसि किं
शिरीषकुसुमपरिप्लवनि मुधा ।
अयमोहितकुसुमानां
सयावयिता तवास्ति दासजन ॥

- (अ) Viṣṇanātha Kavirāja's Candrakālā quoted in Sāh ad 6, 465
- (आ) SR 305 12, SSB 155 14
- (b) इधा [यु°] SSB (var)

Gita-āryā metre

My beloved, why wouldst thou thus vainly pain thy limbs, tender like the *śirīṣa*-flowers ? Here is thy servant ready

to get thee thy wished-for flowers (Translation in Bibl Ind 9)

293*

अङ्गानि चन्दनरज परिधूसराणि
ताम्बूलरागसुमयोधरपल्लवश्च ।
स्वच्छाञ्जने च नयने वसन तनीय
कान्तासु भूयन्मिदं विभवश्च शेष ॥

- (अ) 4-bar (Amar (S) 92 (p 145) only)
- (आ) Sar 618, 154, Amd 15 156, SSSN 3 23 3
- (a) °रम व° Amd (var), परिधूसराणि SSSN °धूर° Amar (var)
- (b) °रामनयो° Sar
- (c) स्वच्छान्जने Amar (var), चन्दनरजने Sar, च सम [व°] SSSN
- (d) °वस्तु Amar (var), Amd, SSSN Vasantatūlākā metre

To have the limbs whitened by the paste of sandal and the tender lips rendered charming by the red betel-stain and eyes smeared with pure collyrium and a thin dress—these are the (true) ornaments of lovable young women The rest is paraphernalia (A A R)

294*

अङ्गानि ददश हेमार्ज्यं प्राणान् कीणासि चेन् नृणाम् ।
युवतमेतन् न तु मुन कोय मदनपद्मयो ॥

- (अ) Bhv (Bhv (POS) 2 97, Bhv (G) 2 92)
- Oh golden-bodied one, if you buy the lives of men by giving (them) your limbs it is but proper [i.e. justifiable], but it is not at all proper if you do so by giving them only the corner (a glance from the corner) of your lotus-like eyes (H D Sharma's translation)

295

अङ्गानि धीपद्वय
ज्ञितिरदंशना शनैर्विशयन्ते ।
निशिलेन्द्रियाणि येया
चिरायुस्ते नरा श्रेया ॥

- (अ) Sāmodrikatīkā 2 68 (MS, as quoted in JS)
- (आ) JS 358 102 (a Durlabharāja)

Āryā metre

Those people whose bodily limbs, sharpness of intellect, physical strength and teeth and all the other senses wear away (only) gradually are to be considered as long-lived persons (A A R)

296*

अङ्गानि निद्रालसविग्रमाणि

वाक्यानि किञ्चिन् भद्रालसानि ।

भूक्षेपजिह्वाणि च वीक्षितानि

चकार कामः प्रमदाजनानाम् ॥

(अ) Rtu 6.11, (Cl. A. Sharpe's Kālidāsa Lexicon, 1.3; p. 195).

(e) निद्रालसितानि निद्रं Rtu (var.); °विह्वलानि Rtu (var.).

(b) निद्रालसितानि Rtu (var.); भद्रालसितानि Rtu (var.).

(c) विलोचनानि [च वी°] Rtu (var.).

(d) करोति [च°] Rtu (var.); प्रमदोत्तमानाम् Rtu (var.).

Upajāti metre (Indravajrā and Upendra-vajrā).

Gathering all her charm in the lines of her body, / love lends the youthful maid / a touch of drowsy lassitude, / and a little lisp to her speech, / as if tipsy with wine; / he adds the arched remoteness to the delicate brows, / and tilts her glances / beneath the drooping lashes of the eyelids. (R. S. Pandit's translation)

297*

अङ्गानि मे बहुलु कान्तवियोगवह्निः

संरसतु प्रियतमं हृदि वर्ततेऽसौ ।

इत्याशया शशिमुखी जलदश्रुवारि-

धाराभिदग्धमभिपिञ्चति हृत्प्रदेशम् ॥

(आ) ŚP 3483, SRK 134.38 (a. ŚP), SR 288.4 (a. ŚP), SSB 124.45, R] 1006, Any 144.25.

(a) ददतु om. SRK; °दग्धिः SRK.

(b) संरसता प्रियतमो ŚP, SR, SSB, Any; प्रियतमो SRK; हृदयस्थितो मे Any; वः[सर्वा] ŚP, SSB.

(c) जलदश्रु-विन्दु-ŚP, SSB; °मिसि° Any;

Vasantatilakā metre.

The moon-faced damsel wets the region of her heart with a flow of tears in hope that the lover residing therein will be protected when all her limbs are burnt by the fire of separation (from her lover). (A.A.R.)

298*

अङ्गानि श्लयनिः सहानि नयते मुग्धालसे विग्रमश-

वातोत्कम्पितकोमलस्तनमुरः सायासमुत्ते नृवो

किं चान्दोलनकीतुकव्युपरातावास्थेयु धामनृवां

स्थेदाम्भः स्तपिताकुलालकलतेष्ववासितो भनमयः ॥

(आ) Skm (Skm (B) 1138, Skm (POS) 2.133.3) (a. Gosoka).

(c) चान्दोलित° Skm (var.).

(d) °रत्नपि° Skm (B).

Śārdūlavikrīḍita metre.

The god of love resides in young ladies (after love-play) in the bowers of tresses dishevelled and bathed in perspiration of the face, the limbs being tired and helpless, the eyes charming but devoid of normal quick movements, the beautiful breasts heaving due to the exertion of love play, the eyebrows are asleep due to fatigue and have stopped from their charming movements. (A.A.R.)

299*

अङ्गामोदसमोच्छलदधृणितदभृङ्गावलीमालित-

स्फूर्जल्लञ्छनसूत्रगुम्फितमिलश्रीलोत्पलश्रीरिव ।

निर्यतपादनखोन्मुखांशुविसरत्नन्दनुरः स्मर्यतां

मञ्जुश्रीः सुरमुखमञ्जरिशिलावर्धं रिवान्वचितः ॥

(आ) SkV 25 (a. Vallāṇa).

Śārdūlavikrīḍita metre.

May Mañjuśrī be worshipped, who, when garlanded by bees / (that fly to the light that rises with his body's rich perfume), / is like a chain of dark blue water-lilies / strung on a golden string; who when overspread with flaming light / ascending from his toe-nails, seems to be acclaimed / by a rain of brilliant flowers dropped upon him by the gods. (D.H.H. Ingalls's translation).

300**

अङ्गारपूर्वे गमने च लाभः

सोमे शनौ दक्षिणमर्यालाभम् ।

बुधे गुरौ पश्चिमकार्यसिद्धौ

रवौ भूयो चोत्तरमर्यालाभः ॥

(आ) Sama 2 सु 109.

Upajāti metre (Indravajrā and Upendra-vajrā).

It will be profitable to a person if he journeys eastward on Tuesdays, and southward on Mondays and Saturdays; he will have success in his undertakings if he goes westward on Wednesdays and Thursdays, and he will acquire wealth

on Sundays and Fridays if he goes northward (A.A.R.)

301**

अङ्गारशलाश्मपलालकेन-
विस्तीर्णविट्चर्ममृतेषु दृष्टः ।
इवा मूत्रयन्पचति कार्पनाश
शरिद्रघमृत्युप्रमुखाननयान् ॥

(भा) SP 2629

Indravajrā metre.

When a person sees on setting out a journey bearers of charcoal, incense, stone, meat, hair, stretched skin and a dog passing urine, he will fail in his mission and may get into dangers such as poverty, death and the like (A.A.R.)

302

अङ्गारमवृशी नारी घृतकुम्भसम पुमान् ।
ये प्रसक्ता बिलीनास्ते ये स्थितास्ते पदे स्थिता ॥

(र) SS (OJ) 439 Cf Nos 195 6, 303

A woman is like burning charcoal A man is like a pot of ghee When the man comes near, he melts If he stays away, he remains solid and firm (Raghu-vira's translation)

303

अङ्गारसदृशी योषित् सप्तकुम्भसम पुमान् ।
तस्याः परिसरे ब्रह्मन् स्वातथ्यं न कराचन ॥

(म) PdP, Brahmakhanda, 18 18 Cf Nos 195 6, 302

A woman is like blazing coal and man like a pot of ghee Oh Brāhmana, one should not remain at any time in her proximity [in privacy] (A.A.R.)

304*

अङ्गारहासिषु विलासगृहोदरेषु
तत्पेषु वृण्टकल्पितदेष्टनैषु ।
उष्णेषु च प्रणमिनीकुचमण्डलेषु
शान्तिं जगाम शिशिरस्य तुषारवर्ष ॥

(म) Vikram 16 49

(भा) JS 236 3 (a Bihana)

(d) अङ्गारहासिषु JS (var)

(d) तुषारवर्ष, JS

Vasantatilakā metre

In the interiors of pleasure-houses smiling with embers, on bed's covered with cotton quilts and on the warm cir-

cular breasts of ladylovers the pride of snow of winter was set at rest (S Ch. Banerji's translation)

305

अङ्गारं खचितेव भूविषदपि ज्वालाकराल करंम्
तिग्मांशो किरतोव तीक्ष्णमतिो वायुः कुकलानलम् ।
अप्यम्भांसि नखपचानि सरितामाशा ज्वलन्तीय च
श्रीर्ध्वस्मिन्नववह्निदोपितमिवाशेष जगद्वर्तते ॥

(भा) SP 3827 (a Bhojadēva), AP, 67, SR 336 28, SSB 205 27 (Bhoja), JS 214 10 (a Bhojadēva), RJ 1223

(a) रालै JS (var)

(b) कुकलानलानलम् JS

Sārdūlavikrīḍita metre

In this summer the entire world seems to be engulfed in a forest fire as the earth seems to be paved with burning coals, the sky fierce with flames in the form of the sun's rays, the wind seems to scatter on all sides fire of burning chaff, the waters of the streams are nail-scorching and all the directions as if a blaze (A.A.R.)

306**

अङ्गारं शाकवृक्षस्य चूर्णितं सपूनेत्यहम् ।
वर्तनं शरयणीशारस्य अहं पानीयवारणात् ॥

(भा) SP 2850

Dysentery stops when charcoal of the teak tree (or acacia Sirissa) well powdered and mixed with ghee is taken for three days, avoiding drinking water during these three days (A.A.R.)

307*

अङ्गासद्भिर्मृचालकाण्डमपते भृङ्गावलीना रुच
नासामोषितकमिन्द्रनीलसरणिं स्वासानिलाद् गाहते ।
इतोय हिमबालुकापि कुचयोर्यत्ते क्षण दीपता
तप्ताय पतिताम्बुवत्करतले धारासु सन्धीयते ।

(भा) Kuv (NSP) ad 28 67 (p 91 3-8), SR 277 55, SSB 104 57, SRK 131 10

(c) चित्ता सा [२०] SR, SSB, SRK,

Sārdūlavikrīḍita metre

The lotus stalks applied to the lumbs (to reduce the fever of love of a young lady) bear the sheen of bees [have dried up], the pearl of the nose ornament has the brilliance of sapphire due to her hot sighs, camphor applied to her

breasts burns out [evaporates] in a moment ; a stream of water from the fountain [or : rain water] poured on the hands, disappears like water fallen on red hot iron. (A.A.R.).

अङ्गीकरोति प्रयमं see क्रीडो करोति प्रयमं

308*

अङ्गीकुरु स्वमघोरय वा वयं तु
दासास्तदेति वचसंव जयेम लोकान् ।
एतावतं सुकरो ननु विदवमात-
रुहृष्टदण्डपरिकरमीलिभङ्गः ॥

(अ) Anas 6.

Vasantatilakā metre.

'You may accept or you may reject, but we are your slaves'—with these words we may conquer the worlds. Oh, Mother of the Universe, is it not easy to break the heads of the messengers of the terrible god of death by this alone ? (A.A.R.).

309*

अङ्गीकुर्वन्ति भङ्गीमखिलगिरिगणास्तप्तजाम्बूनदीयां
दूरीकुर्वन्ति दूरीकृतकनकगिरिस्फारगवं च यस्याः ।
उन्नतध्वान्तधारामुत्थरपटलोदाहृतञ्जातकीर्तिः
सर्वं प्राचीं प्रदीप्तिर्दलमनु दुरितं सर्वदा सर्वदा मे ॥

(अ) PdT 23 (a. Bhāskara-caritra)

Sragdharā metre.

May the brilliance of the east [the rising sun], the giver of plenty, always remove all my sins—the brilliance by which all the mountains receive the beautiful colour of melting gold, which deprives the Meru mountain of its unique pride [of the possession of that colour], and which has acquired fame by burning the flow of intoxicated darkness. (A.A.R.).

310*

अङ्गीकुर्वन्मृतरचिरामुत्तिष्ठोत्सलीलं
छापामन्तस्तव भणिमयी माल्यवानेव शैलः ।
शोभां वक्ष्यत्वधिकललितां शोभमानामसीन्दोर्
देवस्पर्धेवजनयतो मानसादिन्दुविम्बम् ॥

(अ) Hams 1.17.

Mandākrānta metre.

Mount Malyavan, full of precious stones, taking within himself the image, radiant with nectar, of yourself, soaring

up with playfull ease, of yourself that outshines the moon in splendour, (such a Mount) tells (us) of the radiance of superior loveliness of the God of the First cause, as he was creating the moon out of his mind. (M.C.N. Acharya's translation).

311*

अङ्गीकृततितिक्षः सेड् गुणी निष्ठापरो यथा ।
मृषिस्तथा विजयते श्रीरामो राजसत्तमः ॥
(अ) PdT 45 (a. Bhāskara).

Sri Rāma, the best of kings, being full of endurance is victorious as one full of merit, vigilant in his duties and full of patience in what has been agreed upon to do. (A.A.R.).

312*

अङ्गीकृताः क्षतिमिमामपि ये विपद्
योक्तुं गुणान् किमिति बाण्डुलि तान्मुधंव ।
मुक्तामण्यबिलरूपतया नितान्तम्
एते तव स्वयमपि प्रकटीभवन्ति ॥

(अ) JS 90.9.

(a) तिमिं (वति or व्रिति) JS (MS)

(c) मुक्तामने JS.

Vasantatilakā metre.

Having received such a wound at my hands you endure it and wish to conceal your merits : but it is in vain. Just as the brilliance of pure pearl your merits too are self evident. (A.A.R.).

313

अङ्गुलिभङ्गविकल्पन°

विधिषविवादप्रवृत्तपाण्डित्यः ।

जपन्पलोढः सजने

ध्यानपरो नृपररघ्यानु ॥

(अ) Kal (Kal (KM) 1.52, Kal (RP) 1.52).

(आ) SP 4029, SR 364.18 (a. Kṣemendra), SSB 254. 18 (a. Kṣemendra).

(c) पलोढः SP, SR, SSB.

Āryā metre.

The person with proficiency in various kinds of debates and full of gesticulations with his fingers is now seen in the streets of the city absorbed in meditation and muttering prayers of some kind when there are people to witness it... (is a hypocrite) (A.A.R.).

314*

अङ्गुलीकिसलयप्रतजनं

मृ विभङ्गकुटिल च वीक्षितम् ।

मेललाभिरसकृच्च बन्धनं

चञ्चल्यन् प्रणयिनीरवाप स ॥

- (अ) Ragh 19 17 (Cf A. Scharpe's Kāhdāsa-Lexicon I 4, p 289)
 (आ) SP 3566 (a Kāhdāsa), SRHt 257 12, (a Kāhdāsa), SR 310 1 (a SP), SSB 162 1 (a Kāhdāsa)
 (इ) °कुरङ्गाक्ष्या Ragh (var)
 Rathoddhatā metre

(The king Agnimitra) while deceiving his sweethearts, got (his punishment) in the form of threats from their sprout like fingers, and crooked glances with knit eyebrows and was fettered frequently with their girdles (A A R)

315*

अङ्गुलीभि कुरङ्गाक्ष्या शोभते मुद्रिकावलिः ।

प्रोतेष दार्ण पञ्चयो सूक्ष्मा लक्ष्यपरम्परा ॥

- (अ) Vikram 8 60
 (आ) JS 183 41, SP 3334 (a Bilhana), SR 264 243 (a SP), SSB 83 2 (a Bilhana)
 (इ) अङ्गुलीयु SP, SR, SSB
 (उ) °कावली JS
 (ए) पुष्पेयो SP, SR, SSB
 (द) सुन्दर Vikram

With the fingers of the gazelle-eyed girl the rings look beautiful like a series of fine targets pierced by the arrows of the five-arrowed god (S Ch Banerji's translation)

316*

अङ्गुलीभिरिव केशसचय

सन्निगृह्य तिनिरं मरीचिभिः ।

कुम्भलीकृतसरोजलोचनं

धुम्बतीय रजनीमुख शशी ।

- (अ) Kum 8 63, (Cf A. Scharpe's Kāhdāsa-Lexicon I 3, p 129)
 (आ) AR 248, Amd 98 224, Suv ad 3 18 (a Kāhdāsa)¹, VS 1963 (a Kāhdāsa), SR 299 27 (a VS), SSB 145 29 (a Kāhdāsa), Kuv ad 120 p. 196), AIR 248 5-6, Kāvya-nūśāna of Vāgbhatta (KM 43) P 59 9-11, KH 122, 12-3, Kāvya-lankārasūtra 50, 101, Sar ad 4 57 (p 468), Alamkāra-sūtra ed Tarkalankara 116, Citramamānsā

(KM 38) 89 21-2, Hridayamgama on KāD 199, Mandāramandacampū (KM 52) 227, Vyaktiviveka (TSS 5) 73.

- (ब) सन्निगृह्य AR, Suv SR, SSB, Sar (var), Citra², सन्निगृह्य Kum (var.), Manda³, सन्निगृह्य Kum (var), सन्निगृह्य Kum (var), Kavy⁴
 (c) लोचने Kum (var), Rathoddhatā metre

¹ Quoted by Kācēndra as an example of Rathoddhatā metre

By catching the mass of hair in the form of darkness, by the fingers in the form of its rays, the moon as if kisses the face of the night in which the eyes in the form of lotuses have closed (Dr Sūryakānta's translation)

अङ्गुलीयु कुरङ्गाक्ष्या see No 315

317**

अङ्गुल्य पञ्चमे मासे वृद्धिबुद्धौ च पठमे ।

सचार सप्तमे मासे अष्टमे नयनेषु च ॥

- (अ) BhS 355 (doubtful) Cf No 281
 In the fifth month after conception fingers are formed and eyes and stomach in the sixth Movement (of the limbs) begins on the seventh month and of the eyes on the eighth (A A R)

318*

अङ्गुल्य पल्लवान्यासन् कुसुमानि नखाश्चि ।

बाहू लते वसन्तधीसु रव न प्रत्यञ्जचारिणी ॥

- (अ) KāD (KāD (Bh) 2 67, KāD (B) 2 67), Amd 252 395
 (ब) नखाश्चि KāD (var)

The fingers are the twigs, the radiant finger nails the flowers, the two arms the creepers, and you actually moving before us are the Vernal grace

In "fingers are like twigs" we get *vyastarūpaka*, but in *bāhūlata* we have *samastarūpaka*, for it pervades all the words here

O Boeltingk's translation is better Die Finger werden zu Sprossen, die funkelnden Naegel zu Blumen, die Arme zu Lianen So schreitest du als Fruehlingspracht vor unseren Augen anher.

319*

अङ्गुल्यधनश्चेन बाण्यसलिल विशिष्य विशिष्य किं
 सुषी रोदिवि कोपने बहुतर फूत्कृत्य रोदिव्यति ।
 यस्यास्ते पिशुनोपदेशवचनमनिर्भूमि गते
 निर्दिष्टोऽनुय प्रति प्रियतमो मध्यस्थतामेव्यति ॥

- (न) Amar (Amar (D) 5, Amar (RK) 5, Amar (S) 6, Amar (K) 5, Amar (NSP) 5, Amar (POS) 6)).^o
- (त्रा) VS 1:77, JS 1:97-7, (a. Amaru), SR 308.22 (a. Amaru), IS 86, SSB 160.22
- (a) किंचित्प्राप्तन^o [अङ्गु] VS; नेत्रसलिलं Amar(K); निचिप्य निचिप्य [वि^o वि^o] Amar. (var.), SR, SSB; हे [किं] VS
- (b) किं त्वं [तु] VS; कुरुकृत्य Amar (var.); कुरुकृत्य कुरुकृत्य च Amar (var.); विचिप्य Amar (var.), VS; रोदिम्यस्ये Amar (var.); शोचिष्यसि Amar (var.).
- (c) पंचारवचनैर् Amar (var.).
- (d) मेव्यसि Amar (D)
Śārdūlavikrīḍita metre.
1. Western (Arj) 5, Southern (Vema) 6, Ravi 80, Rāma om. Br. MM 5, BORI I 5, BORI II 5.

Why weepest thou, oh angry one, silently, pushing aside continually the tears with the points of thy finger-nails? Thou shalt weep still more and loudly, when thy beloved, seeing that thy sulkingness has passed beyond the proper limit through the counsels of evil gossips, will get disgusted with (any attempts at) reconciliation and will become indifferent towards thee. (C. R. Devadhar's translation).

320*

अङ्गुल्यप्रनिरोधतस्तनुतरां धारामिधं तन्वती
कथया न परं पयो निपुणिका दातुं प्रपापालिका ।
विबिलप्टाङ्गुलिना करेण दक्षनापोडं शनैः पान्य हे
निष्पन्दोर्ध्वविलोचनस् त्वमपि हा जानासि पार्तु पयः॥

- (आ) ŚP 385B, VS 1711, SR 339.118 (a. VS), SSB 210.2, JS 218.30, RJ 1241.
- (a) 'प्रविरो' JS; कुर्वती [तं] SR, SSB, JS.
- (b) नितर् [न पं] SSB; मुचिर् [न पं] JS.
- (d) निदपन्दो (निरपं) VS, SSB; विलोचनस् VS; हा VS; तज्जानासि [हा जां] JS.

Śārdūlavikrīḍita metre.

The maiden at the wayside watershed is clever in supplying water as she lessens its stream poured into the hands of the traveller by blocking the spout of the kettle with her fingers and [to prolong the period of proximity with the man]. You too, O traveller, know how

to drink the water slowly (with set teeth), with fingers kept apart (so as to allow the water to escape) and with upraised eyes (admiring her beauty). (A.A.R.)

321

अङ्गुल्यप्रेण यज्जप्तं यज्जप्तं मंरुलङ्घने ।
ज्वरचित्तेन यज्जप्तं त्रिविधं निष्फलं भवेत् ॥

- (अ) VG (VGsr 2.1, VGMr 2.61-2, VGBr 2.1, VCjr 2.3), Tantrasāra in ŚKDr (IS 87), Sto 1.30 (324.5-6).
- (आ) IS 87. Cf. Pr. 362.
- (a) अङ्गुल्यप्रेण Tantras^o
- (b) तथाव [व] VCar (var.); मेरुलङ्घनाद् VGMr; मेरुलङ्घने [नैः] VGr, VG (var.). पर्वतङ्घने VGr
- (c) अन्यचित्तेन [अयं] VGMr; पर्वतङ्घिषु [इव] Tantras.
- (d) तत्तर् [त्रिं] VGMr, VGBr, VCjr, Tantras, Sto; विविधं [त्रिं] VG (var.); यतम् [भं] VCjr (var.).

Prayer which is offered with the fingertips, with the fingers crossed or with thoughts wandering, these three kinds shall be¹ without effect (F. Edgerton's translation).

1. or "all that shall be".

322*

अङ्गुल्या कः क्वाटं प्रहरति कुटिले माधवः किं यस्ततो
नो चक्री किं कुलालो न हि धरणिधरः किं द्विजिह्वः
कपोन्द्रः ।

नाहं घोराहिमर्दी किमसि खगपतिर्नो हरिः किं कपोन्द्रः
इत्येवं गोपकथाप्रतिवचनजितः पातु वदचक्रपाणिः ॥

- (अ) Kṛṣṇakarmāmṛta 3.105.
- (आ) VS 130, SR 26.191 (a. VS), SSB 42.102, SRK 7.19 Sama 1.अङ्गु, PG 281. SSSN 1.4-77
- (a) अङ्गुल्यया Kṛṣṇa^o; क्वाटं SR, SRK, SSB, PG; क्वाटे VS, Sama; क्वटं VS (var.); कुटिलो VS, SR, SRK, SSSN.
- (b) द्विजो tr. VS, Sama.
- (c) मध्ये [नां] VS, Sama; हिमाक्षी VS, Sama; किमुत [किं] VS, SR, SSB, SRK, Sama; त्वमसि SSSN, कपोन्द्रो VS (var.) (see d); कपोतो PG; कपोन्द्र VS, SR, SSB, SRK, Sama.
- (d) इत्येवं लक्ष्मया (लक्ष्मया दीर्घं) कृतोर्मी प्रविहृतवचनः VS, Sama; राधायास्त्रीभिरित्थं प्रसित्तवदनः पातु

PG, सत्यमा^० [गोपक^०] SR, SSB, SRK,
'चन्द्र SSSN, 'व पञ्चनाभ' [°व] SSSN
Sragdharā metre

Who taps the door with his finger ?
"Thou crooked (naughty) girl ! It is
Mādhava "—"Who ? Summer ?"
"No ! the wielder of the disc (wheel) !"
"Who ? the potter ? " "No ! the bearer
of the earth !"—"Who ? the double-
tongued King of Serpents ?" "No ! I
am the vanquisher of the terrible ser-
pent"—"Oh ! art thou the King of
birds ?" "No ! I am Han !"—"What ?
the chief of Monkeys ?"—May he that
bearer of the disc in his hand and was
in conversation thus overcome by the
cowherd damsel—May he protect us !
(M K Acharya's translation)

! Dialogue between a cowherd damsel
and Śrī Kṛṣṇa. Pun upon the words माधव
चक्री, धरणिधर and हरि

323**

अङ्गुष्ठतर्जनीभ्यां गा ध्रानो सगृह्य नामयेत् ।
मन्त्रेणानेन वधया स्युः पशवोऽश्वद्वयस्तथा ॥
(भा) SP 2857

Catching a cow at the nostril with a
thumb and a forefinger, press hard. Ani-
mals such as horses are controlled by
this *mantra*-s (A A R)

324*

अङ्गुष्ठनखदन्तेन भादयो पतितं हिम् ।
विभाति वधद्रविजितं शशी विपतकरमय ॥
(भा) PV 191 (a Venidatta)

Has the moon fallen at her feet being
reflected on her toe nails ? The moon,
vanquished by the beauty of her face,
is now without *kalmaṣa* [guilt, black
spot] (A A R)

325**

अङ्गुष्ठनखमूले तु तर्जन्यस्य सुसंस्थितम् ।
मत्सरी सा च विज्ञेया चित्रलङ्घ्यस्य वेषणे ॥
(भा) SP 1800

If the tip of the fore-finger fits well
at the base of the thumb nail, then that
posture is known as *matsarī* (useful) in

hitting a variegated (difficult) target
(with an arrow) (A A R)

अङ्गुष्ठपर्वमात्र see No 329

326*

अङ्गुष्ठाकमयकिताङ्गुलिरेव पादार्पणीरुद्धम्
पादवर्द्धिगृहीतो निहत्य कफगिद्धेन वशान्मुहः ।
न्यजानुद्वयमन्त्रपन्त्रितपटीवक्रान्तरालललद्
घाराध्यानमनीहरं सखि पयो गा दोग्धि गोपालक ॥
(भा) SkV 1157 (a Dāmara), Skm (Skm (B)
2001, Skm (POS) 1, 1
1), PG 262 (a Śarana), JS 334, 14 (a
Joytika), Uj 270 47

- (a) अङ्गुष्ठादिम-
यन्त्रिता^० PG, Uj निरर्ही Skm, PG, SkV
(MS), Uj लिधर JS, 'नीरुद्धम्' Uj, PG
(b) अङ्गुष्ठस्य पयोधराच्चलमल सय पयोविन्दुमि
PG, आपी नाच्चलमाद्रं यन्त्रिह पुरो दित्रै पयो-
विन्दुमि Uj
(c) 'मध्यं' [[°यन्त्रं] PG, Uj, वक्रातरोध SkV
(var), Skm (MS)
(d) घाराध्यानं SkV (var), मनोरम पयि प० JS,
दामोदर [नो] Uj, PG
Śārdūlavikṛīḍita metre

The dairy boy milks the cow / with
fingers bent beneath his overlapping
thumb. He holds the ground with the
ball of his feet / and strikes with his two
elbows / at the gnats that sting his sides /
Sweet is the sound of the milk, my dear, /
as its stream squirts into the jar / held in
the vice of his lowered knees (D H H
Ingalls's translation)

अङ्गुष्ठादिमयकिताङ्गुलिरस्ती see No 326

327**

अङ्गुष्ठोऽपि तु तर्जया मुखं यत्र निवेक्षितम् ।
काकतुण्डो च विधेया सुखलङ्घ्येण धीजिता ॥
(भा) SP 1801

If the face (end) of the arrow is well
placed between the end of the thumb
and fore-finger, then that posture is
known as *kākatundi* and is eminently
suitable for (hitting at) minute targets
(A A R)

328*

अङ्गुष्ठे पदगुल्फजानुजयने नाभी च वक्षस्तने
कक्षाकण्ठकपोलदन्तवसने नैत्रालिके मूर्धनि ।

शुक्लशुक्लविभागतो मृगदृशामङ्गेष्वनङ्गस्थितौ-
रुर्वावोगमनेन वामपदयोः पक्षद्वये लक्षयेत् ॥

- (अ) Ratirahasya 2.1.
(आ) SP 3191, JS 395.80 (a. Kokkoka).
(a) °स्थले [स्व°] JS.
(b) कृत्रे क° JS.
(c) °स्थिति Rati°, JS.
(d) वामपदतः Rati°, °पदया JS वर्तिनी [ल°] JS.
Śārdūlavikrīḍita metre.

In the light in the dark halves of the month, the God of Love adopts successive stations of the body of woman in a progression which begins from the left foot and travels first up, then down. So, in your lady of the Gazelle Eyes, he moves from the toe to the foot, the foot to ankle joints, the ankle to the knee, thence to queynt and pubis, the navel, the breast bone, the armpit, the neck, the cheek, the parts about the teeth, the eye, the face and the head, and so back in reverse order. (A. Comfort's translation).

329

अङ्गुष्ठोदरमात्रं
विशेषवित्प्राप्य पद्मरागमणिम् ।
सुखसंवाह्यमनुसरम्
अर्थं किं तेन प्राप्नोति ॥

- (अ) P (PT 1.42, PTcm 1.38, PRE 1.43).
(आ) IS 88 (a. PF (?))
(इ) Old Syriac I 29. Cf. Ru 32.
(a) अङ्गुष्ठपर्वमात्रं JS
(c) अनुसरम् JS
(d) प्राप्नोति तेनैव [किं ते° ना°] JS; तनाप्नोति PTcm (var.).
Āryā metre.

(But) when a discriminating man gets a ruby, which is only as large as the thick of the thumb, it is easy for him to carry; and can he not make great profit therefrom ? (F. Edgerton's translation).

330*

अङ्गेन केनापि विज्ञेनुमस्या
गवेप्यते किं चलपत्रपत्रम् ।

न चेद्विशेषादितरच्छदेभ्यस्त
तस्यास्तु, कम्पस्तु फुतो भयेन ॥

- (अ) Naiṣ 7.91
(आ) SR 268.386, SSB 90.1.
(c) नो चेद् Naiṣ (var.).
Upajāti metre (Indravajrā and Upendra-vajrā).

Is the leaf of the holy fig tree (*ficus Religiosa*) being sought to be vanquished by the beauty of her limb that is indescribable [genitals] ? Otherwise why should it tremble out of fear, much more than other leaves ?' (A.A.R.)

331

अङ्गेन गात्रं नयनेन वपत्रं
न्यायेन राज्यं लयणेन भोज्यम् ।
घर्षेण हीनं खलु जीवितं च
न राजते चन्द्रमसा विना निशा ॥

- (अ) BhS 356 (doubtful).
Indravajrā metre (in d corrupt).
The beauty of the body is dependent on the limbs, of the face in the eyes, of the country in justice, and of food in salt. Life devoid of *dharma* does not shine, similarly as the night (does not shine) without the moon. (A.A.R.)

332*

अङ्गे सङ्गुलवस्तुवहृच्छुषि ध्यानमुद्रा
कण्ठे जीवः करकिसलये दीर्घशायी कपालः ।
अन्ते वीणा कुचपरिसरे चन्दनं वाचि मौनं
तस्याः सर्वं स्थितमिति न तु ह्यां विना यवापि चेतः ॥

- (अ) Kṣemendra's Padyakādambarī, as quoted in his Kavi° (KM IV 157.20-4 and Kavi (RP) 16)¹
(आ) SP 3674 (a. Kṣemendra), SR 289.48 (a. Kavi), SSB 125.52 (a. Kṣemendra), JS 157.6 (a. Rājasekhara); PG 262 (a. Kṣemendra)
(b) करकिसलये PG.
(c) वेली [वी°] SP, SR, SSB, JS.
(d) अग्रि [ऽग्रि] SP, SR, SSB.
Mandākrāntā metre.

In her limbs stays the fire of love, in her eyes the pose of meditation, and in her throat her breath. On the sprout-like hand, the cheek rests for long, on the shoulder the guitar, on the ex-

panse of her bosom the sandal-paste, and silence in her speech. Thus every thing of hers seems stable, but *not* her mind which remains unsteady in your separation¹ (Dr Sūryakānta's translation).

¹ Quoted as example of "charm which has to be thought out"

333*

अङ्गेनाङ्गं प्रतनुं तनुना गाढनप्तेन तप्य
सालेप्यालद्रुतमविरतेःकण्ठमुत्कण्ठितेन ।

उष्णोच्छ्वासं समधिकतरौच्छ्वासिना द्रवतौ
संकल्पेस्ते विशति विधिना वेरिणा छट्मार्गे ॥

- (म) Megh 99 (in some editions 58), (Cf A Scharp's *Ālādāsa Lexicon* I 3, p. 163)
(a) सुगन्धु or तनु च [३°] Megh (var)
(b) आङ्गु or आङ्ग Megh (var), द्रवन् [३°] Megh (var),
(c) दोषो [३०] Megh (var) समधिकतरौ° Megh (var)
(d) सकलैर् (°वि) Megh (var)
Mandākrīntā metre

With his body thy body he enters, all haggard body with haggard ; / fevered with intensely fevered, tear flowing with tearful, incessantly eager / with anger, hotly sighing with yet more abundantly sighing, / in his thoughts, for distant as he is, and the way barred by adverse fate (F Edgerton's translation).

334*

अङ्गेनाङ्गमश्रुविष्य मिततो हस्तावलेपाविमः
का वार्ता युधि गरुषसिन्धुरपतेर्गन्धोऽपि केके द्विपा ।
जेतव्योऽस्ति हरे स लाञ्छनमतो वन्दामहे तामभूद्
पद्मग्न शरभ. स्वमजय इति आत्वापि यो नाङ्कित ॥

- (म) SkV 1027 (a Vallana)
(d) हृत्प्राप्तो SkV (var)
Sārdūlavakṛīnta metre

Who ever heard of a rutting elephant / engaging limb to limb, proud trunk and all, in battle? / If but his scent is there, no other elephant is seen, / and yet he bears this mark of shame / that he will fall beneath the lion / Let us then celebrate the dam whose womb / brings forth the *śarabha*, "self-conquered", / whom if the lion merely hears, he is not seen. (D.H.H. Ingalls's translation).

335*

अङ्गेना चतुर्भुजं सभावादी लताकरो ।
शरभो भवन्त्येवाम् एतत्सामान्यमुच्यते ॥

(म) VGSr III 63

- (c) चतुर्भुजमहितान् VG(var), चतुर्भुजं रथान् or चतुर्भुजान् or चतुर्भुजं VG(var), चतुर्भुजं VG(var), अङ्गु or अङ्गुच VG(var)
(b) सभावाद or चतुर्भुजो VG(var), लताकरो or लताकरो or लताकरो VG(var)
(c) चतुर्भुजं VG(var)
(d) लता [३°] VG(var), रथान् [३°] VG(var).
Squariness in regard to the limbs, —even feet, and hands (hanging straight down) like tendrils,—this is the universal rule laid down for the beginning of all dances (F Edgerton's translation)

336*

अङ्गेने मृत्वा विजयध्वजं
शानानुसधान परासि नित्यम् ।
अथ स्थिरप्रमरता रत्नं
नरस्तुति सत्यज कर्णवत् रघुम् ॥

(म) SRK 30 x (a Viṣṇuśāstra)

(c) मृत् corrupt
Upajāti metre (Indravajrā and Upendravajrā)

Oh tongue, you are the chief among the limbs situated in the midst of teeth, ever engaged in the production of sounds (speech) and efficient in the enjoyment of taste, may you give up the vain praise of men, like King Karna, the chief of the Anga-s, established in the midst of (honouring) the twice-born, ever engaged in practising archery, and firm in friendship (A A R)

337*

अङ्गेनाभरण करोति बहुधा पद्मेऽपि सद्यारिणि
प्रसन्नं दया परिशुद्धते वितनते दया विद द्ययति ।
इत्यादिभिरुत्पलवरचनासङ्गुलप्रीलाजत-
व्यासक्तापि विना त्वया वरतनुं वा निश्चा नेष्यति ॥

- (म) GG (GG (NSP) ad 6 : (2), GG (RS) 43)
(म) Skm (Skm (B) 659, Skm (B1) 237, 4, Skm (POs) 237, 4) (a Jayadeva), SR 290 90, SSR 128 6
(a) वनेति [३°] Skm
Sārdūlavakṛīnta metre

She embellishes her limbs profusely

with such ornaments as would please Thy eye; and when a leaf, a feather or even a blade of grass should rustle in the breeze, she wonders eagerly if Thou art at last come ! She smooths her floral couch, and, whilst, Thou delayest, she dotes fondly on Thee ! Thus, being so frenzied engrossed in ornamenting herself, or in awaiting Thy advent, or in spreading the couch, and in revolving a thousand details in her mind with regard to the forthcoming union with Thee—being so delirious, how could that beauteous one pass this night without Thee ? (S. Lakshminarasimha Sastri's translation).

338*

अङ्गः सुकुमारतरः

सा सुकुमारो भ्रियं प्रहरति ।

विकलयति फुल्लमवाणो

बाणालोभिमम प्राणान् ॥

(अ) Bhv (Bhv (POS) 2.80, Bhv (G) 2.80).

(c) हरति Bhv (var.) (contra metrum).

Upagiti-āryā metre

(It is) she who takes away the beauty of flowers by her softer limbs, while as it is my life that the flower-arrowed god (of love) overpowers with rows of his arrows. (H. D. Sharma's translation).

339*

अङ्गरन्तनिहितवचनैः सूचितः सन्यगर्गः

पादग्यासो लयमनुगतस्तन्मयत्वं रसेषु ।

शाखायोनिम् दुरभिनयस्तद्विकल्पानुवृत्ती

भावो भावं नुदति विषयाद्भगवतः स एव ॥

(अ) Māl 2.8 (Cf. A. Scharpé's Kālidāsa-Lexicon 1.2, p. 23), VCs 111 66.

(आ) Skm (S'm (B) 1070, Skm (POS) 2.117.4 (a. Kālidāsa), JS 374.73 (a. Kālidāsa)

(b) पादग्यासो Skm (POS); लयमनुगतम् Skm लयगतम् Māl (var.)

(c) अभिनयः Skm अभिनयः Skm (POS); पदिक-लोचनं [तं] JS; मदिक्या S'm (POS); अनुवृत्तिः SKm (var.)

(d) भावो भावं (वे JS) S'm, JS; नुदति [नृ] Māl. (var.); दपति [नृ] JS, विषयान् रानं JS; विषयान् S'm (POS). Mandākrāntā metre.

[All was blameless, and in accordance

with the rules of art] : for the meaning was completely expressed by her limbs which were full of language, the movement of her feet was in perfect time, she exactly represented the sentiments; the acting was gentle, being based upon the measure of the dance; in the successive developments of the acting, emotion kept banishing emotion from its place; it was a vivid picture of a series of passions. (C. H. Tawney's translation).

अङ्गः संहरदखिलः see No. 13

340*

अदधिदण्डो हरेदध्वम् उत्तिष्ठन्तो बलिनिग्रहे ।

विधिदिन्दरपचस्य नालदण्डो मुदेस्तु वः ॥

(आ) Kuv (NSP) ad 19.54 (p. 61.11-2), SR 20. 61, SSB 33.2.

(b) ०ध्वने [०नि०] SR (var.).

(d) अस्तु नः Kuv. (var.); नः [वः] SR.

The sturdy foot of Lord Viṣṇu was thrust upward to vanquish (the demon) Bali; it looks like the stalk of the lotus (sprung from Viṣṇu's navel) the abode of Brahmā. May this give you joy. (A.A.R.)

341*

अचकमत सपल्लवां धरित्रीं

मुदुनुरभि विरहस्य पुष्पशय्याम् ।

भृशमरतिमवाप्य तत्र चास्याम् ।

तव सुखशीतमुपेतुमङ्कमिच्छा ॥

(अ) Kir (Kir (NSP) 10.49).

(आ) SR 268.38 (a. Kir), SSB : 24.42 (a. Bhāraṇi). Puspitāgrā metre.

Leaving the soft and fragrant bed of flowers she longed to lie on the earth covered with tender leaves. But finding this also extremely unpleasant she has the desire to settle on your cool and pleasing lap. (A.A.R.)

342*

अचञ्चलं मृगमदञ्चितं दृष्टोर्

अनुगतं श्रोमदुरो मृगोदृष्टः ।

अनदपुराकृतवती नतिभूवार्

अवद्वन्द्वं वचद्विद्वन्मातरम् ॥

(आ) Skm (S'm (B) 476, S'm (B) 2.1, Skm (POS) 2.1) (a. Gocoka).

Varāṇasīhā metre.

The set-up of the eyes, of the deer-eyed damsel, ■ innocent and stationary, the charming breasts are not heaving, the eye-brows are not moving significantly and the gaze is without any specific target (A A R.)

343

अवमुर्वदनी ब्रह्मा दिवाहुरपरो हृदि ।
अभाललोचनं शंभुर् भगवान् बादरायण ।
(आ) Kuv (NSP), ad 3.20 (p 18, 19-20) SR
37 56 (a Kuv), SSB 203 2

The revered sage Vyāsa is the god Brahmā but without four faces, the god Viṣṇu, but with two hands (only) and the god Śiva without the eye on the forehead (A A R.)

344*

अचलं चलदिव चक्षुः ।
प्रकृतमपीव समुद्यदिव वक्षः ।
अतदिव तदपि शरीरं
समप्रति वामन्युचो जयति ॥

(आ) PdT 123, PV 18n (a Ghanabāṇa), Subhā-
nītabhāṇavali 1782, Pad 31, 12, RJ 765, SR
255 13, SSB 65 15, Vidy 725 (a Sam-
karatunara)

(B) समप्रति PdT (MS) (contra metrum)
(c) अतदपि तदिव PdT (MS)
(d) मक्षुचो मले [वामं] PV
Arvā metre

The body of the charming (eye-
browed) damsel, though the same, is

chest that is now raised, though quite
ordinary (till now) (A A R.)

345

अचला कमला कस्य कस्य मित्रं महीपति ।
शरीरं च तस्यैव कस्य कस्य वश्या वराहना ॥

(आ) SR 165 563, SSB 498 563 See No 346
Whose prosperity is constant ? Whose
friend is the king ? Whose body is per-
manent ? Who has the love of a prosti-
tute ? (A A R.)

346

अचला कमला हि कस्य कस्य
क्षितिपालः किल मित्रमस्ति लोके ।

इह वश्यतमा च कस्य वेश्या
स्तिरस्यप्यस्ति च कस्य देहमत्र ॥

(आ) Vai 48 See No 345

Aupacchandavika metre

On whom is prosperity firm ? In this
world to whom indeed is the king a friend
(always) ? To whom ■ a harlot here
under complete control ? Whose body
in this world ■ everlasting ? (A A R.)

347

अचिन्तनीया विधिवञ्चनेय
यदन्वुजासी स्वविरस्य भर्तु ।
स्वयं संपादाय करं निषाय
वक्षोजयुग्मे स्वपिति इवसन्ती ॥

(आ) Pad 75 18 (a Lakṣmana),
Upeṇḍravajri metre

Unthinkable is the deception
(cruelty) of fate, the charming (lotus-
eyed) young lady has to take herself
the hand of her elderly husband and
place it on her bosom and sleep, sighing
(A A R.)

348

अचिन्तितानि दुःखानि यथैवापान्ति देहिनाम् ।
सुखान्यपि तथा मन्ये देवमप्रातिरिच्यते ॥

(आ) H (HJ : 177, HS : 157, HM : 161, HK :
163, HP : 125 HN : 126 HH 30, 8-9, HGO
40 12-3), P (PT 2 121, PTem 2 110), Gr 73
(GR 643, GPS 151 46), GP : 114, 52,
BhPr 157

(आ) ŚP 313, SR 75 5 and 9: 17, IS 89 (Gr Pr
362), VS 2661, SRHt 52, 13 (a Rudra),
SRK 53 7, 7663, SSB 374 17 (a Vyāsa),
Sama 114 40, NBh 293, SRRU 253 (a
Vyāsa), SSH : 95), SSSN : 32 10

(c) अप्रातिरिच्यते [अचिं०] PT, PTem, Bh Pr, VS,
SRHt SSSN, SRK, NBh, SRRU, SSH
अचिन्तितानि च IS, अर्थादितानि IS, अचिन्तितानि
CR (10*)

(b) यथैवापान्ति CR (var), वान्ति च [दे०] GP,
देहिनाम् VS, देहिना BhPr

(c) भाजरे इव लम्बेन GP, दुःखानि च BhPr, VS,
SRRU, SSH, तथातस्य [तन्म०] CR (var),
वान्ति [म०] ŚP (MS), SRK, NBh, IS 7663,
नून [म०] CR (var)

(d) यथैवापान्ति वान्ति च GP, यथैवैव विरिच्यते IS,
दे०म० [दे०] HP, BhPr, SP, VS, SR,

SRH, SRK, SSSN, SRRU, SSH; दैव्यम् GR (var.); दैव्यम् GR (var.). आत्रातिरिच्यते IS.

Just as unthought-of troubles come upon corporeal beings, so do pleasures too; but here I trow, fortune is overflowing. (F. Johnson's translation)

349

अचिन्त्यमतिदुःसहं त्रिविधदुःखमेनोऽजितं
चतुर्विधगतिश्रितं भवभृता न किं प्राप्यते ।
शरीरमनुवाकरं जगति गृह्णता मुञ्चता
तनोति न तयाप्ययं विरतिमृजितां पापतः ॥

(अ) AS 253.

(c) त्रिविधि° AS (var.).

(e) गृह्णता मुञ्चता AS (var.)
Prithvi metre.

What misery is not experienced by coming into the world with the acquisition and departure of the body, which is unimaginably unbearable, with the three kinds of misery (physical, etc.) brought on by sin in the four stages of life (childhood, etc.)? None-the-less man does not practise resignation [in tense detachment] due to his sins. (A.A.R.)

350

अचिन्त्याः पण्यानः किमपि महतामन्वकरिपोर्
यदक्ष्णोऽभूत् तेजस्तदकृत् कयाज्ञोपमदनम् ।
मुनेर्नैवाद्रेयैर्दजनि पुनर्ज्योतिरहह
प्रतेने तेनेर्ब मदनमपमेव त्रिभुवनम् ॥

(अ) Murāri's Anargharāghava 7.18

(आ) ŚP 222 (a. Murāri in ZDMG 27.74), SRK 19.87 (a. ŚP), SR 52.241, SSB 311.248, JS 129-59.

(e) प्रकृति [किं] JS.

(b) कयाज्ञोपमदनम् ŚP, SR, SSB, JS.

(c) पुनर्ज्योति° JS.

(d) यमेतत् JS.
Sikharini metre.

Inscrutable are the ways of the great. The effulgence emanating from the eye of Lord Śiva (the foe of demon Andhaka) rendered Cupid into memory (as a thing of the past) and O wonder, the glorious orb [the moon] was born of the eye of Sage Atri and the whole world [three

worlds] is permeated with love (by the rays of the moon). (A.A.R.)

अचिन्त्यानि च दुःखानि sec No. 348

351*

अचिरात् परात्मनिष्ठा
भवति यतस्तत्क्रियेत चतुरेण ।
फलेशेन कामदमनं
धिगेकदारञ्जयन्तमात्मानम् ॥

(अ) Ras 18.

(a) Version A : अचिरात् परात्म-निष्ठा

Version B : अचिरात् पराऽऽत्मनिष्ठा

(d) Version A : धिग् एकदार् रञ्जयन्तम् आत्मानम्

Version B : धिग्, एकदार् रञ्जयन्तम् आत्मानम्
Giti-dryā metre.

A man of intelligence should strive to be quickly absorbed in the Supreme God [or : a man of intelligence should strive that a strange woman do quickly what pleases him]. Fic on him who seldom only and reluctantly worships the killer of Kāma. [or : Fic on him who suppresses love violently; contents oneself with one woman only and; conquers his senses].

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अचिरादुपकर्तुराचरेद्
अथ वात्सोपयिकीनुपक्रियाम् ।
पृथुरित्वमथाश्रुस्तु सा
न विश्लेषे विदुषामिह ग्रहः ॥

(अ) Naiṣ 2.14.

(आ) Al 7, SRRU 817 (a. Naiṣ))

(d) हाग्रह SRRU (contra metrum).

Viyogini metre.

Or, one should, without delay, confer on one's benefactor a benefit accomplished by one's own means; it may be great or small; the wise do not persist in any such distinction in the matter. (K.K. Handiqui's translation).

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अचिराधिकितराज्यः
शत्रुः प्रकृतिष्वहम्भूलत्वात् ।
नवसंरोपणक्षियिलम्
तदरिब सुकरः समुद्धर्तुम् ॥

(अ) Mā. 1.8 (Cf. Scharp's Kālidāsa Lexicon I.2; p.14).

- (आ) SR 151, 366, SRK 124 21 (a Sabhā-taraṅga), IS 90, AI; 8, SSB 477 325
(c) नवसरोइय° Māl (var) AI, °शिखिनम् SRK
Aryā metre

An enemy who has recently established himself upon the kingdom, owing to (his) not taking root in (the hearts of) the people [or ministers], can easily be rooted up, like a tree (that is) loose [that is, that has not gone deep into the ground] owing to (its) being newly planted (R D Karmarkar's translation)

354

अचिरेण परस्य भूयसो
निपरीता विगपय्य चास्मन् ।
क्षययुग्मिन्मुपेक्षते वृत्ती
कुर्वते सत्प्रतिहारमन्यया ॥

- (अ) Kir 2 9
(आ) SRHt 179 96 (a Bhārava), SSSN 2 35 74,
SR 151 387, SSB 478 346
Viyogini metre

A wise man, finding that there is a great decline probable for the enemy in the near future but for himself it is the reverse, does not get concerned about it, but otherwise (when a decline is threatening him in the face) he takes steps to counteract (the same) (S V Dixit's translation)

355*

अचिरेण रोचते मे
विवसानेन नृयातिवाहपते ।
श्रितकृष्णपक्षगतये
वयस्य काम्पस्तनीविरह ॥

- (अ) Ras 70
(a) Version A वयस्य काम्प-स्तनी विरह
Version B वयस्य काम्प-स्तनीवि-रह
Aryā metre

To me, friend, who am idling away the days, the abandoning of pleasures of love (breasts) is pleasing for the speedy attainment of the company of the lord Śrī Kṛṣṇa [or The untying of the knot of the dress in privacy is pleasing in the dark fortnight] (A A R)

356*

अचुम्बि या चन्दनचिन्दुमण्डली
नलोयवक्त्रेण सरोजतज्जिना ।
धिर्यं श्रिता काचन तारकासखी
कुतादराङ्कुस्य तयाङ्कुर्वतिनी ॥

- (अ) Naṣ 15 63
Vamśasthā metre
The circular dot of sandal, which

357

अघेतना अपि प्रायो मंत्रीमेवानुबध्यते ।
स्ववृद्धात् क्षीयते क्षीरात् क्षीरात् प्रत्येव बारिणा ॥

- (आ) SRHt 103 21 (a Paṇcatantra, not found in any of the versions of P)

Generally even inanimate things hold on to friendship. When the (contents of) milk increases, water decreases, milk which had made room for water previously (A A R)

अवेष्टमपि चासीन see No 358
358

अवेष्टमानमासीन श्री. कचिदुपतिष्ठति ।
कचिच्चत् कर्माणि कुर्वन् हि न प्राप्यमधिगच्छति ॥

- (अ) MBh (MBh (Bh) 3 200, 11 and 12 318, 13,
MBh (C) 3, 13852-3 and 12, 12524)
(आ) IS 91 (Cf Pr 362)

- (a) अवेष्टमपि चासीन MBh (var), अवेष्टमानम् MBh (var) श्री कचिद् [ब्रामी°] MBh (var)
(b) कचिच्चत् [क°] MBh (var), अमुतिष्ठति [अप°] MBh (var), उपतिष्ठति कर्मम् MBh (var), उपतिष्ठते MBh (var), सपति or गच्छति MBh (var)
(c) कचिच्चत् कुर्वन् कर्म MBh (var), कर्मानुसृयाति MBh (var), सर्व or कर्म or कर्मा [क°] MBh (var), कुमादराङ्कुस्यो MBh (var), कुर्वति MBh (var) कुर्वतो गच्छतो [कु°] MBh (var)
(d) नाप्राप्यम् MBh (var), प्राप्यम् MBh (var), अधिनिष्ठति चार्यम् MBh (var)

Some one that sits idly, obtains great prosperity, while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach (P C Roy's translation)

359

अचोद्यमानानि यथा पुष्पाणि च फलानि च ।
स्वकालं नातिवर्तन्ते तथा कर्म पुराकृतम् ॥

(अ) MBh (MBh (Bh) 12.174.12 and 13. 7.23; MBh (R) 12.181. 12; 12.322.12 and 13.7. 23-4; MBh (C) 12. 6756; 12.12149 and 13.366-7) GR 11 (CR 6.44, CPS 150. 43), PP 1.113.50.¹

(आ) VS 3082, SRHt. 49.6, (a Vyāsāśaka), SSSN 1.31.6, SRK 77.11, IS 92, SR 91.13 (n. MBh), SSB 374.13.

(इ) SS (OJ) 36n.

(a) अचोद्यमानानि GP (GPY as above; अचोद्यमानानि (अचो^० MBh (var.)) CR (var.), MBh. (var.): तथा GP; MBh (var.)

(b) न्वं [च first] CR (var.).

(c) स्वयं (यथा) स्वकालं (फालेन) पच्यन्ते (पर्यति CR (but CRCa II as above; it has संस्कर्त; also as above GP and MBh (but MBh (C), MBh (R. in Śāntiparvan have स्वं कालं so also SRK) VS, SRHt, SSSN, SRK), CPS; स्वं कालं MBh (var.), SR, SSB; नानि^० MBh (var.), तथा (नदत्) कर्मणि देहिनाम् (नः) CR (but CRCa II, GP, MBh, SRK, as above) VS, SRHt, SSSN, CPS; यथा [तं] GP, CRCa II, MBh (var.), SSSN; पुरातनम् MBh (var.).

Cf. JSAIL 30.109.

1. GP has in addition the following two

addas ab: ततः प्राप्नोति पुष्टिः किं प्रलापं करिष्यति

As flowers and fruit, not urged by anybody, never pass their usual time [i.e. bloom at the proper time—in spring], so also the formerly performed acts [i.e. acts performed in previous existence] appear at the proper time.

360*

अच्छप्रकाशवति चन्द्रमसि प्रियेऽस्मिन्
आह्लादकारिणि सुधावति पूर्णविम्बे ।
धाता विचिन्त्य मनसाखिलदृष्टिपातं
हृत् चकार किम् कञ्जलविन्दुयोगम् ॥

(आ) SR 304.154, SSB 152. 162, SSH 2.63.

Vasantatilakā metre.

Did the Creator, thinking that the evil effect of the glances of all people on the full moon should be removed, put a drop of black collyrium on it—the moon, possessed of pure brilliance, dear (to all), giving delight and composed of nectar. (A.A.R.)

361

अच्छलं मित्रभावेन सतां दारावलोकनम्

(अ) R(R(Bar) 4. App. I. No. 17, 100; R(R) 4.33, 61 rd)

(a) आदलं or अच्छलं or अचलं or अज्ञानं R(var.) For the good to behold others' wives in a friendly spirit, cannot bring on unrighteousness. (M. N. Dutt's translation).

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अच्छाच्छन्दनरसाद्रंकरा मृगाक्ष्यो
धारागृहाणि कुसुमानि च फीमदी च ।
मन्दो मयत् सुमनसः शुचि हृष्यपृष्ठं
शीघ्रे मदं च मदनं च विदधयन्ति ॥

(अ) BhS 98.

(आ) IS 93.

(a) अचच्छाच्छन्दनं or आच्छाच्छन्दनं or आच्छाच्छन्दनं or अच्छाच्छन्दनं BhS (var.); रसाद्रंकरा or रसप्रकरा or रसाद्रं कुवा BhS (var.); मृगाक्ष्यो सा or शो BhS (var.).

(b) धारागृहाश्च or दारागृहाणि BhS (var.); कुसुमाणि (मेघ) BhS (var.); कुसुमानि BhS (var.); चन्दनानि or चन्दनं च [वी] BhS.

(c) मधुरसः or च मनसः or सुमनसां (सं) or च सुमनः [सुमं] BhS (var.); कुसुमवासितं [सुं सुं] BhS (var.); हृष्यपृष्ठे BhS (var.).

(d) मुद[मं] BhS (var.); परिहर्षयति BhS (var.); च विदधयन्ति; or च विवर्षयति BhS (var.).
Vasantatilakā metre.

Hands of faire-eyed damsels drenched with the juice of pure sandal, houses furnished with artificial jets or fountains of water, flowers, moonlit nights, slow and sweet-scented breezes, and beautiful roofs of stately palaces are all conducive to strengthen high spirits and passion in summer. (P. G. Nath's translation).

अच्छाद्रं चन्दनं see No. 362

अच्छालचन्दनं see No. 362

363*

अच्छामु हंस इव बालमृगालिकासु
भृङ्गो नवास्त्रिव मधुद्रुममञ्जरीषु ।

कोऽवन्तिभर्तुरपरो रसनिभेरानु

पृथ्वीपतिः सुकविसूयित्पु यद्भावः ॥

- (घ) *Parimala* quoted in *Suvr* (KM II) ad 2 21 and *Suvr* (RP) 2.46
Vasantatilakā metre

What king other than lord of Avantī,
has his heart set on the sweet and fla-

kānta's translation)

¹ Quoted as an example of *Vasantatilakā* metre

364*

अच्छिन्नमस्तु हृदय परिपूर्णमस्तु
मौल्यपमस्तमितमस्तु गुरुत्वमस्तु ।
कृष्णप्रिये सखि दितामि सवासिपत्ने
यद्वासरे मुरलि मे कदना करोषि ॥

- (भा) PG 254 (a *Sri Govindamāra*)

- (b) मौल्यपमस्तु नि० RG (var)

- (c) सवासिपत्ने PG (var)

Vasantatilakā metre

Oh friend flute, dear to Śrī Kṛṣṇa,
I wish all blessings on you, if only you
show pity on me during day time—
blessings such as your being free from
quarrels [or holes], fullness of heart,
absence of (garrulousness—[or nori-
ness]) and honour [or weightiness]
(A A R)

365*

अच्छिन्न मन्याम्बु बन्धुपु कृत चिन्ता गुरुत्वपिता ।
दत्तं दैन्यमशेषतः परिजने ताप सखीप्याहित ।
अथ इव परिनिर्वृति भगति सा इवासे परं लिखते
विश्वरूपो भव विप्रयोगजनित दुःख विभवत तया ॥

- (भा) Amar (Amar (S) 78, Amar (NSP) 110,
Amar (POS) 78¹

- (भा) Das ad 4 28, SP 3486 (a *Amaru*) VS 1407
(*Amaru*), SR 289 70 (a *VS*) SSB, 126
75 (a *Amaru*), Skm (Skm (B) 632, Skm
(POS 2.32 2), JS 44 29, PG 364 (a *Rudra*),
Cf. ZDMG 36 548

- (c) चिन्ता गुरुत्वोऽपि ता Das, ताप etc from b SP,
VS, SSB, PG, JS, SR, नयनाश्रु JS, सखीप्याहितो
[गु०] PG

- (b) दैन्यमशेषतः परिजने चिन्ता etc from a
SP JS, PG, SSB, PG (but गुरुत्वो²) परिजने
Amar (var), SR, न्यस्त दैन्यमशेष³ etc as
SP, PC

- (c) किं निर्वृति भगति [व०म०] SP, VS, SR, JS,
PG, SSB, परिनिर्वृति [व०] Amar (var), स[खि]
Amar (var)

- (d) विप्रयोगे Amar (S), Amar (NSP), Amar (NSP).
सखा [त०] Amar (var), सखा Amar (var)
Sārdulavakridita metre

¹ Western (Arj) om, Southern (Vema 78)

Ravi om, Rāma om, Br MM om, BORI

I om, BORI II om Doubtful

Her unceasing flow of tears has been
distributed among her friends, her an-
xiety passed on to her elders, her depres-
sion has been transferred wholesale to
her attendants, her fire of love deposited
in her companions, today or tomorrow
her calm will be complete, only sighs
now vex her Take heart, she has
shared out the sorrow begotten of thy
departure (A B Keith's translation,
H S L p 206)

366*

अच्छिन्नमेलनमम्यदुदोषमूढम्
अप्राप्तचुम्बनमवीक्षितवन्दकान्ति ।
कान्तामिमिश्रवयुषः कृतविप्रलम्भ-
समोगसत्त्वयिव पातु वपु स्मरारे ॥

- (भा) Skm (Skm (B) 137, Skm (BI), (138, 2)
(a Chittapa or Kuttapa (Skm (BI)
and Skm (POS), SRHt 5 4 (a *Srngāra-
prakāśa*) SSSN, 1 4 5

- (b) नमनी¹ SRHt SSSN

- (d) वपुः [र०] SRHt, SSSN

Vasantatilakā metre

May the body of Lord Śiva¹ protect
you—the body, which, being united
with that of his beloved² has achieved
the friendship of love-in-separation and
love-in-enjoyment, which requires not
the loosening of the girdle, and which
demands a close embrace, kiss and the
sight of the beauty of the face (A. A. R.)

¹ Enemy of Cupid

² Pāravatu

367*

अच्छिन्नामृतविन्दुवृष्टिसदृशो भूति दस्त्या दृशा
याताया विपत्त्ययोधरभराद्वद्व्यथा कामपि ।
अस्यादचन्द्रमस्तनोरिव करस्पर्शस्पदव गता
मेते धन्मुकुलोभनलि सहसा यथास्तदेवाद्भुतम् ॥

(आ) SR 274.25, SSB 100.28.
Śārdulavikrīṣṭa metre.

Giving pleasure to the eyes similar to a continuous shower of nectar, possessing an indescribable beauty by the movements of the breasts [or: shower of clouds] and touched by the hand of the lover [or: rays of the moon] these lotuses of breasts do not become contracted suddenly. This is a wonder. (A.A.R.)

368

अच्छेद्योऽप्यमदाह्योऽप्यम् अन्तेच्छोऽशोष्य एव च ।
नित्यः सर्वगतः स्वाशुर् अचलोऽयं सनातनः ॥

(अ) Vi (Vi (R) 20.52, Vi (J) 20.52), Cf. नैजं
छिन्दन्ति शस्त्राणि MBh (MBh (Bh) 6.24,
24, BhG 2.24)

(c) सनातनः Vi (but Vi (R) var.) as above);
सर्वगत° MBh (var.).

It is not to be hurt [i.e. the self of man], not to be burnt, not to be moistened, and not to be dried up; it is imperishable, perpetual, unchanging, immovable, without beginning. (J. Jolly's translation).

अच्छेद्यच्छन्दन° see No. 362

369*

अच्युतचरणतरङ्गिणि
ज्ञाशिशेखरमीलितमालतीमाले ।
त्वयि तनुवितरणसमये
हरता देवा न मे हरिता ॥

(आ) RJ 1400.

Āryā metre.

Oh Ganges ! When I release my body in you (your holy waters), the river, springing from the foot of Lord Viṣṇu, and forming a garland of jasmine flowers on the head of the moon-crested Lord Siva, you should give me oneness with Siva [absolution] and not with Hari [Lord Viṣṇu—re-birth]. (A.A.R.)

370*

अच्युतभक्तिवदादिह
समभादस्तत्प्रसङ्गेन ।
सा रमेतेरन्यद्वयति
रतिरिति नयाद्भुतं किञ्चित् ॥

(आ) SR 189.48, SSB 537, 59, SRK 153.27.
Upagiti-Āryā metre.

On account of the intense devotion (to Lord Viṣṇu, lover) there is equality of status due to reciprocity. There is no wonder that it is love (devotion to the Lord)¹ as it delights and elevates. (A.A.R.)
1. rati.

371

अच्युतानन्तगोविन्द- नामोच्चारणमेवजात् ।
नश्यन्ति सकला रोगाः सत्यं सत्यं वदाम्यहम् ॥

(आ) Sama 13.21 and 23.52.

By the medicine of uttering the names of Acyuta, Ananta and Govinda of Lord Viṣṇu, all diseases of the iron age are cured. Truth, truth it is that of what I speak. (A.A.R.)

372*

अजनि प्रतिदिनमेपा
कर्मदोषा मदङ्गसङ्गेन ।
प्रतिदिनमपूरि पम्पा
दक्षिणसंपातिभिः सलिलैः ॥

(आ) SR 284.7, Vidy 399.

(d) बदक्षिसम्पा° Vidy.

Āryā metre.

The Pampā lake remained with mud alone every day by contact with my body (heated by pangs of separation) ; but every night it got filled up with water [or: tears] flowing southward (due to intense attachment to her—Sītā). (A.A.R.)

373*

अजनि भगवान्स्माद्देवाः शिरःतु भुवान्भुजां
कृतपदमिव चैतद्देव्याः श्रियो प्रतिमन्त्रिम् ।
तदिह भुवान्भोगशलाख्ये सरोरुहि पञ्चिरं
अशायर तव द्वेपारम्भः स एव जटग्रहः ॥

(आ) Skm (Skm (B) 1663, Skm (POS) 4.5.3)
(a. Vaidyagadādhara).

(c) सरोरुहि [स°] Skm (POS).
Hārīṇī metre.

From the lotus Lord Brahmā was born ; it adorns the heads of the gods ; it is the happy abode of the goddess of prosperity. Against this lotus, honoured throughout the universe, your hate

O moon, is a sign of your dulness
(watery nature) (A A R)

374*

अजनि रजनिरन्या चन्द्रम कान्तिवन्वा-

विपुलक्षपलदीप्तिव्याचिता काचिदेव ।

सतश्गिरिसरिद्धि कि हरिद्धि- समेत

धवलमनि धरित्रीमण्डल मगमेतत् ॥

(अ) SMH 864

(a) कान्तिरन्या SMH (var)

(c) इ० सू० SMH (var)

Mālinī metre.

Oh moon, due to your brilliance the
night looks different (very pleasing)
and your capacity to agitate the mighty
waves of the sea is also praiseworthy.
It is not the whole world with the quar-
ters, trees, mountains and rivers plunged
in your pure brilliance [whiteness] ?
(A A R)

375*

अजनि शिशिरशील शैवल मागरे यच्च

चिकुरमकृत कामस्तण्डि ते कि न तेन ।

बहति कुटिलमेन हेतुना येन मूर्ध्ना

यदनविधुरय चेत् भोवरो नादतीय ॥

(अ) SMH 97

(c) मूर्ध्ना SMH (var)

(d) यन्नेत्यादि० SMH (var), लोद SMH (var)

Mālinī metre

Slender lady, moss growing in the
Sea is naturally cool and if Cupid
fashioned your tresses with them, what
does that signify ? For what reason do
you wear them on your head crooked
[curled] ? Is it due to your moon face,
a brother (born of the ocean and crescent
shaped) ? (A A R)

376

अजन्मा पुण्यस्तावद् गतामुत्पन्नमेव वा ।

यावन्नेपुमिरादत्ते विलुप्तमरिर्मयं ॥

(अ) Kir 1170

(अ) SRHt 121 15 (a Bhāravi), SSSN 143 14, SR
149 308 (a Kir), SSB 473 214 (a Bhāravi)

(a) नावत् Kir (var)

Man is almost unborn, dead or grass-
like until he gets back by arrows (ie
in fight) his fame destroyed by enemies
(S and K Roy's translation)

377

अजन्यकम्पा शूरा ये नित्यमप्यपराद्भुताः ।

दर्शयन्त्यपरागेण परेम्यश्चित्ररूपवत् ॥

(आ) SSKR 1 21, KSSKP 1 21

Those brave men, never trembling
and ever eager to face (battles), if dis-
contented, show to the enemies (the
secrets), like pictures that are faded
of colour (A A R)

अजयुद्धमपिधादं see No 398

378

अजरामरवत् प्राज्ञो विद्यामयं च चिन्तयेत् ।
गृहीत इव वैशेष्यं मनुष्या धर्ममाचरेत् ॥

(अ) Gr 12 (CN "4"), H (HJ Intr 3, HS Intr
3, HM Intr 3, HP Intr 3, HN Intr 3, HK
Intr 3, HH 1 7-8 HG 3 5 6), GR 12, (Cf
No 2901, Cf JSAIL 24 38

(अ) SP 669, SR 162 427, IS 94, SSB 494 427
(a Hit), Sama 1 अ 14 and 2 अ37, VP
9 97, Nisam 72

(b) सु [च] IS, साधयेत् [वि] HK (var)

A wise man should fix his thoughts
upon knowledge and wealth as (if he
were) undecaying and undying. He
should practice duty as if (he were)
seized by the hairs of his head by Death
[as if he had not an instant to lose].
(F Johnson's translation)

379

अजवच्चर्चणं कुर्याद् गजवत् स्नानमाचरेत् ।

राजवत् प्रविशेद्ग्रामं शोरवद्गमनं चरेत् ॥

(अ) Sama 2 76

One should eat (anything) like a goat,
bathe (slowly) like an elephant, enter a
about (boldly) like a king, and move
village (noiselessly) like a thief (A A R)

380*

अजस्य गृहपतो जन्म निरोहस्य हतद्विप ।

स्वपतो जापहकस्य यायास्य वेद कस्तव ॥

(अ) Ragh (Ragh (S) 10 25, Ragh (K) 10 21,
Ragh (C) 10 23) Cf A Scharpe's Kālidāsa
Lexicon, I 4, p 155

(अ) Sāh ad 10 718 (p 323), Al 9, Alamkāra-
samgraha (Calcutta 1887) 21.

- (d) वायव्यं Ragh (K), Ragh (G), Al, Sāh:
वायव्यं Alamkārasaṅgraha.

Who knows the real nature of Thee who art unborn and yet interest upon corporeal existence, who destroyest Thy enemies though without desire, and who art ever awake though sleeping ? (M. R. Kale's translation).

381*

अजलं लसत्यपिनी वृत्तसङ्गं
मधुनि प्रकानं पिबन्तं मिलिन्दम् ।
रविमोदयत्यम्बकारागृहेभ्यो
दयालुहि नो दुष्टवद् दोषदर्शो ॥

- (अ) PdT 183 (a. Bhāskara-carita), Avā 543, SR 200.6, SSB 583.8.
(a) °पिनिनी PdT (var.) (contra metrum) ; इन्दं स PdT (var.) (contra metrum).
(b) पमां PdT (var.) ; मिलिन्दं PdT var. (contra metrum) विदन्ति लिन्दम् PdT (var.) (contra metrum).
(c) गृहेभ्यो PdT (var.).
(d) °दशी PdT (var.).

Bhujāṅga-prayāta metre.

The sun releases from the prison of the lotus the bee which always embraces the groups of lotuses [or : charming girls] and who drinks [or : kisses] the honey (of their lips) to its heart's content. A man of compassion does not mind the faults (of the distressed) as wicked people do. (A.A.R.)

382*

अजलभूमौ तदकुट्टनोत्थितं
उपास्यमानं चरणेषु रेणुभिः ।
रथप्रकर्षाध्ययनार्थमागतं
जनस्य चेतोभिरिवाणिमाङ्कितं ॥

- (अ) Naiṣ 1.30.
(अ) JS 351.1 (a. Śrīharṣa-[paṇḍita]),
(c) °नोदशैर् Naiṣ (var.). JS.
Vaiśāsthā metre.

(The horse) which was always having dust-particles, rising on account of the continuous pounding of earth, on its feet, which (dust-particles) were as though the atomic minds of people which had come to learn the great speed (of the feet from them). (S. V. Dixit's translation).

383*

अजलमन्यासमुपेयुया समं
मुदेव देवः कथिना वृषेन च ।
इषो पटीयान् सनयं नयन्नयं
दिनेश्वरयोस्त्वं दिने दिने ॥

- (अ) Naiṣ (Naiṣ (NSP) 1.17, Naiṣ (D) 1.17).
(अ) SR 105.130, SSB 306.140 (a. Harṣa).
(c) °समुपेयुया Naiṣ (D).
(b) तदेव [मु०] Naiṣ (var.).
Vaiśāsthā metre.

This wise King Nala, resplendent like the sun, became greater day by day, passing his time continuously with poets and learned men, who gladly approached him, like the glorious Sun, who rises day by day, refulgent, in company of Śukra and Budha, gladly accompanying him, observing the rule of astrology [or : making the different periods of time]. (S.V. Dixit's translation)

384*

अजलमारोहसि दूरदीर्घा
संकल्पतोषानतति तदीयाम् ।
इवास्तान् स वर्षत्यधिकं पुनर्यद्
ध्यानात्तव त्वन्मयता तदाप्य ॥

- (अ) Naiṣ 3.106.
(अ) Kuv. ad 39.85 (p. 109).
(d) त्वन्मयतामवाच्य Naiṣ (var.), Kuv.
Upajāti metre. (Upendravajrā and Indra-
vajrā)

Unceasingly dost thou ascend the everlong stair way of his thoughts, and the sighs that he plentifully heaves are due to his meditating on thee, with his self absorbed in thyself (K.K. Handiqui's translation).

385

अजा इव प्रजा मोहाद् यो हन्यात् पृथिवीपतिः ।
तस्यैका जायते तृप्तिर् न द्वितीया कथञ्चन ॥

- (अ) P (PP 1.177, Pts 1.219, PtsK 1.250).
(अ) SP 1290, SR 145.122, IS 95, SSB 466.8.
(a) अजानिब प्रजा Pts, SP, SR, SSB; हन्याद् [मो०]
PtsK, SP, SR (see b).
(b) मोहाद् [हो०] PtsK, SP SR, SSB (see a).
(c) प्रीतिर् [हो०] IS (var.).
(d) न द्वि० tr. SP, SR, SSB.

The king who madly butchers men, /

their lives as little reckoned / as lives
of goats, has one square meal, / but
never has a second. (A W Ryder's trans-
lation)

अजाखरुखरोत्तंगं see No 392

386*

अजागलस्यस्तन उट्टपुच्छ
कसान्तरे केशमधण्डयुग्मम् ।
त्वा ससृजन् सायणमायणादी
यद्वाप्रगण्यो न बभूव पुण्यं ॥

(ग) Sama 2 66

(c) स्व Sama

Upajāti metre (Upendravajrā and Indra-
vajrā)

God Brahmā, the first god (of the
Trinity) is not worshipped (in temples)
as he uselessly created the fleshy pro-
turbations hanging from the goat's neck,
the tails of camels, hair under the arm-
pit, the pair of scrotum, Sāyana, Māyana
and yourself (A A R)

387*

अजाद्रिनिर्बन्तरजश्चयामि
कपालिना बद्धरसापि कामम् ।
ततोऽप्यधोऽप पतितापि नित्यं
गङ्गा कुतङ्गापि पुनाति लोकान् ॥

(भा) JS 369 4

Upajāti metre (Upendravajrā and Indra-
vajrā)

The river Ganges purifies the people
(who bathe in it) though it is associated
with mud¹, with the dust of the feet of
Lord Viṣṇu (from where it springs) and
attached to a skull-bearer (Lord Śiva)
and fallen even to lower depths (A A R)

1. Muddy water—attached to bad people

388*

अजागीज्ज्वाले रजसि भरिचाना च लुडिता
कटुत्वादुष्णत्वाज्जनितरसनीष्टयतिकरा ।
अनिर्वाणोत्पेन प्रबलतरतलावतनयो
भया सत्यो भूटा कतिपयकवय कवलितः ॥

(भा) SkV 1148 (Cf No 151)

Śikharinī metre

I rolled them in a cumin swamp / and
in a heap of pepper dust / till they were

spiced and hot enough / to twist your
tongue and mouth / When they were
basted well with oil, / I didn't want to
wash or sit . / I gobbled that mess of
keji fish / as soon as they were fried
(D H H Ingalls's translation)

389

अजातमृतमूर्खाना वरमाद्यो न चान्तिम् ।
सकृदुष्णकरावाद्या अन्तिभस् तु पदे पदे ।

(ग) II (HJ Intr 13, HS Intr 12, HM Intr 13,
HK Intr 13, HH 2 16-7, HC 4 16-7), VChr
21 3 (p 318 a) Cf No 390

(भा) SR 90 5, SRK 121 2 (a Kalpa taru), IS
96, SSB 373 5, Sama 15 15, SMa 22

(b) मृतामृतं सुतो बरम् SMa (Cf No 390)

(c) कर्तव्येताव SMa

Of (a son) unborn, dead, (or) a fool,
—better the two first, and not the last
The two first cause unhappiness once, but
the last perpetually (F Johnson's trans-
lation).

390

अजातमृतमूर्खस्यो मृताजातो सुतो बरम् ।
यतस्तौ स्वल्पदुःखाय यावज्जीव जडो बहेत् ॥

(ग) P (PP Km 2, Pts Km 2, Pts K Km 4, PM
Km 2), BbS 337 (doubtful) Cf No 389
and मूर्खसिच

(भा) SP 1483, SR 90 6 (a SP), SRK 121 5 (a
Kalpataru), IS 97 (Cf VS 2728), SSB

(b) 373 6, सु २० ४ VS, बरौ SRK

(c) तैद्विचिद्वोक्तौ पित्रोऽरौ VS, यदस्तावन्

(d) SRK मूर्खस्यैवमशोकः VS

Of sons unborn, or dead, or fools, /
unborn or dead will do / they cause
a little grief, no doubt, / but fools a
long life through (A W Ryder's trans-
lation)

391*

अजातरोमामतिमुन्दराङ्गी
भृङ्गावल्लीमिव राजकन्याम् ।
भुक्त्वा हृतं क्वापि पतो न चेत् स्या
स्यात् तदानर्पमिपात एव ॥

(भा) PV 427 (a Vaidatta)

(a) अजातम^० PV (MS), मुन्दराङ्गी PV (MS)

(c) हृत [ह^०] PV (MS) च [चि^०] PV (MS)

(d) निपाति PV (MS)

Upajāti metre (Indravajrā and Upendra-
vairā).

Oh bee-lover, if after enjoying the honey [or : young girl] from betel-wine which is not fully matured, and is of beautiful limbs, like a princess, you do not get away quickly, danger will surely overtake you. (A.A.R.).

392

अज्ञायूलिरिव प्रस्तरं भाजंतीरेणवज्जनैः ।

दीमल्लद्वयोत्पच्छादेशः त्यज्यते निर्धनो जनः ॥

(अ) P (Pis 2.100, Pisk 2.108), Cl. No. 999

(आ) SR 379,101, IS 98.

(a) $\text{प्रजापरायणोऽस्मिन् P\&K, SR}$

(e) दीपसुद्धाशयिण P₁K, SR; दीपसुद्धाशयिण P₁K.

(d) Zn^{2+} P.S.

People are afraid of, and shun a poor man in the same way as they shun the dust of a goat or of a broom or the shadow from a bedstead coming from a lamp.

393

अजानता भवेत्कश्चिद् अपराधः कृतो यदि ।

क्षन्तव्यमेव तस्याहः सुपरीक्ष्य परीक्षया ॥

(ख) MBh (MBh (Bh) 3, 29, 29, MBh (C) 3. 1958).

(आ) IS ९९.

(d) तेषां चैव सुपरीक्षिता MBh (var.); परीक्ष्य वा
(^१सकाः कर्तव्यैः ^२सितान्) MBh (var.).

People who have considered the matter well, declare that one has to forgive a person who has insulted without knowledge.

394*

अज्ञानती कापि विलोकनोत्तका

समीरयुतावन्मपि स्तान्नाशकम् ।

शुचिं तस्मिं चलतोऽकरोत् प्रः

पुराङ्गना मङ्गलकृम्भसंनतिम् ॥

(8) Nais 15.74

Vamśasthā metre.

Eager to have a look, a certain woman of the city, without noticing even the scarf over her breasts, which was half blown away by the wind, displayed before him as he was proceeding the

offering of an auspicious pitcher, her own bosom. (K.K. Handiqui's translation).

395

विज्ञानं मोहात्म्यं पतति शूलभस्म तद्वदहने
 त मोहोऽप्यज्ञानाद वडिशायुतमश्नातु पिशितम् ।
 विज्ञानन्तोऽप्येते वयमिह विभ्रज्जालज्जितान्
 न मुञ्चामः कामानहह गहनीं मोहमहिमा ॥

(अ) BbS 160, Śānt 1.7.

(ग) SP 4156 (a. BhS), JS 426.73 (a. Gobhatta),
SR 374.214 (a. BhS), SRK 295.12 (a. BhS),
IS 100; PdT 289, SSB 374.214, Pd 01.54.

(a) महात्म्य BhS (var.) (contra metrum); दाहिस्य [मा^०]JS; दाहिस्य [मा^०]JS; दाहिस्य BhS (var.), Sānt (var.); अज्येयः [मा०] BhS (var.) (contra metrum); दाहार्ति [वि] (मा०) BhS (var.), Sānt, Pad, SR, SRK (contra metrum); पशु BhS (var.); विशति [प०] Sānt, Pad; राज्ञो Sānt (var.) Pad; तत्र (नी^०) BhS (var.), Sānt, (var.), JS; दीप (नी^०) BhS (var.); दहनं BhS (var.); दीपदहनं Sānt, Pad, SRK.

(b) न[त] BhS (var.); उपशान्त्य BhS (var.);
विपान्ता BhS (var.); उपशान्ता BhS (var.);
अपि वात्वा BhS (var.); Śānti, ŚP, JS, Pad,
SR; निश्चिन्तुन् (चित्तम्) BhS (var.);
वन्निशङ्कन् (वृत्) BhS (var.); वन्निश्चिन्तुन्
JS, निश्चिन्तुन् BhS (var.); वन्निशङ्कन् BhS
(var.); वन्निश्चिन्तुन् BhS (var.); वृत्तवन्निश्चिन्तुन्
मन्तानि (वृत्) Śānti; वृत्तम् (व) निश्चिन्तुन् Pad;
अन्तानि (चित्तम्) BhS (var.); PdT, ŚP, SR,
SRK; अन्तान् Śānti (var.).

(c) दृष्टने (दृष्टे) BhS (var.) श्रुते BhS (var.), JS;
 दृष्टान् Sāni, Pad; दृष्टिप BhS (var.);
 विपश्चाल BhS (var.); °नृष्टि BhS (var.)
 द्वि after ह added Sāni (var.); °परान्न
 BhS (var.); °नृष्टि BhS (var.).

(d) कानान्नाद् BbS (var.)
Sikharini metre.

It is quite true that a moth throws itself down into the burning flame of a lamp, and a fish devours the meat of deadly bait attached to the fishing hook, but we must admit, that both the moth and the fish are entirely ignorant of the fact that this step of theirs will lead to their utter destruction. Whereas, on the contrary, we human beings cannot give up the temptations of sensual pleasures, notwithstanding the fact, that we are

fully conscious of their being the inextricable snares of all our calamities and misfortunes, in the world ' The influence of worldly delusion is, no doubt, tremendously great and mysterious (P. G. Nath's translation)

अजामिव प्रजा see No 385

अजामिव प्रजा see No 385

396**

अजामुत्र च तद्विष्टा सूकरस्य तयैव विद्
बुद्बुद लेपतो हृन्मान् मण्डलिक्ष्वेडस्तभवम् ॥
(आ) SP 2919

The wine and excrement of goats and the excrement of pigs if made into a foamy cream and applied will destroy the effect of the poison of *mandali*-snakes (A A R)

397*

अजापन्नतस्मादमृतसालिलस्योप्रभृत्य
परिभ्रातावेन्नात् कुलशिवरिण पूर्वयमुना ।

उपेता इत्येव तव जलनिधे तीरमधुना
विपार्जामि किं न श्रुतिपुटमहो जर्जरयति ।

(आ) Skm (SKm (B) 1689, Skm (POS) 4 10, 4)
a Saroraha, AB p 528

Sikharini metre

We have come to your shore, O sea (inspired by the fact) that the nectar, the moon, the goddess Laksmi, etc were born of you and that you gave shelter, in days of yore, to a principal mountain (Maināka, son of Himavān) from (the onslaughts of) Indra Why, O wonder, do you deafen our ears with your roar ? (A A R)

398

अजापुद्गम्यिश्वाद् प्रभते मेघम्बर ।
हम्परयो कलहश्चैव बह्वारम्भे लघुन्या ॥

(आ) Cr 1130 (CvGt 7 13, CRG 8 24, CNW 93,
GNPN 83, CuT II 14 11, CuT III 7 70

(आ)

Sama 29 31

(a) अजयुद् CNW, युद्धे (°द IS, °द, दे)
GNPN, CRC, CPS, Subh, द्विज(°व Subh
[नृषि]CRC, GPS, Subh, श्रद्धे(°द) CNPN,
SKDr, Subh, वणिग वाद [नृ०] Cv Cr
(b) प्रत्यये SP, मेघनमनिर्देन Subh, मेघम्बर (°रे SKDr)

CvGt, CRC, CPS, SR, Subh, SSB, Sama

(c) कलहे (°ह IS) SKDr, IS

(d) सर्वमेतन्निर्गम्य CvGt, Subh, चरमेक मविध्यति
CRC, CPS, परिणामे न किंचन SP, SR,
Sama, लघु क्रिय GNPN

The fight of goats, the ceremony to propitiate the sages, thunder in the early morning and the quarrels of man and wife—these commence noisily but are very gentle in the end

399

अजारज खररजस् तथा समार्जनीरज ।
दीपलट्बोत्यच्छाया च शक्ररायि श्रिय हरेत् ॥

(आ) Cr 1131 (ONG 148, CNI I 143, GNPN 29,
CuT II 16 11, CuT III 7b7), GP 1 114, 43
(Gr Pts 2 68) and No 400

(आ) TP 43, IS 7432, PWV 945, Sama 2 रा 3

(a) खररजो CNI I, GP, PWV

(b) वसु [न°] GP, PWV रज [न°] CNI I, °नीषु च
CNI I

(c) दीपमन्वकयोच्छाया (°मन्वे° CNI I) CNI I,
Sama, स्त्रीणा पादरजो राजन् GNPN, स्त्रीणा
पादरजश्चैव TP, यमरजो महापाप GP, PWV

(d) इति पृथक् पुरातनम् (for °तम्) CNI I, शक्ररायि
हरेत् श्रिय GNPN, बह्वाकित्तिरकारकम् GP PWV

The dust of a goat, or of an ass, or of a broom, the menses of a woman and the dust caused by one's feet can destroy even the high position of Indra

400

अजारज पर्वणि मेघनानि
श्मशानपथो मठभोजनानि ।
रजस्वलानेव निरीक्षयानि
हरन्ति पुण्यानि दिवा कृतानि ॥

(आ) Subh 149, IS 7433 (Gr Pr 377) See No 399

(d) दिव Subh, पुरा [द०] Pr

Upendravajra metre

The dust of a goat, co-habitation during the change of the moon, the smoke from a burial place and the look into the eyes of a menstruating woman, destroy all the good deeds committed by a person during the day

अजार्ज भोजन see No 408

अनालघुस्मरवास्ता see पीतनृत्तप्रिया

401

अजाविषयंभोष्टाया चार्जात्पृथिकस्य च ।
रजास्थेतानि पश्यानि तयंतः परिवर्जयेत् ।

(अ) Cr 13 (CR "V") GPS 198.62.

(c) अजादिगर्दभोप्रायां CR (var.) (scribe's error)

(d) परिव्रजेत् CR (var.) (printer's error).

One should always avoid the dust raised by goats, sheep, donkeys, camels, cats and mice, since they are harmful.

अजाश्वं मुखतो see No. 402

402

अजाद्वयोर्मुखं मेघ्यं गावो मेघ्यास्तु पृष्ठतः ।
प्राहणाः पादतो मेघ्याः स्त्रियो मेघ्याश्च सर्वतः ॥

(अ) SkP, Kāśikh. 40.46; Vās 28.9 ab, Y 1.194 a (only)

(आ) ŚP 605, IS 102, PWV 15. (cf. Pr. 362; ZDMG 52.255).

(इ) Cf. TK (OŚ) 32.

(1) अजाश्वं मुखतो Y, ŚP; अजाशवा मुखतो Vās.

(b) सर्वतः [पृ०] Vās.

(c) पादयोर्मोक्षणा मे° (°यो गा°) SkP, PWV.

(d) मेघ्यास्तु SkP, PWV.

Goats and horses have their muzzles pure; cows their backs; Brāhmanas their feet; (and) women their whole body.

अजाश्वरयधान्यानां see अजाश्वरयधधान्यानां

403

अजा सिंहप्रसादेन धने चरति निर्भयम् ।
राक्षसाद्य लङ्कायां लेभे राज्यं विभीषणः ॥

(अ) H (HJ 3.12).

Through the favour of the lion, the she-goat grazes fearlessly in the forest. Vibhīṣaṇa having met Rāma, obtained sovereignty in Lankā (F. Johnson's translation).

404

अजितेन्द्रियधर्मस्य नाचारेण भवेत् फलम् ।
केवलं देहलोदाप दुर्गन्धस्य विभूषणम् ॥

(अ) SRH 71.11 (a. Rājaga)¹, SSSN 56.6.

¹ Probably Rājagupta.

No fruitful result comes from religious practices if the senses are not conquered; it only results in bodily pain as ornaments worn by a poor man [or : widow]. (A. A. R.)

405

अजित्वा सार्णवामुर्वीम् अनिष्ट्वा विविधैर्मलैः ।
अदत्त्वा चार्यमविभ्यो भवेयं पाचिवः कथम् ॥

(आ) KāD [KāD (Bh) 2.284, KāD (B) 2.284], Amd 66.126.

(ab) °मुर्वीमनिष्ट्वा KāD (B).

How can I become a king without having conquered the earth along with the seas, without having performed sacrifices of various kinds and without having distributed wealth to the suppliants ? (A. A. R.)

अजीतात्मा see No. 3764

अजित्य नीतिं कस्मात्तु see No. 1124

406*

अजीयतावर्तशभृन्नाभ्यां
दोर्भ्यां मृणालं किमु कोनलान्ध्याम् ।

निः सूत्रमास्ते घनपङ्क्त्यस्तु
मूर्तस्तु नास्तीतिपु तन्निमग्नम् ॥

(अ) Naiḥ (NSP) 7.69.

(आ) SR 264.229, SSB 82.6.

Upajāti metre (Upendravajrā and Indravajrā)
Did she, whose navel is beautiful with its whirl, conquer the lotus-stalk with her tender arms ? Is it not for that reason lying helpless, immersed in dense clay, its humiliation in a tangible form ? (K. K. Handiqui's translation).

407

अजीर्णं तपसः क्रोयो ज्ञानाजीर्णमहंकृतिः ।

परिनिन्दा क्रियांजीर्णम् अज्ञाजीर्णं विपुचिका ॥

(आ) IS 103, Subh 86 (cf. Pr. 362).

(d) विपुचिका Subh, IS.

Anger is the result of indigested penance; self-confidence is the result of indigested knowledge; censoriousness is the result of indigested actions; diarrhoea is the result of indigested food.

408

अजीर्णं भेषजं चारि जीर्णं चारि यलप्रदम् ।

भोजने चामृतं चारि भोजवान्ते विपापहम् ॥

(अ) Cr 14 (CV VIII.7, GPS 259.101).

(आ) IS 104, Sama 19.82 and 2 9.59.

(a) अज्ञातं CV (var), मोषजं CV (var)

(d) मोहनने CV (var), निषप्रदं CV, CFS

Water is a medicine for indigestion, it is invigorating when the food that is eaten is well digested, it is like nectar when drunk in the middle of the dinner, and it is like poison when taken after a meal (K. Raghunath's translation)

409

अज्ञेय सुभयः सौम्यः त्यागी भोगी यशोनिधि ।

भवत्यमयशनेन विरजोऽवी निरामयः ॥

(अ) Vet 105

(a) अदेय or आदेय Vet (var), सर्वज्ञ [सु०] Vet (var)

(b) रत्नी [सौ०] Vet (var.)

(c) भव्यो अवप्रदानेन Vet (var)

(d) निरामय Vet (var)

By granting freedom from fear to the distressed, one becomes invincible, charming, gentle, a liberal donor, enjoyer of happiness, full of fame and free from disease (A A R.)

410**

अज्ञेयसुभयः सौम्यः त्यागी भोगी यशोनिधि ।

किञ्चोपचारेण च बीजपुर ।

भूयोऽमयशनेन विरजोऽवी निरामयः ॥

कञ्चोपचारेण च बीजपुर ।

(आ) SP 2240

Upajāti metre (Upendravajrā and Indravajrā)

The citron-tree always gives fruit in abundance if treated with fermented vidanga-plants mixed with the excrement of pigs, ewes and goats and watered with the muddy water containing dog's urine (A A R.)

411

अज्ञित स्वेन बीमैर्नान्यवाञ्छित्य कञ्चन ।

फलशकमपि धेयो भोक्तुं ह्यकृपणं गृहे ॥

(अ) MBh (MBh (Bh) 3 App I 21, 29-30, MBh (C) 3 13239-40)

(आ) SRRU 147

(b) नाप्यं MBh (var), SRRU

(c) फल शं MBh (var), फलमूलं MBh (var)

(d) सतां [गृहे] MBh (var)

Not with things unearned by one's own valour nor by depending on others - it is far better to eat even fruit and vegetables in one's own house unhindered by wretchedness (A A R.)

412

अज्ञ कर्माणि लिम्पन्ति तज्ज्ञं कर्म न लिम्पति ।

लिप्यते रसनैर्वका सर्पिषा करवद् मया ॥

(अ) BhS 358 (doubtful)

Work hangs heavily on the ignorant, but not so on an expert Ghee sticks to the palm but not to the tongue (A A R.)

413

अज्ञ सुखमाराध्य

सुखतरमाराध्यते विशेषतः ।

ज्ञानलब्धदुर्विदग्ध

ब्रह्मापि नर न रज्जयति ॥

(अ) BhS 8, H (HJ 4 104, HS 4 99, HM 4 100, HP 4 104, HN 4 104 HK 4 105, HH 115 22-3 HG 135 15-6), Gr 1132 (CNI I 276)

(आ) SP 208 (a BhS), VS 303 (a BhS), SRHt 30 23 (a BhS), SR 40 25 (a H), SRK 34 1 (a BhS) RJ 1422, IS 105, Subh 302, SSap 611, SSB 203 25 (a BhS), Sama 147 78 Cf JSAIL 24 35

(a) सुखतरं BhS (var), अज्ञोदोष्य BhS (var)

(b) आराध्य (ति om) CNI I, HP (var), आराध्यो IS, अज्ञोदोष्ये BhS (var), विरोधः HK (printing error) श्लेषः ॥

(c) ज्ञानलब्धदुर्विदग्ध HH, ज्ञानलब्धदुर्विदग्ध HS (var), नर HS (var), BhS (var)

(d) न नर (contra metrum) CNI, न नर HH, BhS (var), SRK, नर om, HH, BhS (var), नोदयति [रं] BhS (var)

Ārya metre

To manage (conciliate) an ignorant

and poorer still is the (P G Nath's translation)

414

अज्ञतया प्रेम्णा वा

चूडामणिमाफलस्य काचमणिम् ।

नृपतिर्वहेतुः शिरसा
तेनासी नह्यनर्घ्यमणिः ॥

(अ) SRK 221.51 (n. Kalpataru), SR 218.73, IS 7521.

Āryā metre.

A king may adorn his head with (coloured) glass mistaking it for his crest-jewel or he does so deliberately (but) by that it cannot become an invaluable gem. (A. A. R.)

415

अज्ञातकुलशीलस्य संज्ञायाम्ना चिन्त्यति ।

नायं लोकोऽस्ति न परो न सुखं संज्ञायाम्नः ॥

(अ) MBh (MBh (Bh) 6.26, 40, =BhG 4.40)

[Cf. MBh (R) 12.193, 14; 199, 61].

(अ) SSap 332, Sama 2 स 36.

The man unknowing and without faith, / his soul full of doubt, perishes, / Not in this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

416*

अज्ञस्तावदहं न मन्दधिदणः कर्तुं मनोहारिणीञ्च

चाद्वृत्तोऽप्रभवामियागिभवतो याभिः कृपायावताम् ।

आर्त्तनाशरणेन किं तु कृपणेनाक्रन्दितं कर्णयोः

कृत्वा सत्वरमेहि देहि चरणं मूर्धन्यध्वस्य मे ॥

(अ) VS 3323 (n. Jagaddharm).

Śārdūlavikrīḍita metre.

I am ignorant; and one of dull intellect is unable to compose flattering verses by which I can become an object of your compassion (munificence) [or : I am not ignorant or dull-witted and am capable of composing sparkling verses by which I can gain your favour]. Thus did the helpless poor man cry (before the king). (The king) taking (the true import) into his ears, said : "Come quickly. Let me place your foot on my fortunate head." (A. A. R.)

417

अज्ञातकालोचितकर्मयोगा

रोगा इवाहर्तिषि पश्यमानाः ।

जगत्त्रये देवमनुष्यनागाः ।

प्रजादरिद्राः खलु सर्वे एव ॥

(अ) Sam [Sam (NSP) 4.21, Sam (RP) 4.21].

(b) °षष्मन्नाः Sam (RP).

(c) जगत्त्रये Sam (RP).

Upajātī meure (Upendravajrā and Indravajrā).

This ignorance of means adapted to the circumstance, of means which allow themselves to be used and moulded, as a doctor uses and moulds a disease which he is gently ripening day by day, this inability to master chance, is common to the Triple World, to gods and men and devils. They are poor creatures all, and especially poor in wisdom. (E. P. Mather's translation).

418

अज्ञातकुलशीलस्य वासी देवो न कस्यचित् ।

मार्जारस्य हि दोषेण हतो गृध्रो जरद्गवः ॥

(अ) H (HJ 1.37, HS 1.49, HM 1.55, HK 1.56, HP 1.42, HN 1.44, HH 1.4.22-3, HC 20.6-7).

Cf. Tāntrākhyāna 3.31 and PM 4.11 and 4.14

(आ) IS 106, Bahudarśana 51.71, Sama 1.ख 27.

(न) वृद्धो [गृ°] Bab.

House-room ought not to be given to any one unknown as to family and disposition; for through the fault of the cat, the vulture Jarḍagava was put to death. (F. Johnson's translation)

1. It reads there :

अज्ञातकुलशीलानां न देवः स्यादपाश्रयः ।

विण्डितस्य हि दोषेण हता मन्दविसर्पिणी ॥

419

अज्ञातकुलशीलेष्वपि प्रीतिं कुर्वन्ति वानराः ।

आत्माय च न रोदन्ति रोदन्ति त्वितरे जनाः ॥

(आ) IS 107, Subh 149, (Cf. PM 4.41).

(a) अनागतं कुलशीलं Subh.

(c) आत्मा अर्थे न Subh.

(d) रोदन्ति इतरे जने Subh.

Monkeys give their love also to one whose descent and character they do not know and do not shed tears about themselves, as other creatures do.

420

अज्ञातदेवकालाद्

चपलमुखा वद्व्योजयित प्लुतयः ।

नवविह्वला इव मुग्धा

अभ्यन्ते घृतमार्जारैः ॥

(म) Kal (Kal (KM) : 19, Kal (RP) : 19)
Āryā metre.

Fools, like young birds, who do not know the proper time and place (to venture out), with noisy mouths, and jumping though lame become a prey to the rogues in the form of cats (A A R)

421

अज्ञातवोर्दोषजं उद्दप्योभययेतनं ।
भेदा शत्रोरभिष्यक्त- शासने सामवायिका ॥
(म) Śiḥ (Śiḥ (NSP) 2 113, Śiḥ (GN) 2 113)

Let spies, concealing their own insidious character, yet discovering the weak points of others, and receiving pay from both, alienate the counsellors of the enemy from him, by producing forged letters (orders in writing) (M E Bhandare's translation)

422

अज्ञातमानमण्यं
आत्मापि ययाप्यते वनाशेन ।
तस्या अपि तद्भाष
मुगयन्ते मोपसकल्पा ॥

(म) Kal [Kal (KM) 4 12, Kal (RP) 4 12]
(म) SRH: 140 17 (a Kāśyapīśa)
(b) वनाशेन] ५° SRH:
(c) तस्यामपि SRH:
(d) मोपसकल्पाः SRH:

Āryā metre

People with vain fancies seek the good will of that woman who, for a trifle of wealth, offers herself to men whose status and birth are unknown

423

अज्ञातपाण्डित्यरहस्यमुद्रा
ये काव्यमार्गं दधतेऽभिमानम् ।
ते गादडीयाननधीत्य मन्त्रान्
हालाहलास्वादनमारभन्ते ॥

(म) Śrīkantha° 2 5
(म) VS 169 (a Maṅkhaḥka), SR 40 34 1a VS),
SSB 293 34
(b) दधते विमान Śrīkantha (var)

Indrayājñā metre

If some people, without (good)

scholarship and the secret of poesy and appropriate placing of pen name etc, plunge into the path of (composing) poetry, they are like those who begin to drink a dreadful poison¹ without having mastered the *mantra-s* in honour of [or as taught by] Garuda (A A R)

1 *halāhola*

424

अज्ञातभावचौरादि दीर्घनित्यविनाशिना ।
हृत्स्पर्कहेतुना लोके मणकस्य धनेन किम् ॥

(म) Dar (Dar (KM) 4 52 Dar (RP) 2 52)

Of what account are the riches of a *ganaka* (astrologer) which are liable to be lost at any time because of the dangers from thieves and other oncoming calamities and which are the source of ridicule (of cultured men) ? (A A R)

425*

अज्ञातमहिमा क्षणी शिव स्तौतु रतोम्बदा ।
रसातिरेकादौचित्य- भङ्ग स्त्रीणा वर तन्मते ।

(म) JS 459 : (a Kavidarpaṇa)

Let Goddess Sarasvatī, intoxicated with sentiment praise Lord Śiva without knowing his greatness [Let speech, intoxicated with sentiment, although not well cultivated, praise one well] Due to their impassioned appeal, where is impropriety in the case of women ? (A A R)

426*

अज्ञातमातुल लन-
मेवशिशु कश्चिदङ्गुमारोप्य ।
अद्यापि रससि पिप्री
धमत्सि कोनु भवद्वय ।

(म) Kavikauṇḍī 1 45

Āryā metre

A young fawn unknown to maternal love / you carry on your lap and show
Where you?

अज्ञातवीवधासार- तोपसस्यो व्रजेतु य
वरराष्ट्रेन भूष स स्वराष्ट्रमधिगच्छति ॥

- (अ) P (Pu 3.41, PuK 3.39¹, PM 3.64).
 (आ) IS 100.
 (c) 'विदधा' IS.
 (d) लोदशस्त्रे PuK.
 (e) स नो दूः PuK.
 (f) स्वराष्ट्रमनि यं Pu.

1. Cf. PuK Ta. Bmfy. note 97).

Who enters the land of an enemy without provisions, friends, water, fodder, will never return in his own district.

428

अज्ञातशास्त्रसद्भावाच्च छास्त्रमाद्यपरायणान् ।
 त्यजेद् दुराद् भियद्वपारात् पादान् वैवस्वतानिव ॥
 (आ) SRK 84.3 (a. Vāgbhatta), SR 41.3, SRHt 136.1, SSSN 93.1, IS 7622, SSB 290.3, SMa 2.70.

- (c) अज्ञात⁰SRK (lost in the *pratyak*-index अज्ञात
 (d) 'बाद् शास्त्र' SRK, SMa. 'बाद् शास्त्र' SR.
 (e) वज्रो [पा⁰] SSSN.

One should keep at arms' length quacks who cultivate the science (of medicine) without understanding its true import, as one should, the ropes of the god of death. (A. A. R.)

429

अज्ञाताः पुदया मस्य प्रविशन्ति महोपतेः ।
 दुर्गं तस्य न संदेहः प्रविशन्ति दूतं द्वियः ॥
 (अ) P (Pu 3.159, PM 3.64).
 (आ) IS 100.

If unknown persons have access to a fortress of a sovereign, then, without doubt, the enemy will be also able to enter it.

430*

अज्ञातागमनोल्लिखित्युगलं किं त्वं मुखा तिष्ठति
 जातांति प्रकटप्रकम्पपुच्छैर्दृष्टं स्फुटं मुखया ।
 मुग्धेनां जट किं न पश्यसि मलद्वाप्याम्बुधोताननां
 सख्यैवं गदिने विमुक्ष्य रमसन् कम्पवल्गुना युवा ॥

- (आ) VS 2.67 (Cf. No. 137a).
 Śāradāvikrīḍita metre.

Why do you remain uselessly with eyes closed, not aware of her arrival ? You are recognized by the simple-minded young lady clearly with her limbs bristling with delight. Dull one, let go her hands. Do you not see her face washed with rising tears ? When addressed by

the female messenger in this way, the youth let go her hands and quickly caught her by the neck. (A. A. R.)

431*

अज्ञातेन्दुपरामर्शं परिलसद्ब्यालोलनेत्राञ्जनं
 नान्तन्मूलतमंजनाभितिलकं श्रोत्रच्छदप्रालम्बम् ।
 बन्धूकवस्त्रसुन्दरं सुरमनिध्यामोहि वाक्चामृतं
 प्रेलोवयाद्भुततनुजं वरतनोरास्यं न कस्य त्रिवम् ॥
 (आ) SR 261.27, SSB 80.01.
 Śāradāvikrīḍita metre.

To whom is the face of the fair-bodied young lady not dear ?—the face, a wonderful lotus of the three worlds, which has not known defeat at the hands of the moon, shining with collyrium and loving glances, with playful charming eyebrows, marked on the forehead with musk, adorned with sandal decorations, beautiful with lips red like *bandhūkā*-flowers, and whose speech like nectar can please [or : intoxicate] the lord of Speech.¹ (A. A. R.)

1. Bhāspati

432

अज्ञानं पररणं न स्वाद् विपोगो यदि कारणम् ।
 शोको दिनेषु गच्छत्यु वयंतामवयाति किम् ॥

- (अ) II (HJ 4.8, HS 4.81, HM 4.82, HK 4.87, HP 4.83, HN 4.83, HH 112.20-1, HG 151.6-7).
 (आ) JS 448.15 (a. Kṛṣṇamīra), IS 110, Sama 19.76

- (c) अज्ञानकारणं HP (var.).
 (d) वयंतामव दिति JS.

If ignorance were not the cause (of grief)—if separation (be) the cause; (then) as the days pass along, let sorrow increase ! Why doth it go off ? (F. Johnson's translation).

433

अज्ञानं तनु कष्टं
 श्रोत्रादिन्योत्रं सख्येयम्यः ।
 अयं हितमहितं वा
 न चेति येनावृत्तो शोकः ॥

- (अ) VCjr 27.5.
 (b) कन्धादिन्योत्रं VC (var.).
 (c) अयं [अयं] VC (var.) (*contra notum*); अयं-
 सर्वमहितं VC (var.) (*contra notum*);

हितमप्य् VC (var) (citra m-trum)
Aryā metre

Ignorance surely is an evil even greater than all the vices of anger and so on, a man enwrapped in it does not know a good object from a bad (F Edgerton's translation)

434

यतानं यत्कन तस्य रसोऽप्ययं प्रतीतित ।

भायोदकेन सवृद्धिस्तस्याभद्धा ऋतु प्रिय ॥

(घ) PdP, Dhūmikhanda 11, 19 (in PWW 664 and PAn 331 as PdP Pāṭikha 87 57(7))

(a) छुपत् PWV, PAn

(b) पर्यं कतरय हि PWW, PAn

(c) सवृद्धि PWW, PAn

(d) तस्य ऋ PWV, PAn, ऋतुप्रिया PdP, PWW, PAn

Dear one, ignorance is the fruit of that (tree) and its essence [or juice] is declared to be unrighteousness¹, it is nourished by the waters of (undesirable) feelings and its season is absence of faith (in God) (A A R)

1 *adharma*

अज्ञानकारण see No 432

435

अज्ञानतिमिरानुषस्य ज्ञानाञ्जनशालाग्रया ।

चक्षुषम् मौलित येन तस्मै श्रीगुरवे नम ॥

(घा) Sama 1 अ 23, SuB 2 7 Vyās 1 a only

(र) Vyās (C) 1 a only, Vyās (S) 1 a only

(a) अज्ञानतिमिर SuB

(b) ज्ञानशालाग्रया SuB (MS)

(c) चक्षुःशालित (°हृषोऽलित) SuB,

Salutation to the revered *guru* (the god Dakṣiṇāmūrti) who has opened the eyes with the pencil for the application of collyrium of true knowledge when blinded by the darkness of ignorance (A A R)

436

भक्तप्रभवं हीद यद्, सन्मलमप्यते ।

लोभप्रभवजान दृढ मय प्रवर्धते ॥

(घ) MBh [MBh (Bh) 12 153, 5 ad + 12 153, 10 ad]

(र) SS (OJ) 405

(a) ज्ञान प्रभवते हीद MBh (var), अज्ञान (नर) MBh (var), प्रभव MBh (var), कारण [°प्र] MBh (var) हीन MBh (var) हीदम् SS (OJ) (var) हिद SS (OJ) (var)

(b) अनुभव्यते (अव) MBh (var.)

(c) अज्ञानप्रभव दृढ MBh (var), अज्ञान प्रभव लोभ MBh (var) लोभादेव तदज्ञानम् SS (OJ)

(d) अज्ञानास्तोम (नं, °मा) एव च SS (OJ), दृढे (°त or °दि or °देर or °दिर or °दी) MBh (var), लोभ [वृ] MBh (var), प्रवर्धते MBh (var)

Pain originates in ignorance Ignorance originates in greed Greed originates in ignorance (Raghuvīra's translation of SS (OS))

437

अज्ञानमिह निदान

प्राप्तं जननमेव भवरोगे ।

परिवाक सतरण

भवेद्य नैष्ठिकी ज्ञान्ति ॥

(घ) Vaid 10

Aryā metre

For the disease of worldly life the primary cause is *ajñāna*, its previous symptom is birth (in this world) Mundane existence is its development The remedy is perpetual tranquility (A A R)

438

अज्ञानवरपर्यन्तं प्रमुक्तो नरपुङ्गव ।

क समर्थ प्रवीदु त ज्ञानभेरीशतैरपि ॥

(घ) Gr 11 33 (CRG 6 75, CPS 168 93)

Who is capable of arousing, even with hundreds of drums of knowledge, that ass of a man who is asleep with an cunuch of ignorance ? (A A R)

439

अज्ञानमल्लितो जाले मदमूढश्च दीवने ।

शार्दके विष्टकालेन कदा कुशलमाप्नोति ॥

(घा) VS 3302 (a Baka) (Cf पातम् प्रपुत्रीशम्भा)

When is man happy ? In childhood he is full of ignorance, in youth he is deluded by the intoxication of strength, and in old age his limbs are helpless (A A R)

440

अज्ञानाज्ज्ञानतो वापि जन्मवर्धेन प्ररोषिता ।
गृहेऽपि स वसन्निवसन् यतिधर्मेण युज्यते ॥

(आ) ŚP 2.102.

(ed) वसन्निवसन्तिधर्मेण ŚP

He who grows a rose apple tree deliberately or otherwise reaps the benefit of the life of renunciation¹ though a house holder throughout. (A. A. R.)

1. *gati*.

441

अज्ञानात् कुर्वते आद्यं योऽभिभ्रयणवर्जितम् ।
आद्यहन्ता भवेत्कर्ता निराशाः पितरो गताः ॥

(आ) Sama 2 न 83.

He who performs the annual ceremony in honour of the manes (*śrāddha*) omitting the *abhisravaṇa* out of ignorance, becomes a destroyer of that ceremony and the manes go back (to their worlds) disappointed. (A. A. R.)

442

अज्ञानाज्ज्ञानतो वापि यदुक्तमुदाहृतम् ।
तत् क्षन्तव्यं युवान्यां मे कृत्वा प्रीतिपरं मनः ॥

(अ) P (PP 2.75, Pts 2. 169, Pts K 2.181).

(b) दुष्कं यदुदा⁰ Pts, PtsK.

(c) मया सत्त्वम्यतामय Pts.

(d) ह्याम्यामपि प्रसादतः Pts.

If any ugly word / was willy-nilly heard; / I pray you both, forgive--/let only friendship live. (A. W. Ryder's translation).

Pts : Was ich an bösen Worten mag geredet haben zu euch zweien, / unwissend oder wissend auch, das muessst ihr huldvoll mit verzeihen (L. Fritze's translation).

443

अज्ञानाद्यदि वा ज्ञानात् कृत्वा कर्म विगर्हितम् ।
तस्माद् विमुक्तिमन्विच्छन् द्वितीयं न समाचरेत् ॥

(आ) Mn (MnJ 11.233, MnJh 11.231).

(आ) SR 379-99, IS 111.

He who, having either unintentionally or intentionally committed a reprehensible deed, desires to be freed from (the guilt of) it, must not commit it a second time. (G. Bühler's translation).

444

अज्ञानाद्यदि वाधिपत्यरभसादस्मत्परोक्षं हुता
सीतेयं प्रविमुच्यतां शठ मरुतुत्रस्य हस्तेऽधुना ।
नो चेत् लक्ष्मणमुत्तमार्गमणच्छेदोच्छलच्छोषित-
च्छत्रच्छद्विगन्तमन्तकपुरं पुत्रवृत्तो यास्यसि ॥

(अ) Bhavabhūti quoted in Suvr (KM II) at 2.38 and Suvr (RP) 2.69¹ Mahān 8.2, Dūtāngada 9.

(आ) Skm [Skm (B) 2.112, Skm (POS) 5.23, 2]

(a) अज्ञानाद्य⁰ Mahān; Dūt⁰; परोक्षे Skm Mahān, Dūt⁰(b) परिमुच्यतामिति यचो गत्वा दशस्यं वद Mahān, Dūt⁰; द्रुतम् [S्युना] Skm.(c) गय⁰ om Skm (B); हस्त⁰ [युक्त⁰] Skm. (var.).(d) द्यत्रा [द्यत्र⁰] Skm (var.).
Śārdūlavikrīḍita metre.

O wicked one, set at liberty Sītā in the hands of Marut's son, now, if you have, in our absence, taken her away out of ignorance or arrogance of sovereignty; otherwise accompanied by your son you will go to the kingdom of Death, (situated) at the end of the quarters and obscured by the canopy of blood oozing out of the wounds inflicted by murderous arrows shot by Lakṣmaṇa. (Dr. Sūryakānta's translation)¹.

1. Quoted as an example of Śārdūlavikrīḍita metre.

445

अज्ञानान्यमगान्यत्वं कवलितं रसोनिरक्षानिर्घः

क्षितं मोहमहान्यकूपकुहरे दुर्हृद्भिरान्यन्तरं ।

अन्तर्गतं शरणगतं गतवति सवपिदामास्यदं

मा मां मुञ्च महेश पैशलदूशा सत्रासमाश्रयाय ॥

(आ) VS 3522 (a. Jagaddharm).

(d) मा मा ŚP (var.).

Śārdūlavikrīḍita metre.

Great Lord Śiva, do not abandon me who seeks Your protection but help me with Your kindly eyes—me, who am blind with ignorance, without (true) kinsmen, consumed by the demon-senses, thrown into unfathomable dark well of delusion by internal enemies¹, crying, without joy, the abode of all calamities, and frightened. (A. A. R.)

1. *kāma*, etc.

446

अज्ञानान्निरपं याति तयाज्ञानेन दुर्गतिम् ।
अज्ञानात् क्लेशमाप्नोति तथापस्तु निमज्जति ॥

(प्र) MBh [MBh (Bh) 12 153, 3, MBh (R) 11 159, 3]

(a) अज्ञान MBh (var.), अरक्त [नि°] MBh (var.), यान्ति MBh (var)

(b) दुर्गति ताव गच्छति MBh (var.), यथा [तथा] MBh (var.), दुर्गति [दु°] MBh (var)

(c) द्वेषश्च [क्ते°] MBh (var)

(d) तथैवापस्तु मज्जति MBh (var.), तथाज्ञान MBh (var)

In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one suffers afflictions and incurs great dangers (P. G Roy's translation)

447

अज्ञानामधनीभूजामहरह स्वर्णाभिर्दंष्ट्रोस्तथाञ्ज
ज्ञानुः धीयुवरङ्गभूवरसिकस्तापेव समानता ।
सारासाराविवेकान्तरमणीसभोगसाम्नाय्यत
सारनेन्दुमुखीविलोककपटश्चातुर्धन्युना मुदे ॥

(प्र) BhS 359 (doubtful).
Sārdūlavikṛdita metre

More than a shower of gold day by day from ignorant kings, the praise from the learned, appreciating young king Ranga is the real reward (to the good poet). More than the (vulgar) enjoyment of women who are devoid of the discrimination of the essential and the trivial, the steady glance of the moon-faced damsel of excellent perception is appealing to cultured young men (A. A. R.)

448

अज्ञानामविरामलोकिकवचोभाजाममीया पुनर्
मन्त्रोच्चारण एव पर्यवसित मोनव्रत कर्मसु ।
श्रमायस्यमलेखनेन नयता कालानशोयानहो
परपर्यत ईदृशमिह नृणा ब्राह्मण्यमन्यातुशम् ॥

(आ) SR 99 10, SSB 386 23

These ignorant (Brahmins) who are engaged incessantly in every day (profane) speech (are supposed to) have accomplished the principal activity in a religious function if they mutter some

mantra-s without understanding their import and are thus dumb in rituals. Spending their entire time in keeping the accounts of village administration (their income and expenditure) and keeping it hereditary the Brahmin-hood (spiritual eminence) of these people (the so-called Brahmins) = something unique indeed (A. A. R.)

अज्ञानेन च कातरेण see No 2175

449

अज्ञानेन पराक्रमुखी परिभवादाहिल्य मा दुजिता
किं लयं शत दुर्नयेन नयता सीभाग्यमेता ददाम् ।
पर्यंतदृष्टिताकुचपथिकरोन्मुष्टाङ्गरागदण
वसस्ते मल्लोत्पञ्चुशबलवैणीपरैरिज्जुतम् ॥

(प्र) Amar [Amar (D) 16, Amar (RK) 18 Amar (S) 16, Amar (h.) 17, Amar (NSP) 17, Amar (POS) 16] 1

(आ) RA 4 13, IS 112, SSB 162 10, SR 310 12 (a Amar 1)

(b) लयं चटुत रविवेह नयता Amar (var.), SR, SSB, लयम् Amar (var) नयता मयता सी Amar (var), दना दशा Amar (var)

(c) 'वितारित्व' Amar (var), 'करासलाह' Amar (S), Amar (NSP)

(d) वसस्ते मम तैलपद्ममिनैर, Amar (S), Amar (NSP), निलतैलपद्म Amar (var), दमनपद्मैल शबलैर, Amar (var), वैली Amar (var) Sārdūlavikṛdita metre

1. Western (Arj) 17, Southern (Vema) 16, Ravi 14, Rāma 14, Br M M 18, BORI I 20, BORI II 18

What hast thou, Oh rogue, gained by bringing thy blessedness to this path, though the wickedness of embracing me in ignorance, while my back was turned on thee and when I was so sorely afflicted by the contemptuous disregard for me. Behold thy chest, red with the powder which smears it owing to contact with thy beloved's breasts, now hears the traces of my braid stained with the dregs of oil (C R Devadhar's translation)

450

अज्ञानेनापिहिते

विज्ञाने कर्म किं कुरुते ।

विकले चक्षुषि तमसा

व्यादाय मुखं किमीक्षेत ॥

(ग्र) Vaidi 70.

Upagiti-ārya metre.

When true knowledge is screened by *ajñāna* [ignorance of Reality] is it worth to do any actions ? When the eyes are rendered helpless by darkness, what may you see with the *mukha* (mouth or face) open ? (A. A. R.)

451

अज्ञानेनावृतो लोको मात्सर्यान्न प्रकाशते ।

लोभात् स्यजति मित्राणि सङ्गात् स्वर्गं न गच्छति ॥

(ग्र) SRHt 188.17 (a. MBh), Sama 2.14

(See No. 432).

(a) लोकस्-Sama.

(b) तमसा न प्रो Sama.

The world is full of ignorance. (The light of goodness) does not shine due to envy; it abandons friends due to greed; it does not go to heaven due to excessive attachment (to things). (A. A. R.)

452

अज्ञानेनावृतो लोको लोभेन च वशीकृतः ।

सङ्गुण बहुभिर्नष्टस् तेन स्वर्गं न गच्छति ॥

(ग्र) Cr 1134 (CRG 6.79, CPS 159.66).

(See No. 451).

(b) स [च] CPS.

The world is full of ignorance and is (easily) won over by greed. It is lost by attachment to many things) and hence does not go to heaven.

453

अज्ञानं कहुतो वात्ये यौवने गृह्यतपरः ।

वार्येकेष्वप्यचित्तार्तः कर्मभिर्वप्यते पुनः ॥

(ग्र) SP 4329. (See No. 454)

Man is overcome by ignorance in childhood; in youth is fully immersed in house-hold affairs; in old age is full of anxiety about his descendants and is thus bound by *karma* again. (A. A. R.)

454

अज्ञानोपहतो वात्ये यौवने मदनाहतः ।

शेषे कलत्रचिन्तार्तः किं करोतु कदा जनः ॥

(ग्र) VS 3703 (a. Vālmiki)¹. (See No. 453)

(d) जह VS (var.).

1. But not in R.

Man is overwhelmed by ignorance in childhood, in youth he is the victim of Cupid and in the remaining period (old age) is worried thinking of the future of the family. When and what is one to do ? (A. A. R.)

455

अज्ञश्चाश्रद्धानश्च राशवात्मा चिन्तयति ।

नार्यं लोकोऽस्ति न यरो न सुखं संशयात्मनः ॥

(ग्र) MBh [MBh (Bh) 6.26, 47. MBh (G) 6.1033 = BhG 4.40].

The man unknowing and without faith, / his soul full of doubt, perishes. / Not is this world, nor the next, / nor bliss, for him whose soul is full of doubt. (F. Edgerton's translation).

456

अज्ञास्तरन्ति पारं

विज्ञा विज्ञाय द्राघनिमज्जन्ति ।

कथय कलावति केयं

तव नयनतरङ्गिणीरीतिः ॥

(ग्र) Vid 482 (a. Urmānātha-pandita).

Udgiti-ārya metre (corrected).

The ignorant cross over to the other side [do not appreciate], the wise knowing (the excellence) are quickly immersed in it. Tell me, Kalāvati, [girl proficient in fine arts] what is the course of the river of your eyes [guidance] ? (A. A. R.)

457

अज्ञेन्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिन्यो वारिणो वराः ।

वारिण्यो ज्ञानिनः श्रेष्ठा ज्ञानिन्यो व्यवसायिनः ॥

(ग्र) Mn (MnJ 12.103, MnJh 12.103).

(ग्र) SR 379.98, IS 113, SSap. 422.

(Even forgetful) students of the (sacred) books are more distinguished than the ignorant, those who remember them surpass the (forgetful) students, those who possess a knowledge (of the

meaning) (G Bühler's translation)

458

अज्ञेयतो गुणियं गुणवान् पण्डिते पण्डितोऽसौ
दोने दोनं मुखिनि मुखवान् भोगिनो भोगिभावः ।
ज्ञाता ज्ञातुर्व्यतिष्ठेत् युवा यागिना तत्त्ववेत्ता
धन्यः सोऽयं भवति भुवनं योऽवधूतेऽवधूतः ॥

(अ) BhS 360 (doubtful)

(आ) SR 178 1000

(a) मौने मौनी मुखिनि [अ० गु०] SR

(b) भोगिनि प्राप्तमोग [भो०भो०] SR

(c) मुखे मुखो [पा० हा०] SR, प्रौढवायी [व०] SR

(d) कोऽयं त्रिभुवनपथी [तो० भ० भु०] SR

Mandākrāntā metre

He is a fortunate man in the world who can be at ease with the ignorant, full of virtue among the virtuous, learned among the learned, poor among the poor, happy in the midst of happiness, and an enjoyer of good things amongst such people, wise among the wise, young among the young, connoisseur of good speakers and penniless wandering sage among that company (A A R)

459

अज्ञो जन्तुश्च नीचोऽयम् आत्मनः सुखदुःखयोः ।
ईश्वरप्रेरितो गच्छेत् स्वर्गं वा श्वन्ममेव वा ॥

(आ) SRHt 53 34, SSSN 43 21

He [man] is low like an animal and ignorant of his (future), happiness or misery Tossed about by fate, he may go to heaven or to hell. (A A R)

460

अज्ञो न वितरत्ययान् पुनर्दाद्विचक्षुःश्रुया ।
प्राज्ञोऽपि वितरत्ययान् पुनर्दाद्विचक्षुःश्रुया ॥

(आ) VS 2977

An ignorant man does not give his wealth as gift¹ fearing that he may get impoverished in the process (in this birth) But a wise man gives liberally lest he becomes poor (in the next birth) (A A R)

1. in charity

461

अज्ञोऽपि तज्ज्ञतामेति ज्ञानं शैलोऽपि चूर्ण्यते ।
बाणोऽप्येति महालक्ष्यं पश्याभ्यासविजृम्भितम् ॥

(अ) Yogavāisṭha ॥ 67, 26

(आ) SSaP 434, VS 2679

(c, पुण्डोऽप्येति महालक्ष्यं VS

(By continuous application) one ignorant of a thing gets mastery over it, even a mountain gets worn out gradually and an arrow reaches its great (minute) target (unerringly) See the might of practice (A A R)

462

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बाल इत्यग्रे पितेत्येव तु मन्त्रदम् ॥

(अ) Mn 2 153

(a) बालम् Mn (var) (Mādātātha)

(c) बालमित्राद् MnJ

(f) च [तु] Mn (var)

For (a man) destitute of (sacred) knowledge is indeed a child, and he who teaches him the Veda is his father, for (the sages) have always said "child" to an ignorant man, and "father" to a teacher of the Veda (G Bühler's translation)

अज्ञो यो ध्ययज्ञीसश्च see No 1332

463

अज्ञो वा यदि वा विपर्ययगते ज्ञानेऽयं सदेहभूद्व
दृष्टादृष्टविरोधि कर्म कुरुते यस्तस्य गोप्ता गृह ।
नि सदेहविपर्यये सति पुनर्ज्ञाने विरुद्धक्रिय
राजा चेत् पुरुष न ज्ञास्ति तदयं प्राप्तः प्रजाविप्लवः ॥

(आ) SR 132 416, SSB 479, 375

Sāradulavikrīḍita metre

If one does an action opposed to visible or invisible law due to ignorance or when doubt exists with regard to knowledge of guilt, then the elder [king] may give him protection (without punishment) But when a person does an action opposed to law and its proof is beyond doubt, if the king does not take action against him, then the time is ripe for revolution (A A R)

464

अञ्चति रजनिपदञ्चति
तिमिरमिदं चञ्चति मनोभूः ।

उक्तं न त्यज युक्तं
विरचय रक्तं मनस्तस्मिन् ॥

(आ) SR 308.7.

Upagiti-āryā metre.

"The night is coming, darkness becomes greater and Cupid is agitating me. Do not neglect what has been said, do what is proper, for my mind is attached to him." (A. A. R.)

465

अञ्चलान्तरितगुनंरङ्गना-
कुङ्कुमावणकुचप्रभाधरम् ।
कोकरागपटलं रञ्जितं
भानुमन्तमुदयन्तमाश्रये ॥

(आ) PV 49 [a. (Śrī)Venidatta].

(a) °चवित° PV (MS)

Rathoddhātā metre.

I worship the rising sun which bears the hue of the breasts, smeared with red paste, and covered over by the upper silk of a young lady of Gujarāt and which appears to be coloured (red) by the shine [or : passion] of the ruddy geese. (A. A. R.)

466**

अञ्जनमुस्तोमोरेः
सनागकोशातकामलकचूर्णः ।

कतकफलसमायुक्तः

कूपे योगः प्रदातव्यः ॥

(आ) SP 2173.

Āryā metre.

A mixture of ammonium, *musta*-grass roots, khus-khus, piper betel, *kaśāṭaka* (*Luffa petandra*), Indian gooseberry (all powdered) and mixed with the fruit of the *kataka*-tree (*Strychnos potatorum*) must be applied to a well (to have good water). (A. A. R.)

467*

अञ्जनमिपतः स्त्रीणां
वृक्षोर्विषं शश्वदावसति ।

कयमन्यया तवीपत्

पातेऽपि हता युवानः स्युः ॥

(आ) SSB 61.25.

Upagiti-āryā metre.

Under the guise of collyrium, poison always resides in the eyes of women; otherwise, how do young men get stricken when only a particle [stray glance] of the same falls on them ? (A. A. R.)

468

अञ्जनस्य क्षयं दृष्ट्वा बल्मीकस्य च संचयम् ।
अवश्यं दिवसं कुर्याद् दानाध्ययनकर्मभिः ॥

(आ) Gr 15 (Cv VI.15, CR V.39, CŒSK 75, CPS 125.48), H (H) 2.9, HS 2.1, HM 212, HP 2.10, HN 2.10, HK 2.10, HH 41.13-4, HC 55.7-8, GP 1.113,8, Sre इलोकेन वा... Cf. JSAIL 24.149.

(आ) SP 670, VS 2684, (a. Vyāsa), SSSN 25.1, SRH 187.2, (a. Vyāsa), SR 154.43, IS 115, SSB 481.43, Sama : अ 46, Cf. Vyāsa, App. II No. 1.

(इ) NM (T) 4.2 *ab* + 4.4 *ad*, ShD (T) 28. [Cf. SN(P) 6a].

(a) अञ्जनस्य CR (var.); अञ्जितस्य [अञ्ज°] CR (var.); ददा [द] Cv (var.).

(b) बल्मीकस्य (वा°) तु वर्धनम् Cv (var.); बाल्मीकस्य HP (var.); तु [च] CR (var.), GP, HS, HH, SP, SR, SSB; वा [च] Cv (var.); वर्धनम् [त°] Cv (var.), SSSN.

(c) अवश्यं Cv (var.); अवश्य 18; अवश्यं CR (var.); अवश्यं Cv (var.); कुर्यात् Cv (var.), HJ, HC.

(d) दानाध्ययनं तथा CR (var.); °कर्मणा CPS, HS (var.); °कर्मसु Cv (var.), HS, HM, HP, HN, HK, HH, GP, SRH, SK, SSB.

Having observed the (almost imperceptible) decrease of a collyrium, and the (gradually) raised hillock of the white ant, (a man) should make (each) day fruitful by liberality, study, (and other good) works. (F. Johnson's translation).

469

अञ्जलिं शपथं सान्त्वं प्रणम्य शिरसा वदेत् ।
अथुप्रपातनं चैव कर्तव्यं भूतिमिच्छता ॥

(अ) MBh [MBh (Bh) 12.138, 17, MBh (C) 12.3263], Cf. No 470.

(आ) IS 117.

- (a) अञ्जलिः शपथः MBh (C), शाल्व (°त)
MBh (var).
(b) निरमा (शि°) वादवन्दन MBh (var).
(c) प्रमादने MBh (C), प्रमापन MBh (var),
प्रमापन MBh (var), प्रपतनश, MBh
(var), नव [चै°] MBh (var)
(d) इच्छतो MBh (var)

The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head and shed tears (P C Roy's translation).

470

- अञ्जलिः शपथः शिरसा वादवन्दनम् ।
आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥
(a) MBh [MBh (Bh) Ādiparvan, Appendix I B;
1, 135-6, MBh (C) 5607] Cf No 469
(b) JS 116

- (c) अञ्जलिः शपथः MBh (C)
(d) एव [एकं] MBh (C)

One desiring prosperity should earnestly wish for the same in the first place and then should apply the means of reverential attitude, truthfulness conciliation and obeisance with the head (towards the powerful) (A. A. R.)

471

अञ्जलिः शपथः शिरसा वादवन्दनम् ।
आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥
संख्यायां इव वसतिः
स्वल्पापि सत्वे सुखायैव ॥

- (a) ArS 131
(b) SR 98.8.
(c) एव SR.
Ārya metre

The life of a good person, like evening twilight, though of short duration, is for the happiness (of all) O friend, for both receive the folded palms [respect, worship] (A. A. R.)

472*

अञ्जलिः शपथः शिरसा वादवन्दनम् ।
आशाकरणमित्येकं कर्तव्यं भूतिमिच्छता ॥

- (a) SkV 1232, Skm [Skm(B) 2171, Skm (POS)
535 r] (a Gobha(a), SP 197, JS 524.
SRK 1653 (a. Prasāngarātrāvatī) RJ
1421 (a BhS), SR 433 (a SP), VP 121,

IS 118, SSH 112.

(a) परमानि SP (MS)

(c) आशु [प्रहो] JS, प्रीतिर, [चै°] SP, SR, SSH,
IS, SRK

Flowers taken by the handful / perfume both hands / In this they act like good men / equally to left and right (D H H Ingalls's translation)

473*

अञ्जली जलमधोरलोचना
लोचनप्रतिशरीरशारितम् ।

अतिमातमपि कान्तमृशितु
कतरा शफरशङ्कुना जहौ ॥

(a) Kalasaka, as quoted = Suvt [Suvt (KM)
ed 2 14, Suvt (RP) 35]

- (b) SR 310 08, SSB 207 10 SSSN 225 4
(c) शोचन व° SSSN, शरीरलङ्घितम् SR, SSB,
पूरितम् SSSN
(d) अतिमा° SSSN
(e) गङ्गा व° SSSN
Rathoddhatā metre

She of tremulous eyes uneasy to see her lover, let go from her palm the water (she had taken) to sprinkle her lover with,—the water, which has bespangled with the reflection of her eyes, which she took to be *carphara*-fish, and saying, "Oh, I have it, I have it" (Dr Sūryakānta's translation)

i Quoted = an example of a Rathoddhatā metre without *isarga* at the end.

अञ्जलिः शपथः see No 467

474*

मृता धात्रीमल्लिकान्
इदमाश्चर्यं मया वृष्टम् ।

वनदोषि नयननन्दन
विरहसि यदुपसर्पकम् ॥

- (a) Kull [Kull (KM) 716, Kull (BI) 768]
(b) VS 2531 (a Damodaragupta)
(c) वृषिकीम् VS
(d) मया पर दृष्टम् Kull (BI) (contra metrum)
Upagiti Ārya metre

Wandering all over the world, I observed this wonderful thing Though generous in giving gifts, (to me, a courtesan) you, the delight of my eyes, avoid close contact with me (A. A. R.)

475**

अटककटघोटकप्रकटचापदङ्कारवच्

चटच्चटदिति स्फुटं स्फुटति मेदिनी कर्परम् ।

निजामधरणीपती वलति कीतुकाडम्बराद्

इदं भुवनमण्डलं दरदरीदरीदर्यहो ॥

(अ) SR 115.35, SSB 413.3.

(a) °दाप° [°चाप°] SSR.

Prthvi metre.

The bowl of [or : the shell of the tortoise] (supporting) the earth is clearly breaking with resounding noise with the twang of bows and clash of swords of the proudly marching cavalry of the Nizam (of Hyderabad) and the whole earth is full of frightful cavities and destruction, alas ! (A. A. R.)

476

अटनेन महारण्ये सुपन्था जायते ज्ञनः ।

वेदान्धासात् तथा ज्ञानं ज्ञनः पर्वतलक्ष्यन्म् ॥

(अ) TP 469, IS 7434.

When one walks often, a good path is gradually created in a big forest; in the same way one acquires gradually knowledge when one studies the Vedas diligently; in the same way one crosses a mountain.

477*

अट वा विकटः पतत्रनादः

कटुवार्चं रट वाधवा दिवान्ध ।

पदवं परिपश्य संयतं तत्

परमं नः पुरमागतो न चेत् त्वम् ॥

(अ) Kavikaumudi 1.23.

Aupachandisika metre.

Saunter or screech out as you please / O owl, to sunshine blind; / equality ominous either way—/ we wish you only far away. (K. Krishnamoorthy's translation).

478*

अटवी कीदृशी प्रायो दुर्गमा भवति प्रिये ।

प्रियत्य कीदृशी कान्ता तनोति नुरतोस्तवम् ॥

(अ) SR 198.6, SSB 554.6.

"How is the forest, dear?" "Impassable." "How is the sweet heart to the lover?" "She gives the joy of love." (A. A. R.)

अटवी द्रुमपुष्पाणि see No. 479

479

अटव्या द्रुमपुष्पाणि दूरस्था अपि दान्धवाः ।

कान्ता चालेख्यरूपा च ते काले न प्रतिष्ठिताः ॥

(अ) Gr 16 (CS 2.57, CKI 52.3), Cf. Nos. 1332, 1348.

(a) अटवी (व्यां) CS (var.); अटव्ये CS (var.); द्रुमपुष्पाणि CS (var.); द्रुमपुष्पाणि CS (var.).

(b) दूरस्थानेव (°स्थापि हि; °स्थानि च) CS (var.); डपीद् [अ°] CS (var.); दान्धवा CS (var.).

(c) कान्ते CS (var.); चालेख्य भूता (रूपशः, °तापः, °तापः) CS (var.); लेख्यरूपा (sic !) CS (var.).

(d) दः (द or व or यत्) ति CS (var.); काल CS (var.); नाप्रतिष्ठिताः CS (var.); बोपतिष्ठति (°प्रतिष्ठित CS (var.).

As forest flowers and trees and distant friends are of no avail to one, so does a wife resemble her picture only, when she is not to be had in time (B. C. Dutt's translation).

480**

अटशूला जनपदाः शिवशूलाश्चतुष्पथाः ।

केशशूलाः स्त्रियो राजन् भविष्यन्ति युगस्ये ॥

(अ) MBh (MBh (Ih) 3.186, 36 and 3.187, 51; MBh (C) 3.128, 50 and 3.128, 51.

(अ) SRH 47.10, SRK 152.21 (n. Kalpataru).

(a) °शूला MBh (var.).

(b) शिवशूलादिजातयः SRK; शिवशूला° (श°) MBh (var.).

(c) प्रमदाः (योषिताः) केशशूलिन्यो (लाश्च; ° शूलश्च or ° शूलिन्यो) MBh (var.), SRK; शिवशूलश्च SRH; सुयो or देव or चापि [रा°] MBh (var.).

(d) भवन्ति युगस्ये MBh (var.); कर्तो युगे MBh (var.). SRH.

In the iron age (*kalīyuga*) the country will be in the grip of hunger and disease, junctions of roads will be full of courtesans and their followers and women will be devoid of modesty and shyness. (A. A. R.)

481

यणिमा महिमा चैव लघिमा गरिमा तथा ।

प्राप्तिः प्राकाम्यमोक्षित्वं चक्षित्वं चाष्ट सिद्धयः ॥

(ग) Vet [Vet (AKM) Intr 15, Vet (Hu¹) Intr. 8], Amarakośa 1.36.

(भा) SP 45-12

(ab) अ° ल° वै° म° प्राप्तिरेव च

(b) ल° म° & Amarakośa

(c) प्राक्तन्यं च तद्विपर्ययं SP, ईशस्य च वरास्य च Vet (Hu¹) (cf d)

(d) प्राप्तिः प्राक्तन्यदेव च Vet (cf c), च तथा परम् SP

The talent of making oneself small and big (or) light and heavy, to be able to reach in every direction, to be able to realize everything according to one's own wish, to be able to exercise complete freedom over one's own will and complete control over another living being are the eight (examples of) magic power

482*

अणुकं सुरतं नाम हृत्पथो. पार्वतसंस्थयो ।

जायन्ते निविद्धास्तेषां तमोभूतदारोरेषो ॥

(अ) Vet [Vet (AKM) 11 (marked 13), Vet (Hu¹) 112]

(भा) IS 117

(a) अविश्वम् (°इव) Vet (Hu¹), अविश्वम् (इव) Vet (AKM), अविश्वम् or मा अविश्वम् or प्राप्तिरेव or अवि किं सुरतं वैव Vet (var)

(c) जायन्ते (°न्ते) Vet (var), निविद्धा (°वि, ण°) or विविद्धा Vet(var), ईशस्य (°य, °य) चेटा Vet(var)

The intercourse called 'oriental' (consists of) the two spouses lying on their sides, the embrace by which the bodies are linked are closely harmonized

483*

अणुनामि प्रविश्यादि छिन्नेन बलवत्तरम् ।

नि शैवं मन्त्रपेद्राद्यं यानपात्रमिवोरकम् ॥

(अ) KN (B1) 12 41

(भा) SRH: 174 33 [a MBh, but does not occur in MBh (Bh)], SSSN 77 28

(a) प्रविश्यादि, SRH:, SSSN

(c) मन्त्रपेद्राद्यं SRH:, SSSN

(d) ल° KN IS

of c
shor

to sink completely (in the state of ... and desperations), even as water causes a drinking cup to sink down in it by entering it through even the smallest hole (M. N. Dutt's translation)

484

अणु धनमपि न त्याज्यं

मम भवता ज्ञापिते सत्यम् ।

यित्तं जीवितमप्यत्र

जीवितदानिर्वनत्यगं ॥

(अ) Kal [Kal (KM) 2 79], Kal (RP) 2 79]

Upagata-ārya metre

Not an iota of wealth should be wasted by you when I have thus advised you truly Wealth is the foremost means of living and its waste is harming one's life (A A R)

485

अणु पुर्वं बहूतं पदवाद् भवत्यप्येषु सगतम् ।

विपरीतमनार्येषु धर्मैश्छिन्ने तेषां ह्येषु ॥

(अ) Gr 17, (CR VII 34, CPS 215 105)

(भा) VS 2710

(a) अणु CR (var), CPS

(b) भवत्यप्येषु CR (var), CPS, सङ्गति, CR (var), CPS

(c) विपरीतमनार्येषु CR (var), विपरीतमनार्येषु CR (var) CPS

Friendship of the good is small at first but grows enormously, the opposite is the case with the wicked Do as you please (in choosing your friends)

486

अणुमयश्च महामयश्च सास्त्रेण कुशलो नरः ।

सर्वतः सारमादायात् कुपेय इव यद्वद ॥

(अ) BhPn 11 8, 10, Kapila ad Sāmkhyapravacana

4 11

(भा) IS 121, SRU 749, SSap 478

The learned man takes everywhere the best from small and large books, like a bee from flowers

487

अणुनात्र यथा शल्यं शरीरे दुःखदायकम् ।

तथातिष्ठु संयुक्तं मनः ससारदायकम् ॥

(अ) SRH: 26: 19 (a MBh)

(c) incomplete

Just as a thorn though small in size gives pain to the (whole) body, so the mind full of attachment to worldly things is a giver of re-birth (and the consequent sufferings) (A A R)

488

अणुरपि ननु नैव फोडभूपास्य काचित्
परिभजसि यदेतत्तद्विभूतिस्तयैव ।

इह सरसि मनोज्ञे संततं पातुमम्भः

श्रमपरिभवमनाः के न मग्नाः करीन्द्राः ।

(अ) SkV 1079 (a. Śrī Dharmākara), Prasanna 180a

(a) अणुरपि SkV (var.); मुषेरपि [अणु°] Prasanna°

(b) °स्तवेव SkV (var.).

(d) करीभाः SkV (var.).

Mālinī metre.

Indeed it is small and bears no jewel in its lap; / that you enjoy it, though, is wealth enough, / What elephant, sinking in weariness, would not plunge within this pleasant lake / ever to drink its water ? (D.H.H. Ingalls's translation).

489

अणुरपि मणिः प्राणप्राणक्षमो विवभक्षिणां

शिशुरपि रूपा सिंहीसूनुः समाह्वयते गजान् ।

तनुरपि तदस्क्वोद्धूतो दहत्यन्तलो वनं

प्रकृतिमहतां जात्यै तेजो न भूतिमपेक्षते ॥

(अ) Cr 18 (CR III.42, CPS 69-49)

(आ) VS 325, SR 51.227 (a. VS), SSB 310.233.

(a) विवभक्षणात् (°णां) CR (var.), CPS.

(c) वने CR (var.).

(d) प्रकृतिमहा शक्तिव्यवित CPS; प्रकृतिर् CR (var.); जात्येवमा CR (but CRP as above; changed as above metri causa); जात्येवमेव CR (var.); आन्येभ्योऽन्ये CR (var.).

Harinī metre.

A (magical) gem, though small in size is capable of saving the lives of those who have swallowed poison; a lion-cub though an infant challenges a (huge) elephant; a spark of fire produced by friction of branches of trees burns down a (whole) forest; therefore, for those who have in-born greatness, (physical) size is not a criterion for their natural brilliance.

अणुरप्यहन्ति see No. 491

490

अणुरप्यसतां सङ्गः सद्गुणं हन्ति विस्तृतम् ।

गुणरूपान्तरं याति तत्क्रययोगाद्यया पयः ॥

(आ) SR 87.4, SSB 369.14.

(d) दुग्धं [प°] SSB (var.).

Even little association with the wicked destroys good qualities (though) in abundance, just as (a large quantity of) milk undergoes a metamorphosis [gets coagulated into curds] by its getting mixed up with (a little) buttermilk. (A.A.R.)

491

अणुरप्यहन्ति विग्रहः

प्रभुमन्तः प्रकृतिप्रकोपजः ।

अखिलं हि हिनस्ति भूधरं

तदृशाखान्तनिर्घर्षजोऽनलः ॥

(अ) Kir 2.71.

(आ) SRHt 131.7 (a. Dhāravi), SSSN 106.4.

(a) अणुरप्यहन्ति SRHt, SSSN

(b) नृपमन्तः °Kir (var.).

Viyoginī metre.

Even a slight quarrel [or : revolt] arising from disaffection amongst subjects destroys a king. Fire arising through friction of branches of trees, razes down the whole mountain. (S. V. Dixit's translation).

492

अणोरणीयान् महतो महीयान्

आत्मास्य जन्तोर् निहितो गुहायाम् ।

तमक्रतुः पश्यति वीतशोको

पातुप्रसादान्महिमानमात्मनः ॥

(अ) Katha-Upaniṣad 2. 20, Svetāśvatara-Upaniṣad 3.20 (Cf. Mahānārāyaṇa 8.3 and Kaivalya-Upaniṣad 21). (See Nos. 493-495).

(b) आत्मयुद्धार्थं निहितोऽस्य जन्तोः Svetāśvatara.

(c) तमक्रान्तं (तु°) Svetāśvatara.

(d) पातुः Svetāśvatara; ईशम् [आत्मनः] Svetāśvatara.

Irregular metre.

Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquillity of the mind and the senses (he sees) the greatness of the self. (S. Radhakrishnan's translation).

493*

अणोरणीयान् महतो महीयान्

मध्यो नितम्बद्वयं समं प्रियायाः ।

यज्ञोपवीतं परमं पवित्रं

किञ्चाङ्गरागादङ्गितं प्रियाया ॥

(आ) Pad 109 26 (a Devaivara) Vidy 686 ab/dc
(a Panitarāja) Cf No 492, 494

(b) मध्यं निमम्बं च दङ्गनाया Vidy

(d) तदङ्गं Vidy, मदीयं [दि०] Vidy
Upajāti metre (Upendravajrā and Indra-
vajrā)

The waist and hips of my beloved are (respectively) smaller than the smallest and bigger than the biggest¹. The sacred thread is extremely holy², but is reddened by the paint (lip stick, etc.) of the dear girl (when embracing her etc.) (A A R)

1. Cf Katha Upaniṣad No 493.

2. mantra recited when putting on a 'resh', sacred thread by the Brahman.

491

अणोरणीयान् मरुतो महीयान्

योगे वियोगे दिवसोऽङ्गनाया ।

यज्ञोपवीतं परमं पवित्रं

स्पृष्ट्वा सखे सत्यमिदं ब्रवीमि ॥

(आ) Pad 109 25 (a Devaivara) Cf Nos 492-3
Upajāti metre (Upendravajrā and Indravajrā)

Days are [appear to be] shorter than the shortest and longer than the longest¹ when (respectively) in the company or absence, of the sweetheart this I swear by touching the sacred thread which is extremely holy². And I speak but the truth (A A R)

1 and 2 see No 494

495*

अण्डं कण्डूयमानेन यत् सुखं तव भवते ।

सुर्जनानन्तरं सुखं भूयात् तव वैरिणाम् ॥

(आ) Sama 2 55

May you have, O King, that happiness which one gets when scratching (itching) balls, and may your enemies have that pain when scratching the same venereally affected (A A R.)

496*

अण्डजा. पुण्डरीकेषु समुद्रेषु जनार्दना ।

नीलकण्ठाच्च शैलेषु निवसन्तु न तेन ते ॥

(म) SN 1 2 2

Let there be Brāhmana-s [or snakes] in the mountain regions, Viṣṇu-s [or: pirates] in the seas, and Śiva-s [or peacocks] in the mountains. It does not matter (A A R)

497**

अण्डाम्यां लोमशाम्यां तु जाताण्डो न हितः स्मृतः ।

भस्माभाववत्पुच्छं च कृष्णनीलं परित्यजेत् ।

निन्द्य केवलकृष्णस्तु सर्वश्वेतस्तु पूजितः ॥

(आ) SP 1663.

The variety of horse known as *jāṇḍa* is not good because of the growth of hair on the scrotum, and one should avoid *kṛṣṇanīla* variety having the mouth and tail of the colour of ashes, a horse that is all dark is also to be condemned. The all-white is valuable (honoured) (A A R)

498

अश्वपि गुणाय मरुता

मरुदपि दोषाय दोषिणा सुहृतम् ।

तुषमपि दुग्धाय गवा

दुग्धमपि विपाय सर्पाणाम् ॥

(आ) Dvi 104

(आ) JS 53 13 (a Ravigupta), IS 122, Subh 276

Cf ABORI 48 147 No 2

(a) शुचिर्ना (म०) Subh, IS

(d) विशाख Subh

Ārya metre

Even the smallest element of the great are beneficial whereas even a big thing associated with the impure is harmful. Even grass contributes to the production of the (good) milk whereas even milk is for producing poison in serpents (A A R)

499

अतः कविर्नामसु यावदर्थं

स्यादप्रमत्तो व्यवसायबुद्धिः ।

सिद्धेऽन्यथाऽर्थे न यतेत भूय

परिधमं तत्र समीक्षमाणं ॥

(आ) BhPn 2 2, 3

(आ) SR 389 491

(c) तत्र [म०] BhPn (var)

Upajāti metre (Upendravajrā and Indra-
vajrā)

Therefore the poet should be fully conversant with all the meanings of words (names), ever vigilant and hard working. If he succeeds in his attempts by some means he should not try again seeing that it is an unnecessary effort [waste of time]. (A. A. R.)

अतः क्षमां विधायाञ्चु see कुतश्चित् कारणात्

500**

अतः परं प्रवक्ष्यामि खड्गलक्षणमुत्तमम् ।
प्रधानदेहसंभूतं दत्वास्थिरिरिदम् ॥

(अ) Visnudharmottara (Venkajesvara Press)

2.17, 20-1).

(अ) ŚP 4671.

And now onwards, O, terror to the enemies, I shall speak of the characteristics of a good sword, fashioned out of bones of demons and other bodies that are important. (A. A. R.)

501**

अतः परं प्रवक्ष्यामि शराणां लक्षणं शुभम् ।
स्थूलं न क्षातिमूक्ष्यं च न पक्वं न कुभूमिजम् ।
हृनिग्रन्थिबिदीर्णं च वर्जयेद्दीर्घं शरम् ॥

(आ) ŚP 1760.

And hereafter I shall speak of the auspicious marks of arrows. They should be neither too thick nor too thin, neither of a fully matured tree nor growing on worthless soil; they should be devoid of uneven joints and streaks of splitting. Such arrows (possessing the above mentioned defects) should be avoided. (A.A.R.)

502*

अतः परमगन्धोऽयं पन्था विग्रन्थतामिति ।
प्रत्यक्षियुगलं तस्याः कर्णो चक्रुमिहागतौ ॥

(आ) VS 1495.

(d) चक्रुमिहागतौ VS (var.)

"Thus far, no farther should you go. Take rest." Her ears came up to deliver this message to the eyes. [The eyes of the young lady extended up to the ears]. (A. A. R.)

अतः परोक्ष see No. 505

503**

अतः प्रवृत्ते नक्षत्रे शुभे चारे शुचिप्रता ।
ओषधं विचिवद्ग्राह्यं स्मृत्वा देवीं च सुप्रभाम् ॥
मन्त्रः—ओ सुप्रभार्य नमः ।

(आ) ŚP 2681.

Then on a day when the planets and stars are good and on an auspicious day of the week, purified, one should take the medicine in the prescribed manner remembering the goddess Suprabhā. (A. A. R.)

504**

अतः संदेहदोलायां रोपणीयं न मानसम् ।
ग्रन्थेऽस्मिंश्चापचतुर्दं वीरचिन्तामणी यच्चित् ॥

(आ) ŚP 1716.

Hence the mind should not be mounting the swing of doubt anywhere in this work, the Viracintāmaṇi, by those who are proficient with the bow. (A.A.R.)

अतः स वैत्यः see No. 5778.

505

अतः समोक्ष्य कर्तव्यं विशेषात् संगतं रहः ।
अज्ञातहृदयेष्वेवं वीरिभवति सीहृदम् ॥

(अ) Śāk 5.24 or 5.25 (Southern) or 5.26 (Scharpé)
(Cf. A. Scharpé's Kālidāsa-Lexicon, Vol. 1, p. 70).

(a) परीक्ष [स°] Śāk (var.)

(c) अज्ञानं हृद° Śāk (var.); एव Śāk (var.).

Therefore, it is only after considering, that one should make an alliance, especially when it is secret. In the hearts of those who are unknown, thus love turns to hate. (M. B. Emeneau's translation).

506**

अतः नुस्मितचित्तेन प्रत्यातव्यं शुभे दिने ।
स्मृत्वा क्षेमं करीं देवीं यद्यता शकुनाञ्जुभाम् ॥
(आ) ŚP 2562.

Hence one should start on a journey on an auspicious day with the mind at peace, seeing auspicious omens and remembering the goddess that confers welfare. (A. A. R.)

507**

अत माहर्त्तुमिच्छामि पार्वतीमात्मजम् ।
उत्पत्तये हविर्भोजितुं यजमान इवारचिम् ॥

(म) Kum 6 28 (Cf A Scharpe's, Kālidāsa-
Lexicon I.3, p 85)

(म) Altm 11.

(a) अत माहीतुम् Kum (var)

(b) आत्मजमिति Kum (var)

(c) उत्पादाय Kum (var)

Therefore, I desire to marry Pārvati for (begetting) a son, just as a sacrificer wishes to fetch fuel [or flint] for producing fire. (S Rangachar's translation)

अत एव कुलीनानाम् see No 7315

अत एव निपीयतेऽपरो see शुमुलेन वदन्ति

अत एव भुव निपीयते see शुमुलेन वदन्ति

अत एव विवेक्यां see वृत्तिं स्वो बहु मयते

508

अत एव हि नेच्छन्ति सायव सस्तमगमम् ।
यद्विषागसिल्लस्य ममसो नास्ति भेदजम् ॥

(म) H (H) 4 81, HS 4 77, HN 4 78, HK 4 83,
HP 4 81, HN 4 81, HH 112 11-2, HG 150
178)

(म) IS 123, Sama 1 म. 75, Vyās 27

(ख) Vyās (C) 23, Vyās (S) 23

(c) सद्विषागसि^० HP (var), Vyās (C), विषागसि
H (var), विषागसि H (var)

Hence it is that the virtuous covet not the society of the good, because for a heart wounded with the sword of be-reavement no cure is found (F Johnson's translation)

अत एव हि वाञ्छन्ति see No 7679

509*

अतस्त्वस्यानुफल-

प्रहृण्यन्तसायनिश्चयो येषाम् ।

ते शोकश्लेशपजा

केवलमुपपान्ति वाञ्छता मन्दः ॥

(म) Kutt [Kutt (KM) 202, Kutt (BI) 824]
Gūṇārya metre

Those fools who are resolved on getting sweet fruit without undergoing any difficulties are doomed to undergo the miseries of sorrows and troubles (AAR)

510*

अतस्त्वहोसि बालश्च दुस्तोषोऽमुरघोऽनलः ।

नैव त्वं वेत्स्य सुलभं नैव त्वं वेत्स्य दुर्लभम् ॥

(म) MBh [MBh (Bh) 12 171 18, MBh (C) 12
1673]

(म) IS 123

(a) अतस्त्वहोसि MBh (var), अतस्त्वहोसि^० ("तय")
MBh (var), अतस्त्वहोसि^० MBh (var),
बालश्च ("य or य") MBh (var) बालश्च
[य] MBh (var), बालश्च MBh (var)

(b) दुर्लभो पुरणे न व MBh (var), दुर्लभो MBh
(var), दुर्लभो पुरणे न व MBh (var)

Thou art a fool¹ Thou art difficult of being contend'd Thou canst not be gratified Thou burnest like fire Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment (P C Roy's translation)

¹ denote

अतस्त्वहोसि see No 510

अतस्त्वहोसि see No 510

511

अतध्यायपि सध्यानि वशीयन्ति हि पेशला ।

समे विन्मोक्षतानीव चित्रकर्मविदो जना ॥

(म) H(H) 2 112 HS 2 109, HM 2 113, HK 2 112,
HP 2 101, HN 2 100, HH 50 23-4, HC
79 2 3)

(म) Kṛṣṇendra's Kavīkaṇṭhābhāṣana 85
(a Vyāsa), Rājānuśāhīkāra of Candar-
vara 12 13-4 (a Nāradaśāhīkāra), Vyāsa
bhāṣakāṭya 7, Smṛtīśāhīkāra 7, Vyāsa-
bhāṣakāṭya 5, Dh 1 64, JSAIL 26 28, H
125, Sama 1 म. 66

(a) अतध्यायपि च Rāja (var), Sama

(b) दशैवन्वयि^० HM, HS, Sama, Rāja, विचक्षण
[हिने^०] Kavi^०, Vyasa^०, Kai^०, Vyasa^० Sau^०

(c) सम H (var)

Ingenuous men can make even falsehoods look like truths, as persons skilled in the art of painting, (can make) hollows and eminences (appear) on a flat surface (F Johnson's translation)

512

अतथास्तद्वर्तकाशास् तथ्याश्चातथ्यदर्शनाः ।
दृश्यन्ते विविधा भावास् तस्माद्युक्तं परीक्षणम् ॥
(आ) VS 2786.

Different signs are seen, some untrue but resembling real ones and others true but appearing as if they would be false. Therefore (a thorough) examination is called for. (A.A.R.)

513

अतथ्येनोच्यमानस्य कः कोपो यत्र तत्तथा ।
तथ्येनापि हि कः कोपो यदनुवर्तेऽपि तत्तथा ॥
(इ) SS (OJ) 452.
(द) तत्कथा[त°] SS (OJ) (var.)

When one speaks what is not so, why be angry. And why be angry with what is so. Without being said it is so. (Dr. Raghu Virā's translation).

514*

अतनुज्वरपीडितासि बाले
तव सीरसाय मतो ममोपवासः ।
रत्नमर्पय वंदनाय नाहं
भवदावेदितलङ्घने समर्प्य ॥
(आ) SR 189.60, SSB 539-71, IS 7623, SRK
151.6 (a. Sabhītarāṅga), Vidy 440.
(b) सीरसाय [सी°] Vidy.
(c) वैद्यराज Vidy.
Aupacchandisika metre.

"Dear girl, you are affected by high fever [or : you suffer from the fever of love]. I consider fasting good for you [or : The kindling of the sacred fire (for our marriage) will be for your happiness]."
"O best of physicians, prescribe mercurial preparation, for I am not able to undergo the fast as prescribed by you [or : Give me love, for I am not able to disregard what you have said]."
(A.A.R.)

515*

अतनुना नवमम्युदमाम्बुर्वं
सुतनुरस्त्रमुदस्तमवेक्ष्य सा ।
उचितमायतनिःश्वसितच्छलाच्
छ्वसनशस्त्रममुच्छदम् प्रति ॥
(ख) Naiṣ 4.39.
Drutavilambita metre.

The beautiful damsel, seeing a new rain-cloud, a cloudy weapon hurled by Cupid, discharged at him a suitable windy weapon in the guise of her long-drawn sighs. (K. K. Handiqui's translation).

516*

अतन्त्रो वाग्वीणा स्तनयुगलमग्रीवकलता-
वनज्जं दुङ्गनीलोत्पलदलमपत्रोरुकदली ।
अकाण्डा दोर्वेली वदनमलकलङ्कः शशधरस्
तदस्यास्तारुण्यं भुवनविपरीतं घटयति ॥
(आ) Skm [Skm (B) 487 (a. Vāgviṇa), Skm
(POB) 2.3, 2 (a. Vāgviṇa), Skm (B1).
2.3, 2], AB 512.
(a) °कलरा° AB
Sikhariṇī metre.

Her speech is sweet as from a lute but without strings, her bosom-pots without necks, her eyes lilies but not grown in water, her thighs plantain stems without leaves, her hands creepers without branches, her face the moon without the black spot—thus does her youth bring together things which are opposed to common experience. (A. A. R.)

517*

अतन्द्रचन्द्राभरणं समुद्दीपितमन्मया ।
तारकातरला इवामा सानन्दं न करोति कम् ॥
(ख) Kpr 4.72 (p. 146) Amd 104.238, SR 253.5,
SSB 61.10.
(c) तारकाकरला Amd (var.); शब्दमा SR (printing error).

Whom does not a beautiful woman [night] rejoice ?—being as she is, lively, adorned with a peculiar head-ornament [adorned with clear moon] and having her desire kindled [kindling desire], with the pupils of her eye unsteady [with moving stars] ? ¹ (G. Jhā's translation).

1. Example of suggestive meaning due to both word and meaning (*ghṛṇā* has double meaning—a young woman and a night, and each of the epithets applies to both).

518*

अतन्द्रितचमूपातिप्रहितहस्तमस्वीकृत-

प्रणीतमणिपादुक किमिति विस्मितान्तपुरम् ।

अवाहनपरिष्कय पतगराजमारोहतः

करिप्रवरवृंहिते भगवत्स्वरायै नमः ॥

(आ) PG 50 (a Dākṣiṇātya), SR 15 24, SSB 24 25, SSSN 5 14

(a) अनादृत्य^० SR, SSB, अनकित^० PG (var.), अनन्वित^० PG (var.)

(b) प्रणीतमणि पा^० PG (var.), विसृ^० PG (var.), चाबुलन्त पु^० SSSN.

(c) अवाहनपरिष्कय^० (स्वरायै) PG (var.), कित SSSN

(d) करिप्रवर^० PG (var.), त यस्मिन्वायै SSSN Pithvi metre

Salutation to the state of hurry of the Lord Viṣṇu when the roar of the best of elephants (in distress) was heard—a hurry which ignored the hand extended by the army chief (to help in mounting the vehicle), which did not accept the proffered jewelled sandals, which caused great wonder to the ladies and due to which he climbed on the back of the king of birds (*Garuda*) without the usual seating arrangements of the vehicle (A A R)

अतन्द्रितचमूपाति see No 518

अतर्पणोत्ति see No. 510

519*

अतसीकुमुभोपमेयकान्तिरु

धमुनालकुकरम्भमूलवती

नवगोपवधुविनादशाली

धनमाली वितनोतु मङ्गलानि ॥

(आ) SR 22 122, SSB 36 24, Sama 133

(b) यमुनातीरकदम्बमवधुती SR, SSB, कदम्बमूलवती SSB

(c) नवगोपवधुविनादशाली Sama

(d) मङ्गल व SR, SSB

Aupacchandrika metre

May Śrī Kṛṣṇa wearing a garland of wild flowers confer blessings—his body having the brilliance of *ataśi*-flowers, sporting in the shade of *kadamba*-trees on the banks of the Yamunā river, and resplendent in entertaining cowherdesses in their blooming youth (A. A R)

520*

अतसीपुष्पसकाश

ख वीक्ष्य जलदागमे ।

ये वियोगेऽपि जीवन्ति न तेषां विद्यते भयम् ॥

(आ) SP 512 (a Megha, according to Aufrecht (AP 74) Menṭha or Bhartṛmanṭha), VS 171B (a Viśamāditya), SR 181 19, SSB 521 1 (a Viśamāditya)

(c) वियोगेन VS

(d) भयः (य^०) SSB

Those who are alive even when separated from their beloveds when the sky is of the colour of the *ataśi* flower in the rainy season, are immune to fear (from any other source!) (A A R)

521

अनस्करकराहाय

अराज्ञावाशवहम् ।

अरायावविभामार्ह

धनमार्जयत स्थिरम् ॥

(आ) SRHt 198 125 (a Sakalavidyādihara), SSSN 183 52

(d) अस्कर लृ^० SSSN

Acquire wealth that is permanent, which cannot be taken away by the hands of thieves, which is not under the control of the orders of the king, and which is not subject to division among inheritors or heirs (A A R)

522

अतस्तु विपरीतरथ नृपतेरजितात्मन ।

सक्षिप्यते यशो लोके द्यूतविभुरिवान्मति ॥

(क) Ma 7 34 (Cf Śukrasita 1 64-8)

(आ) SRHt 176 63 (a MBh), SSSN 79 53

(b) नृपतेरजितात्मन SRHt

But the fame of a king who acts in a contrary manner¹ and who does not subdue himself, diminishes in extent among men like a drop of clarified butter in water (G Bühler's translation)

1 Cf below स्वराष्ट्रं स्वायच्छ स्वार्थ

अतस्त्वज्जोति see No 510

523

अतस्त्वष्टाङ्गया बुद्ध्या नृपतिर्नोतिशास्त्रवित् ।

समर्थं नृपिबो वृत्तनाम् अपि जेतु विचक्षण ॥

(आ) SRHt 61 9 (a Gakṣu)

Hence a king, knowing (the intricacies of) political science, with his mind

attuned to the eight departments (of government) and clever, is capable of conquering the entire world. (A.A.R.)

अतस्येनाविरुद्धेन see No. 1608

524*

अताडयत् पल्लवपाणिर्नकां
पुष्पोच्चये राजवधूमशोकः ।

तच्छब्देहेतोरलिपिङ्कुभङ्गया
व्याकुल्यते वासिलता स्मरेण ॥

(अ) Vikram 10.42.

(आ) JS 230.6 (a. Bilhaga) SP 2800 (a. Bilhaga),
SR 334.107, SSB 201.3 (a. Bilhaga).

(b) शोकम् SR, SSB.

(d) निकृन्ततीवा^० SP; विकृन्तिता बालवता (ना
SSB) SR, SSB.

Upajāti metre (Upendravajrā and Indra-
vajrā).

The *atoka* (-tree), with its leaf-hand, beat a wife of the king while she was plucking flowers; to chop it off, Cupid as if drew out of his sword on the pretext of a swarm of bees. (S. Ch. Banerji's translation).

525*

अतिकलुपमाशुनश्चरम्
आपातस्फुरणमनभिलाषकरम् ।

अपि हृष्यन्ति जनाः कथम्

अवलम्ब्य ज्ञानश्रयोत्तम् ॥

(अ) Vaidi 71.

Āryā metre.

Very dirty [incompetent], quickly perishing, shining by fits and starts, and not particularly desirable is the glow-worm of worldly knowledge. How (holding on to it), do people take delight in it ? (A. A. R.)

526

अतिकुपितमनस्के कोपनिष्पत्तिहेतुं
विदधति सति यत्रो विक्रियां चित्ररुपां ।

वदति वचनमुच्चैर्दुःखं कर्कशादि

कलुषविकल्पा या तां क्षमां वर्णयन्ति ॥

(आ) AS 697.

(a) अपि कुं [अति] AS (var.); अतिकुपितमनस्के
AS (var.); कोपि [कोव] (or कोवि) AS
(var.).

(b) श्रुति or शत्रो or शत्रोरु [सं] AS (var.)
विकलतायां AS (var.); तां यां AS (var.).
Mālinī metre.

That is defined as *kṣamā* [patience : forgiveness] when the mind is not contaminated when the enemy shouts harsh words aloud, painful to the ear, and exhibits strange distortions of his mind in extreme anger. (A.A.R.)

527

अतिकुपिता अपि मुजना

योगेन मूढभवन्ति न तु नीचाः ।

हेम्नः कठिनस्यापि

द्रवणोपायोऽस्ति न तृणानाम् ॥

(अ) Dvi 101.

(आ) VS 249, SP 238, SR 47.111 (a. SP) SSB
305.113, SRK 19.78, (a. Indīśasapruha),
IS 126, Subh 274, GSL 3, VP 1.46.

(a) अति [अं] Subh.

(b) मूढम् Subh.

(d) द्रव्योपायोऽस्ति ननु^० Subh; द्रवणोपायस्ते न
IS.

Āryā metre.

A good man (though) exceedingly angry-
ed may be pacified by some means, but
not so a mean person. Gold though hard
can be melted, but not straw. (Dr.
Aryendra Sharma's translation)

528**

अतिकुप्येत्त्वतिगौरिष्व्

अतिपीनेष्वतिकृष्टेषु मनुजेषु ।

अतिदोषेष्वतिलघुषु

प्रायेण न विद्यतेऽप्यत्यम् ॥

(अ) Sāmudrikatilaka 2.70 (as quoted in JS).

(आ) JS 398.104 (a. Durīabharāja).

Āryā metre (defective in c).

Generally, children are not born to
those men who are excessively dark, white,
stout, thin, tall, or short. (A.A.R.)

529*

अतिक्रम्यावाङ्मं श्रवणपथपर्यन्तगमन-

प्रयासेनेवावशोऽस्तरत्तरतारं गमितयोः ।

इदानीं राधायाः प्रियतमसमायातसमये

पपातस्वे दाम्बुप्रसर इव हर्षाश्रुनिकरः ॥

- (अ) GG (GG (NSP) ad 11.22 (1), GG (RS) 76
 (b) रमनगर° [र°] GG (var), पनिनयो [न°]
 GG (var),
 (c) नदानी [र°] GG (var), °समानोक्मग्रये
 GG (var),
 (d) स्वेदाय्य प्रमर GG (var)
 Sikkharī metre

And those eyes of Rādhā, opened wide in wonderment at Kṛṣṇa's ravishing beauty, and stretching far to the very tips of the ears, are filled with tears of joy, as she approached her Beloved, dearer to her than the dearest. And those tears rained copiously from her eyes, as if those eyes, with the undue exertion of being stretched to the tip of her ears, had sweated profusely in their labours ! (S Lakṣminarasimha Sastri's translation).

530

अतिक्रान्तं तु य कार्यं पश्चाच्छिन्त्यते नरः ।
 तच्चास्य न भवेत् कार्यं चिन्त्या तु विनश्यति ॥
 (अ) SRHr 196 109 (a Rāmāyana ?)

That man who broods over past matters not only loses their results but also is destroyed by worry (A. A. R.)

531*

अतिक्रान्तं कालं सुचरितशतमोदसुभगो
 गता शुक्ला धर्मा नवनलिनसुभद्रावृतनुताम् ।
 परिमलान् प्रायो बुधजनकभासारनिपुणो
 निदानम् जातं जगदिदमतीतोत्सवमिव ॥

(अ) Cr 1135 (GRC 8 4, CPS 222 81)
 Sikkharī metre

Gone are the days which were happy because of pleasure from doing hundreds of good deeds. Vanished are the laws of righteousness like the threads of a fresh lotus (stalk). Those who are proficient in narrating the essence of the teachings of wise men disappeared. This world has now become devoid of happiness like a place in which festivities have come to an end.

532*

अतिक्रान्तं कालो लटभलवनामोदसुभगो
 भ्रमन्त आन्ताः स्म सुचिरमिह संसारसरणी ।

इदानीं स्वः सिन्धोस्तटमिव समाकन्दनगिरः
 सुतारैः फूत्कारैः शिव शिव शिवेति प्रतनुम् ॥

(अ) BhS 201

(आ) SR 368 53, SSB 261 53, SRK 291 5 (a BhS),
 IS 127, Subh 311

(a) ललित° [ल°] BhS (var), SR, SSB, SRK,
 योगसुनमो BhS (var), सुन्दरो SR, SSB,
 SRK, Subh

(b) भ्रमन्त आन्ता Subh, स्म BhS (var), °सरणि
 (°वी, °ण, °यि, °मि, °सरणौ) BhS (var)

(c) समाकान्त° or समाकन्दन° (शमा°) BhS
 (var), गिरा (°रे) BhS (var)

(d) सुतारै BhS (var), फूत्कारै BhS, स्तत्कारै
 BhS (var), प्रतनु° [प्र°] BhS (var)

(d) सुतारै BhS (var) फूत्कारै BhS, स्तत्कारै
 BhS (var) प्रतनु° [प्र°] BhS (var)
 Sikkharī metre

We have passed our youth, the proper time for (enjoyment) charming ladies,

and after long a wander-
 now,
 in the
 ss our
 days in pronouncing the divine name of
 Śiva with such a distinct voice as to make
 the surrounding hills quite resound with
 it (P N Nath's translation)

533

अतिक्रान्तमतिक्रान्तम् अनागतमनागतम् ।
 वर्तमानमुत्तमातिर् नवा भोगिदरिद्रयो ॥

(अ) SRHt 269 21 (a Brhathāthā)

What is past is past [and hence irrevocable] What is in the future is yet to come (Hence) the delusion of the present day pleasures is fresh to the rich and to the poor (A. A. R.)

3 enjoyers

534

अतिश्लेषेण यद् द्रव्यम् अतिलोभेन यत्सुखम् ।
 परपोषा च यो वृत्तिर् नव साधुषु विद्यते ॥

(अ) Cr 19 (CS III 17, CNF 94, CNI I 69)
 CKI 60).

(आ) B 7435

(ab) अतिश्लेषेण अतिलोभेन or CKI

- (a) अतिवलेषेन (°वलेषे) CS (var.); य [यद्] CS (var.); CNI I; अर्थम् [द्] CNF.
 (b) अतिवलेन CNI I; वदन्म् CNF.
 (c) परेषां पीठने वृत्तिर् CNF; परपीठ्या CS (var.); अतिपीठा CS (var.); यद् CS (var.); प्रवृत्ति [या वृ°] CS (var.); वृत्ति (°वी; द्विश्च CNI I) CS (var.); CNI I.
 (d) मैतद् साधुः समाचरेत् CNF; सा साधुषु न विषते CNI I; न च [नै°] CS (var.); युज्यते [वि°] CS (var.).

It is not for the wise to earn a thing at the cost of much labour, or to gain an enjoyment with painful eagerness, or even to acquire a living with too much trouble in it. (B. C. Dutt's translation).

535

अतिवलेषेन येऽर्थाः स्युर् धर्मस्यातिक्रमेण च ।

अरेर्वा प्रणिपातेन मा त्म तेषु मनः कृयाः ॥

(अ) MBh [MBh (Bh) 5:39, 61, MBh (R) 5:38, 76-7, MBh (C) 5:1521-2), Cr. 20 (CV 16.11, CR 2.37, CNG 101, CNT JV 198, CPS 310.10), GP 1:109, 28, Śis B2.6-7, Śid 360. 8-9. (Cf. JSAIL 30.62).
 (आ) SR 379.96, SuM 35*, VS 2670, Sama 189. 118, IS 128.

(इ) [OJ] 272.
 (a) अतिरनेषेन ये चार्थाः Śis (var.); अतिलोभेन SuM; योतिष्मिन्नेन CR (var.) ये चार्थाः [ये° स्युर्] MBh (var.); ये छार्थाः (°व्य° °र्था) CV, GP; ये अर्थाः Sama; येर्थाः VS; देहस्य CR, VS; स्वर, MBh (R) printing error.

(b) य [य] MBh (var.); तु CV (var.), CR (var.), CNG GP, Śis, Śto; ये धर्मातिक्रमेण च Śis (var.); धर्मस्या CV (var.); धर्मस्या Śis (var.); इतिक्रमेण न च Śis. (var.); °पक्रमेण तु SuM; तु [य] Sama.

(c) शब्दार्था [अ°]) CV, CNG Śis, Śto, SuM, Sama; अतिर्वा CR (var.); प्राणि° Śis (var.); प्रति° CV (var.); प्रणिपातेन Śis (var.); प्रणिपात्तु SuM.
 (d) नै अर्था मा नवन्तु मे CV, CNG, Sama; मा भूत् सोऽथः कदा च न CR; मा सुवतं स्ते कदाचन GP; मावतैर्वा नवन्तु मे Śis; न त छार्था नवन्तु मे SuM; ममतेर्वा नवन्तु न Śto; माशु स्ते CR (var.);

Do not desire objects which can be acquired only with excessive hardship,

or by overstepping *dharma*, or by submitting to an enemy.

536

अतिवलेषे मनःस्थैर्यं क्रमेण सहनं तथा ।
 जयलाभाय हेतुं द्वौ संन्यानामधिकौ विदुः ॥
 (आ) Babudariana 38, IS 7436.

(b) साहसस्तथा Bah°.

(d) सैन्यानामधिकं Bah°.

To be courageous despite great hardship and to endure gradually everything are, as it is well known, the two main causes for the army to be victorious.

537

अतिगम्भीरमनायिलम्

अक्षोन्यमदृष्टपारमयिलङ्घयम् ।

अविरलतरङ्गसङ्कुलम्

ऐक्षिपि विज्ञानसागरं महताम् ॥

(अ) Vaidi 8r.

Giti-ārya metre.

I saw the ocean of (true) knowledge of the great which is very deep, free from impurity, unassailable, limitless, not capable of being crossed, and full of continuous waves (of sections). (A.A.R.)

538

अतिगम्भीरे भूये

कूप इव जनस्य दुःखतारस्य ।

दपति समोहितसिद्धिं

गुणवन्तः पापिद्या घटकाः ॥

(अ) Harṣacarita 2.1.

(आ) SR 151.370, SSB 477.329.

(b) इव SR (printing error).
 Ārya metre.

It is with a king of profound wisdom for those who have no means of access to him as it is with a well for those who have no way of descending into it,—virtuous royal intercessors [or : earthen pots furnished with strings] secure the desired success. (E. B. Cowell's and F. W. Thomas's translation).

अतिचण्डानिलो° see अपि कल्पानिल°

अतिचपलकलत्रं प्रातिवेदमातिचौर-

स्तनयगतिमाघ (?) चालरणा तनूजा ।

अतिशठमय मंत्री (?) यद्यता सर्वजन्तो

रिपुभयतनुरोगो चाष्टदु ए नराणाम् ॥

(भा) SuM ad 15 : 1 (13*) (partly corrupt)

Malini metre (corrupt in b)

There are eight miseries for men a wife that is extremely sickle, neighbours who are confirmed thieves, lameness (dulness) of the son; widow-hood of the daughter at young age, friends who are very difficult to deal with, extreme subordination (to every one), fear of enemies, and bodily disease (A A R)

अतिचादचन्द्रोदिव.

कुर्वन् कुसुमेयुकेलिकेतनताम् ।

सुरभि कदा नु यास्यति

समुकुलहचिरस्तनीहार ॥

(भा) Ras 107

(b) Version A कुर्वन् कुसुमेयु केलि-केतन-ताम्

Version B कुर्वन् कुसुमेयुकेलि-केतन-ताम्

(c) Version A सुरभि कदा नु यास्यति

Version B सुरभि कदा नु यास्यति

(d) Version A स-मुकुल-हचिर-स्तनी-हार ।

Version B स-मुकुल हचिर-स्तनी-हार

Āryā metre

When will the spring season with the brilliance of the charming moon and heralding the blooming of flowers with the charm of buds and the disappearance of snowfall come ? [Or When will the pearl necklace on the charming bosom of the beloved, with the shine of the charming moon and acting like the banner of the god of love and fragrant (in association with flowers) be present ?] (A A R.)

अतिचिरादनृपज्ञवत् कणा-

नयनिजान् यदि हेम जिहासति ।

पटपुटज्वलनञ्जवरवेदना

तव भवत्यपयाति च गौरवम् ॥

(भा) Kavikāumudī 2 16

Drutavilambita metre

O gold, if you deign to shed your

Krishnamoorthy's translation)

अतिजीर्णमप्यव च ज्ञातिघृष्ट तथैव च ।

दग्ध छिद्र न कर्तव्य बाह्याभ्यन्तरहस्तकम् ॥

(भा) SP 1751

The bow-stick should be of the length of extended hands, taken from a tree that is neither too old nor too young, it should not be rubbed against a tree of the same species, nor burnt (partly in a forest conflagration), and should not have holes (A A R)

अतिजीवति विलेन मुल जीवति विद्यया ।

किंचिज्जीवति शिल्पेन ऋते कर्म न जीवति ॥

(भा) Cr 21 (CR 1 24 CPS 16 44)

(a) अतिजीवति CR (var)

(b) जीवति CR (var)

(c) जीवति CR (var)

(d) अतिकर्म [क° क°] CR (var)

at a distance when one

■ NO WORD TO

अतितामसोऽजगन्धि

काकरवो ह्रस्वकृष्णं पाप ।

भीह कुपो विद्यावो

रासभलिङ्गस्तु विज्ञेय ॥

(भा) SP 3120 (a Śrīdhara, according to Aufrecht [AP] a Śārngadhāra)

Āryā metre

That person is known as Rāsabha-linga¹ who is extremely dull and lazy, smelling like a (male) goat, having voice like a crow, short-haired, sinful, timid, meanminded, and goblinish in taste² (A A R)

1. a class of persons

2. or having a small head

545

अतितुल्या न कतव्या तृष्णां नैव परित्यजेत् ।
अतितुल्याभिभूतस्य शिखा भवति मस्तके ॥

- (अ) P(PP 2.59, Pts 2.73 and 77, PtsK 2.77 and 81, PM 2.24, PPY 68 [63]). Cf. P(PT 2.46 and 2.50, PTem 2.46 & 2.50, PS 2.28 and line 924, PN 1.23, PRE 2.28, H [H] 1.175). (Cf. Nos. 600-602).
(Cf. K3B 16.412, KSS 10.61, 97, 100 and 107).

(आ) IS 129, (Cf. JS 1551), Subh 173.

(इ) Cf. Old Syriac 2.23, Arabic 3.87.

(द) जाता काष्ठमयी (°cz°) शिखा Subh; चूटा [शि°] Pts.

Indulge in no excessive greed / (a little help in time of need) / but one, by greed excessive led / perceived a top knot on his head. (A. W. Ryder's translation).

546

अतितेजस्वयि राजा
पानासपतो न साधयत्यर्थान् ।
तृणमपि दग्धं शयती
न वाटयान्नः पिवन्ननिशम् ॥

- (आ) VS 2869, SP 1388, SR 151.365 (a. SP), III 130.
(a) अतितेजा अपि राज्ञः SP (MS); अपि तेजस्वयि नृपः VS (var.); तेजस्वयि SP (var.).
(b) °राक्तो SP (var.); °र्यम् VS.
(c) दग्धुमराक्तो SR; दग्धं VS, SP, राज्ञः SP (var.).
(d) वटयान्नः इविद्वयिः SR
Āryā mairē.

A king, however, brilliant does not achieve good results, if addicted to wine. The submarine fire, drinking incessantly, is unable to burn even (dry) grass. (A.A.R.)

547*

अतिथि नाम फाकुत्स्वात् पुत्रं प्राप कुमुद्वती ।
पश्चिमाश्यामिनीपामात् प्रसादमिव चेतना ॥

- (अ) Ragh 17.1 (Cf. A. Sharpe's Kālidāsa - Lexicon 1.4; p. 264).
(आ) Kpr 10.591 (p. 778), KH 187.15-6, Amd 336. 976, AlK 157.21-2, KāP 399. 4 5, Alarākārasūtra ed. by Tarkālakāra 282, Citramīmāṃsā (KM 38) 39.9-10.

(b) पुत्रमाप (प्रा) Ragh (var.), Kpr, Amd, AlK, Citra°, KāP, KH.

(c) पश्चिमात् Kpr.

In happy wedlock joined Kumudvati bore to her Lord a son, great Atithi, / who soothed their hearts, as sleep most peaceful comes / just at the dawn¹. (P. de Lacy Johnstone's translation).

1. Quoted as an example of violation of the uniformity of expression.

548

.....
अतिथिः किल पूजार्हः प्राकृतोऽपि विजानता ॥
(अ) R [R(B) 3. 1.120 ed, R (R) 5.1.119 ed].
.....The wise honour their guests even though they are of the common folk. (T. S. Rashavacarya's translation).

549

अतिथिः द्वारि तिष्ठेत आपो गृह्णाति यो नरः
आपोशनं सुरापानम् अन्नं योमांसमक्षणम् ॥

(आ) NBh 193.

If a person were to take (even) water neglecting his guest at the gate, the water he drinks becomes as alcohol (a sinful action) and the food (he eats) turns out to be beef. (A. A. R.)

550

अतिथिः पूजितो यस्य गृहस्थस्य तु गच्छति ।
नाग्यस्तस्मात् परो धर्म इति प्राहुर्मनीषिणः ॥

(आ) VS 3011, SRHt 23.3 (a. Manu).

Wise men say that there is no greater *dharma* for a house holder than to honour duly a guest before he leaves his house. (A. A. R.)

551

अतिथिः पूजितो यस्य घ्यायते मनसा श्रमम् ।
न तत् ऋशुशतेनापि तुल्यमाहुर्मनीषिणः ॥

- (अ) MBh [MBh (Bh) 13.2.91, MBh (R) 13.2.92, MBh (G) 13.176].
(आ) IS 131.
(a) यदि MBh (var.).
(b) म० च्या° कलम् tr. MBh (var.).

(c) तु [तद्] MBh (var).

It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices (P. C. Roy's translation)

552

अतिथित्वेन वर्णाया देय शक्त्यानुपूर्वञ्च ।
अप्रथमोऽतिथिं सामम् अपि माभूतुणोदकं ॥

(a) Y [Y(NSA) : 107, Y(ChSS) : 107, Y(S) : 107, Y(TSS) : 106 Y(AnSS) : 107]
Gr. Mn 3 101

(b) IS 132.

(c) अतिथित्वे Y(AnSS), अर्थवदो Y(ChSS),
Y(TSS)

Y(TSS) : 106 Y(AnSS) : 107 Y(ChSS) : 107

According to the special custom, glass and water (hospitality is to be shown) (S C Vidyarnava's translation)

553

अतिथिर्बालकः पत्नी जननी जनकस्तथा ।
पञ्चते गृहिण पोष्या इतरे च स्वशक्तितः ॥

(a) SR 157 206, SSB 487 213

It is the binding duty of a householder to show hospitality to a guest and maintain his children, wife, mother and father. The maintenance of others should be made according to his means (A. A. R.)

1 Strength

554

अतिथिर्बालकश्च राजा भार्या तथैव च ।
अस्ति नास्ति न जानन्ति देहि देहि पुन पुन ॥

(a) Cr 1137 (CNW 87, CNF 94, GNTN 63, GNI II 75, Cf राजा वप and No 255

(b) SKDr ad नास्ति (a Gāndhāya), IS 133, VP 9 85

(c) अतिथिर् CNF

(d) जानन्ति CNI II

A guest, a child, a ruler, as well as a wife do not ask whether one has or does not have, but exclaim again and again "Give, give"

555

अतिथिर्बालकश्च स्त्रीजनो नृपतिस्तथा ।
एते कित न जानन्ति जामाता चैव पञ्चम ॥

(a) NT 37, IS 7437, Cf No 504

A guest, a child, women, a ruler and as the fifth, a son-in-law do not understand what wealth is (1)

1 and ask for more

556

अतिथिर्वस्य ज्ञानागो गृहप्रतिनिवर्तते ।
स वत्सा कुक्कुट तस्य गुणमादाय गच्छति ॥

(a) MBh (MBh (Bh) : 12 184, 12, MBh (Q) : 2 6995), H (HJ : 64 HS : 56, HM : 64, HK : 63, HH : 10 56, HC : 22 1-2), PD 305 85, NKS 130, Mlek P 29 31-2 Brahma P 114 36, Vi 67 33 ab (only) NFR : 5, 43 ab only), Ahadkatattva quoted in SKDr (ad भगवान्)

(b) Ckhashta Ratnakara 305 4 (ab only), Smṛta

(a) वात्स्य [व०] MBh (var), 1 वदति [व०] MBh (var)

(b) गृह MBh (var), निवर्तते MBh (var)

(c) स वत्सं कुक्कुट (var Samā), वत्सं H, Same, वा MBh (var), स व० in MBh (var), कित्तिव (व०) IS, स तस्य MBh (var), तस्य (वत्सं) MBh (var), वत्स (वत्सं) PD

(d) जादनि (var) MBh (var), गच्छति HS

From the house of whomsoever a guest turns away disappointed in his expectation, he departs transferring to him (his own) misdeeds, (and) taking away the religious merit (of the churlish householder) (F Johnson's translation of HJ)

557

अतिथिश्चापवायो च द्वयेतो मय बाधवौ ।
अपवायो हरेत् पापम् अतिथिं स्वर्गसन्नमः ॥

(a) Sto Isr 35 (32 6-7)

The guest and the faultfinder are my best friends. The faultfinder prevents committing offences, (while) the guest is the bridge (leading to) heaven

558

अतिथीनां च सर्वेषां प्रेष्याणां स्वजनस्य च ।
सामान्यं भोजनं सद्भिर् गृहस्वस्य प्रशस्यते ॥
(श्र) SRHt 23.6(a. Manu, but not found there).

Good people consider as praise worthy if the same food is offered by the household to all his guests, servants and kinsmen, (as unto himself). (A. A. R.)

559

अतिथीनां न सत्कारो न च सज्जनसंगमः ।
न यत्र स्वात्मवर्णित्या सा गृहाभ्यमचञ्चना ॥
(श्र) SSB 371.2

That is a deception of householdship where there is no hospitality shown to a guest, no association with good people and no observances befitting the class (to which he belongs). (A. A. R.)

अतिद्वर्षिता लङ्का see No. 560

560

अतिद्वर्षे हता लङ्का अतिमाने च कौरवाः ।

अतिदाने बलिर्बद्धः सर्वभयान्तर्गतम् ॥

(श्र) Cr 22 (CN 48, CPS 360.20. (Cf. Nos. 560, 562, 565, 598, 599, 600, 601.

(श्र) SR 161.383, IS 135, SSB 492.390.

(a) अतिद्वर्षे CN (var.).

(b) अतिमानां CN (var.).

(c) अतिदानां CN (var.).

(d) अति सर्वत्र वर्जयेत् CN (var.).

1. This verse reads better,

अतिद्वर्षिता लङ्का अतिमानाच्च कौरवाः ।

अतिदानाद्वलिर्बद्धः अति सर्वत्र वर्जयेत् ॥

Extreme haughtiness caused the destruction of Lankā; pride that of the family of Kuru; and prodigality the ruin of Bali; wherefore excess in anything is to be abhorred. (Kalee Krishen Bahadur's translation).

561

अतिदालिष्ययुक्तानां शङ्कितानां पदे पदे ।

परापवादोन्नीहणां न भवन्ति विभूतयः ॥

(श्र) Cr 1138 (GNP II 254, CNT IV 163, CM 3), Bh Pr (BhPr (NSP) 10, BhPr (B) 10)

(श्र) SR 161.373, SSB 452.364.

(a) इतिदाक्ष्य° GNP II; अति दाक्षिर्य BhPr (B).

(b) द्वे [q° second] GNP II.

(c) ०मीरुवार्ता GNP II.

(d) दूरतो यान्ति संपदः BhPr, SR, SSB; न भूयन्ति [वि०] GNP II.

Those who are too amiable ; those who tremble at every turn; those who dread reproaches of others will never be successful.

562

अतिदानाद्धतः कर्णस्त्व अतिलोभात् सुयोधनः ।

अतिकामाद्दशप्रोवस्त्व अति सर्वत्र वर्जयेत् ॥

(श्र) NBh 222, TP 371, IS 7438, Cf. Nos. 560, etc.

(a) कर्णः NBh.

(c) दशप्रोवः NBh.

Karna perished because of excessive generosity; Suyodhana because of excessive avarice; the ten-headed Rāvana because of excessive lust; (therefore) any excess should be avoided.

563

अतिदानाद्वलिर्बद्धो नष्टो मानात् सुयोधनः ।

यिनष्टो रावणो लौत्वाद् अति सर्वत्र वर्जयेत् ॥

(श्र) Cr 23 (CL II.1.)

(श्र) SP 1445, SR 153.20, SSB 480.20, IS 136. Cf. No. 550 etc.

(b) अतिमानां SR, SSB; अतिमानाच्च (°नाद्) CL (var.); सुयोधन CL (var.).

(c) रावणो नष्टोऽभितर्कित्वाद् (अति°) CL (var.); अतिर्लौत्वाद्वावणो नष्टो CL (var.); लौत्वाद्(इया) CS (var.).

Bali was taken into captivity because of excessive generosity; Suyodhana because of excessive arrogance; Rāvana because of excessive lust; (therefore) every excess should be avoided.

564

अतिदानाद्वलिर्बद्धो हतिमानात् सुयोधनः ।

अतिकामाद्दशप्रोवो हति सर्वत्र वर्जितः ॥

(श्र) Cr 2; (CR VIII.12.) (See Nos. 561, etc.

(श्र) SRS 1.2.

(a) नष्टो(इ°) CR (var.).

- (b) उपोनिमानात् CR (var), अनिदपान् सु० SRS
(c) विनष्टो रावणो लोमात् SRS
(d) उपनिषर्षे (अनि SRS) तु गर्हित CR (var),
गर्हितम् CR (var), वञ्चयेत् SRS
Bali was imprisoned due to excessive
generosity, Duryodhana by excessive
pride, Ravana by excessive lust One
should avoid excess in everything

565

- अतिदाने बलिवन्दो अतिमाने चकौरवा ।
अतिरूपे हता सीता सर्वमत्यन्तगर्हितम् ॥
(अ) Cr 1139 (Ginakya quoted in ŚkDr ad
अतिदाने) Cf No 560 etc
(आ) IS 137
(d) गर्हिनि Cr

Bali was imprisoned due to excessive
generosity, the Kaurava-s because of
excessive arrogance, Sita was abducted
because of excessive beauty, (therefore)
every excess is bad

566*

- अतिदीर्घजीविदोषाद्
व्यासेन यशोऽनहारितं हृतम् ।
कनौष्वेत गुणान्नयः
स एव जन्मान्तरापन्न ॥
(अ) Āryāṣaṭsatī (KM) 133 (p 13)
(आ) SR 37 11, SSB 279 1
Āryā metre
Alas ! all fame has been appropriated
by Vyāsa, by his longevity By whom is
Guṇādhiya not honoured, as he is the
re-incarnation of the same ? (A A R)

567

- अतिदुःखयथान्तात् छाया यान्ति च शीतलाम् ।
शीतलाश्च पुनर्यान्ति का कस्य परिदेवना ॥
(अ) Nīṭ Ghāṭa 15
(आ) SR 160 298 (a Nīṭghāṭa), SSB 490 303,
IS 138, TP 395
(c) 'दुःख'राम्यपथ० TP
(d) परिदेवना TP
Those exhausted by long walk retire
under the cool shade and refreshed pro-
ceed from there again Therefore who
can rightly moan ?

568

- अति धर्माद् बल मये बलाद् धर्मं प्रवर्तते ।
बले प्रतिष्ठितो धर्मो धरण्यानिव जङ्गमम् ॥

- (अ) MBh (MBh (Bh) 12 132, 5-6, MBh (R)
12 134, 5, MBh (C) 12 4840
(आ) SRHt 116 2 (a MBh), IS 228
(a) अणि MBh (var), इनि MBh (var), अणि
MBh (var), वर्म [ध०] MBh (var)
(b) वन धर्मान् MBh (var)
(c) बले प्रतिष्ठा धर्मस्य MBh (var), बलात् SRHt,
बल० MBh (var), प्रतिष्ठितो MBh (var), न
प्रवर्तते MBh (var), राता [ध०] MBh (var)
(d) धरण्याम् MBh (var), जगन् MBh (var)

Power is superior to dharma, dharma
springs up from power, and dharma rests
on power, as all living beings rest on the
ground

569

- अतिनीचानि वाक्यानि दृष्टिमात्रातिनिन्दक ।
शृङ्गसवादभाषो यो ह्येष बुद्ध शठो जन ॥
(इ) NM (T), 57
A cunning fellow speaks sweet and
favourable words in respect of faults (of
others), he has no affection for any one
and is hypocrite as the utter death (S
Pathak's translation)

570

- अतिपररूपित्वेन लिप्तपात्रे सुयामितम् ।
दुग्धमस्तुषिहीनं स्याच्च चन्द्रगिम्बोपमं इषि ॥
(आ) SF 3011
If milk is left sufficiently long in a
vessel which has been smeared with well-
ripened wood-apple¹ it turns out to become
curd of the colour of the full moon without
(a trace of) raw milk or whey (A A R)

1 kapṭha

571*

- अतिपटलैरनुषाणा
सहृदयहृदयखर बिलम्पन्तीम् ।
भृगुमन्त्रपरिमलहरीं
समीरं यामरपुरे किरति ॥
(आ) Any 116 111
Āryā metre
O breeze, you scatter your fragrance
united with the smell of pājala-flowers
that remove the fever in the hearts of
appreciating people and which is a wave
of the fragrance of musk (A A R)

572*

अतिपरमाद्भुतवेया

काप्येषां जरति सुष्टिरात्मभुवः ।

तत् किं न जाञ्छते स्याद्

अस्या यदि विधुरबीक्षणः पाता ।

(अ) Ras 58

(c) Version A : अतिपरमा, ऽद्वुत-वेया

Version B : अतिपरमाऽद्वुतवेया

(d) Version A : अस्या यदि विधुरबीक्षणः पाता

Version B : अस्या यदि विधुरबीक्षणः पाता

Giti-āryā metre.

Possessing a wonderful appearance and supremely great is this unique creation of the Lord that is ever triumphant. Does she not grant the desires if one comes under her glance when she possesses eyes in the form of the sun and the moon ? [Or : Triumphant is this unique creation of the god of love, possessing a very pleasing appearance. Is not falling within the range of her vision desirable when one's eyes are affected by love ?] (A.A.R.)

573*

अतिपरिगृहीतनीना

वञ्जितमाल्यानुलेपनस्नाना ।

दूरोत्सारितलज्जा

निर्ग्रन्थप्रन्धरचनेव ॥

(आ) VS 1384

(d) निर्ग्रन्थप्रन्धरचनेव (VS (var.).

Āryā metre.

You (young lady) appear to be observing complete silence, avoiding bath, pigments and flowers, and flinging far away shyness like the composition of a literary work that brings no wealth [or : not properly arranged]. (A.A.R.)

574

अतिपरिचयादवज्ञा

भवति विशिष्टेऽपि वस्तुनि प्रायः ।

लोकः प्रयागवासी

कूने स्नानं समाचरति ॥

(अ) Dvi, App. 16.

(आ) VS 2894, SRHt 148.13 (a. Sundarapāṇḍya), IS 139 (cf. Fr. 362), Subh 295, SR 169.722, SSB 503.722, VP 9. Cf. No. 575.

(b) संततगमनादनादरो भवति SR, SSB, (See No. 575)

(d) कूनेस्नानं VS (but G as above), SRHt;

मुदाचरति VS

Āryā metre.

Excessive familiarity breeds contempt, even of something excellent; the inhabitants of the holy place where the Gaṅgā joins the Yamunā, perform their ablutions in a well.

575

अतिपरिचयादवज्ञा

संततगमनादनादरो भवति ।

मलये भिल्लपुरन्दरी

चन्दनतरुमिन्धनं कुर्वते ॥

(आ) SP 1502, SuM 20.10, SR 169.723, SSB 503.723, SRK 239.82, SRRU 945, GSL 7, IS 140, Subh 138, Bahud 150, Sama 1 अ 12 and 2अ5, SSSN 160.11, Vidy 276. Cf. No. 571.

(e) परिवये स्ववत्ता Subh

(b) भवति विशिष्टेऽपि वस्तुनि प्रायः SuM (see No. 574), SRRU; नान्निरादरो SP (var.); संततगमननिरादरो Subh; अनादरेवि म० Bah.

(c) मिव पुरंध्री SP, SR, SSB, SRK, SRRU, Sama (cf. No. 574); मलयो Subh; मिष्टि° Bah; लोकः प्रयागवासी SRRU.

(d) चन्दनतरुकाटमिन्धनं (मिन्ध° Sama) कुर्वते SR, SSB, SSB, Sama, SSSN, GSL; कूनेस्नानं समाचरति SP, SRRU (see No. 574); चन्दनं Subh. Āryā metre.

Excessive familiarity breeds contempt, and too frequent visits (to a person) lead to disrespect. A Bhilla woman [or : a woman-beggar] living on the Malaya Mountain uses sandal-wood as mere fuel. (Dr. Aryendra Sharma's translation of GSL).

576

अतिपरिचयादवज्ञेत्

एतद् वाक्यं मूवेव तद्भाति ।

अतिपरिचितेऽप्यनादो

संसारस्मिन् न जायतेऽवज्ञा ॥

(आ) SR 169.724, SSB 703.724.

(e) एतद्वा दति SSB (contra metrum).

(b) यद्वाक्यं SSB (contra metrum). Giti-āryā metre

The statement 'familiarity breeds contempt' seems to be false, for none has contempt (wants to die) for this

worldly existence with which one is very familiar (through innumerable births) and which is beginningless (whose beginning is not known) (A A R)

577

अतिपातितकालसापना
स्वशरीरेन्द्रियवर्गतापनी ।

जनवध भवन्तमक्षमा
नयसिद्धेरपनेतुमर्हति ॥

(भा) Kir (Kir (NSP) 2 42, Kir (D) 2 42)

(b) °तापनी (Kir (var))

Viyoginī metre

Anger, which transgresses considerations of (proper) time and means (of objectives to be attained) and which inflames one's body and senses should not lead you astray, in the way of a common man, from the achievement of success through sound policy (S V Dixit's translation)

578*

अतिपीता तमोराजी तनीयान् सोढुमक्षम ।
वमतीव शनैरेव प्रदीप वज्रलच्छलात् ।

(भा) SkV 855, Skm (Skm (B) 1215, Skm (POS) 2 148, 5), AB 540

(b) °बोद्धुं [सोद्धुं] SkV (var), Skm (B), Skm (POS), (B)

The lamp, too thin to swallow / so much darkness, slowly throws it back / in the guise of soot (D H H Ingalls's translation)

579*

अतिपूजिततारेयं
दृष्टि श्रुतिलङ्घनक्षमा सुतनु ।

जिनसिद्धान्तस्मृतिरिव
सवासना न न मोहयति ॥

(भा) SR 259 74, SSB 72 16

Āryā metre

Whom do you not, charming young lady, infatuate, with your eyes the pupils of which are very attractive and which extend up to the ears and with a charming body and full of fragrance like the conclusions of the Jaina philosophy, in which Tārā is worshipped, which is opposed to the Veda's, slender in bulk, and which believes in *pāśaṃs* (impressions of previous births) (A A R)

580

अतिपेलवमतिपरिमित-

वर्षं लघुतरमुदाहरति शठ. ।

परमार्थतः ॥ हृदय

वहति पुन कालकटघटितमिव ॥

(भा) Kpr 7 202 (p 324), SR 57 134 (a Kpr), SSB 319 137

Gita-āryā metre (partly defective)

A rogue always talks little and that too very softly and quietly, though in reality he bears a heart made up as it were of poison (G Jhā's translation)

581

अतिप्रचण्डा बहुपापकिनी

विवादशीला स्वयमेव तत्करीम् ।

अक्रोशबीजा परवेशमगमिनी

त्यजेत् भार्या दशपुत्रपुत्रिणीम् ॥

(भा) Gr 23 (GR I 45 GPS 10 27 Cf No 582

(a) अतिप्रचण्डा CR (var), GPS, बहुपापकिनी

(°करीम् CR (var), GPS) CR (var), GPS

(b) विवादशीला CR (var) GPS, तत्करी (°रि

CR (var), GPS

(c) अक्रोशबीजा (°गमिनी CR (var), GPS, (°जा,

°जी) CR (var), GPS, अक्रोशमगमिनी CR (var)

(d) त्यजेत् CR (var), स्वयमेव CR (var),

GPS, भार्या CR (var), GPS, दशपुत्रपुत्रिणी

(°पुत्रिणी) CR (var)

Upajāti metre (Vamāsthā and Indravamāsthā)

One should abandon that wife, even if a mother of ten children, who is extremely short-tempered, cooks too much food (resulting in waste), argumentative, of thievish disposition, who causes scandals and who visits (too frequently unattended) houses of others

582

अतिप्रचण्डा बहुदुष्टभाषिणी

विवादशीला परवेशमगमिनी ।

भर्तुः स्वयं निवर्तति या च तत्करी

त्यजेत् स्वभार्या दशपुत्रपुत्रिणीम् ॥

(भा) SR 175 922, SSB 511 922, Cf No 581

Upajāti metre (Vamāsthā and Indravamāsthā).

One should leave one's own wife, though having ten children, who is excessively violent, source of many worries, argumentative, visiting (frequently)

others' houses, who abuses the husband face to face and who is of a thieving disposition. (A.A.R.)

583*

अतिप्रोढा रात्रिर्वहलशिखरीषः प्रभवति

प्रियः प्रेमावधस्मरविधिरसतः परमसी ।

सखि स्वेवं स्वेवं सुरतमकरोद्वीडितवपुर्

यतः पर्यङ्कोषं रिपुरिव कङ्कालमुखरः ॥

(आ) SkV 573, Kav 297, Prasanna, 1324

(a) अतिप्रोढा Kav; अतिप्रोढ Prasanna

(b) °विधिरसतः Prasanna.

(d) पर्यङ्क Kav (var.); कङ्काल° or कङ्काल°
SkV (Kav) (var.); रङ्काल° Prasanna;
बङ्काल° Kav (var.)
Sikharinī metre

The night was deep, / the lamp shone forth with heavy flame / and that darling is an expert / in the rite which passion prompts; / but, my dear, he made love slowly, / slowly and with limbs constrained, / for the bed kept up a creaking / like an enemy with gnashing teeth. (D. H. Ingalls's translation).

अतिवधृतया नारी see No. 2044

584*

अतिवलिनामपि मलिना-

शयेन वलिकर्णपुत्राणाम् ।

विद्यासौपन्यतानां

वासौपुत्रेण जीवितं जह्ने ॥

(आ) SMH 7.8

(b) विश्वम्भरादीनाम् [न°] SMH (var.)

Udgiti-ārya metre.

The sons of Balikarna, though very powerful, were deprived of their lives by their trusting Vāsopura, of evil intentions. (A.A.R.)

585*

अतिवहुतरलज्जाशुद्धलवद्वपादौ

मदनपुषतिवाहौ यौवनोन्मत्तहस्ती ।

प्रकटितफुचकुम्भो लोभराजीकरेण

पिबति सरसि नाभीमण्डलाख्ये पर्याप्ति ॥

(आ) SR 268.367, SSR 88.22

Mālinī metre.

The intoxicated elephant of youth, with his legs (movements) bound by

chains of shyness, carrying on his back the king of Cupid, and exhibiting his temples of breasts, drinks water in the lake of the navel with his trunk of the line of hair. (A.A.R.)

586

अतिभीमस्मितवलीवं दीर्घसूत्रं प्रमादिनम् ।

व्यसनाद् विषयाक्रान्तं न भजन्ति नृपं प्रजाः ॥

(आ) MBh (MBh (Bh) 3.239, 4; MBh (G) 3.15120)

(आ) ॥ 141

(a) °भीम° or °भीत° [°भीह°] MBh (var.); नृपं [अति second] MBh (var.).

(c) विषयक्रान्तं MBh (var.); विषयं तत् MBh (var.)

(d) नृप or नर° or नर° [नृप°] MBh (var.); धियः or युधाः [प्र°] MBh (var.)

That king who is entirely destitute of courage, who has no spark of manliness, who is the slave of procrastination, who always acts with indiscretion, who is addicted to sensual pleasures, is seldom respected by his subjects. (P. C. Roys' translation).

अतिमथिते see No. 588

587*

अतिमन्दचन्दनमहीमरवातं

स्तवकाभिरामलतिक्रान्तज्जातम् ।

अपि तापसानुष्वनं भवनातान्

मदनञ्जुगुञ्जदलितुञ्जमकार्षीत् ॥

(आ) SR 334.126, SSR 202.7

Kālahāṁsa metre.

The flower garden with the gentle breeze blowing from the sandal-mountain¹ with the trees and creepers charming with bunches of flowers, and with swarms of bees buzzing sweetly with intoxication, made even ascetics affected by love. (A.A.R.)

¹ Malaya Mountain.

588

अतिमलिनं कर्तव्ये

भवति खलानामतोव निपुणा यीः ।

तिमिरे हि कौशिकानां

रूपं प्रतिपद्यते दृष्टिः ॥

(आ) Vāṇav 11

(आ) SP 350 (a. Subandhu), VS 321 (a. Subandhu)
SkV 1254, SR 57.126 (a. Subandhu), Vidy

365 (a Subandhu), SRHt 44 55 (a Subandhu), SSB 329 128, SRK 27 58 (a Kalpataru), RJ 427, IS 142, SH fol 58^a (560) (a Subandhu), ST 3 10, SK 2 95, Sa 26 24, Sb 23a 3

(a) अतिमतिने SRHt

(d) रूप द्वि प्र० SP (MS) (contra metrum), नचु [दु] SP (MS), SH, दष्टि SSB, SRHt
Āryā metre

The mounds of villains grow most clever/ when the deed to be done is black /
The eyes of owls see form and colour/ in the dark of night (D H H Ingalls's translation in SkV)

589*

अतिमात्रभानुरव

पुष्यति भानु परिग्रहादह्न ।

अधिपच्छति मतिमान्

चन्द्रोऽपि निद्रापरिपूहीत ॥

(अ) Mā (Mā (NSP) 1 13, Mā (K) 1 13), (cf A Scharp's Kālidāsa Lexicon I 2, p 17)
Cf स्वया सा रोमने

(अ) SR Ht 231 10 (a Kālidāsa), SSSN 177 12, SRG 8, M 143, SSB 365 9

(a) *सखरं [भ०] Mā (var), SR, SSB

(b) भानो Mā (NSP), Mā (K), SHR, SR, SSSN, परिग्रहादह्न Mā (NSP) Mā (K), SRHt, SSSN, SR, SSB

Āryā metre

Why dost thou, O moonfaced one, turn away thy countenance from the king without reason, for matrons, even when all powerful with their husbands, wait for some cause before they fall out with them (C H Tawney's translation)

590

अतिमान श्रियं हन्ति पुष्टस्यात्पनेयस ।

गर्भेण दुष्यते कन्या गृहवासेन च द्विज ॥

(अ) MBh (MBh (P) 13 35, 7, MBh (R) 13, 36, 17, MBh (G) 13 2181)

(अ) SRHt 87 2 (a MBh), SSSN 74 2, IS 457,

(a) अतिमान् or अतिमान MBh (var), श्रियो MBh (var)

(b) गृहवास्य [y"] MBh (var)

(c) दुष्यते MBh (var), SRHt

(d) वै [च] MBh (var).

Pride destroys the prosperity of persons of little intelligence A maiden, if she

conceives, becomes stained A Brāhmana incurs reproach by keeping at home¹ (P C Roy's translation)

1 and does not go out to seek his fortune

591

अतिमानिन्मप्राहयम् आत्मसभाविन नरम् ।

क्रोधेन व्यसने हन्ति स्वजनोऽपि नराधिपम् ॥

(अ) R (R (Bar) 3 31, 15, M (B) 3, 33, 16, cf R (G) 3 37, 16)

(आ) IS 144

(b) आत्मसभाविन R (var), स्वम or स्व [न"] R (var)

(c) क्रोदिन R (var)

(d) मदीपति [न"] M (var)

A king who thinks too much of himself, who is evasive, self-conceited and ever irritable has to be mortally afraid even of his own kith and kin (T Srinivasa Raghavacharya's translation)

अतिमानोऽतिवादश्च see No 607

अतिगुणपतयालुभिर् see No 2315

592*

अतिमुतु नवनीताच्चन्द्रकाञ्चातिरम्य

बहुललितमुधाया स्वादत सद्रसादधम् ।

सकलललितभोगागारभार्यकपोम

परिलसति हृदिष्य कस्य मल्लच्छलेन ॥

(अ) PV 251 (a Granthakṛta i.e. Venidatta)
Māhātmya metre

Under the guise of whose cheek near the corner of the mouth there shines the material for oblation, which is softer than butter, more charming than the eye of the peacock's tail, sweeter in excellent taste than nectar of great merits and which deserves to be the one source of exquisite enjoyment in all homes (A A R)

593

अतियत्नगृहीतोऽपि खल खलसलायते ।

शिरसा धार्यमाणोऽपि तोयस्वाग्भटो यथा ॥

(आ) Subh 276, IS 147 Cf जलरेखा खलप्रीति

(इ) (Cf LN (P) 68, NKy (B) 98)

(b) खलसलायते Subh

(c) निरसा धार्यमाणेयि Subh

A wicked person exhibits painful garrulousness even though restrained with

great efforts; just as a pot, half filled with water, is noisy though (propitiated) by being placed on the head. (A.A.R.)

अतियुक्तं रहसि गतं see No. 2369

594

अतिरमणीये काव्ये

पिशुनोऽन्वेययति दूषणान्वेब ।

अतिरमणीये ययुषि

ब्रह्ममेव हि नक्षिकामिकरः ॥

(अ) Padyasatagraha (KSH) 3

(आ) SR 38.14, SSB 290.14, IS 148, SRK 42.13 (marked 42.16)

(b) अपि पिशुनो दूषणमन्वेययति Pady (contra metrum), IS

(d) ब्रह्ममिव (हि added in SRK; better) नक्षिकामिकरः Pady (contra metrum), IS, SRK. Āryā metre.

As a multitude of flies finds a wound on a beautiful body, so a malicious man finds mistakes in a beautiful verse.

595

अतिरागाद् दशग्रीवो ह्यतिरुक्तात् सुयोधनः ।

अतिदानाद् धतः कर्णो ह्यतिः सर्वत्र गहितः ॥

(आ) SRH 191.52 (a. MBh), Cf. No. 560, etc. The ten-necked monster¹ was destroyed by excessive passion, Duryodhana by excessive greed, and Karna by excessive liberality (in giving gifts). Excess is condemned everywhere. (A.A.R.).

1 Ravana.

596

अतिरिच्यते सुजन्मा

कश्चिज्जनकारित्रेण चरितेन ।

कुम्भः परिमितमम्भः

पिबति स्फी कुम्भसंभवोऽम्भोधिम् ॥

(आ) VS 2895. Cf. लोकेचरं चरितं

Giti-āryā metre

Sometimes a nobly born son excels his father by his conduct (exploits). A pot drinks (can hold) a limited quantity of water; (but) the son born of a pot¹ drank the ocean (A.A.R.).

1 Agastya

597*

अतिरुचिरं गजश्रुत्या

क्षोभितदक्षं भवन्तमेव भजे ।

यस्मिन् प्रसादसुमुखे

सद्यो वामापि भवति मम वुष्टये ॥

(अ) Ras 30

(a) Version A : अतिरुचिरं गजश्रुत्या

Version B : अतिरुचिरं गजश्रुत्या

(b) Version A : क्षोभित-दक्षं भवन्तमेव भजे

Version B : क्षोभितदक्षं भवन्तमेव भजे

Giti-āryā metre.

I worship Lord Śiva who is very charming with the elephant skin and who has caused agitation to Dakṣa (his father-in-law); for when he is in good humour even his left side (the goddess who is present on his left) is for my satisfaction immediately [or : I worship you alone, O god of love, who are very pleasing with the activities of love and efficient in agitating the heart (of my beloved)]; for when you are pleased with me even a refractory damsel becomes pleasant to me immediately]. (A.A.R.).

अतिरूपवति सीता see No. 600

598

अतिरूपवती सीता अतिगर्वी च रावणः ।

अतीव बलवान् रामो लङ्का येन क्षयं गता ॥

(अ) Cr 26 (CL II.2, CM 4. Cf. Cr. 21, 22, 23, 27, 1139, 1149). Cf. No. 560 etc.

(आ) Cf. TP 371.

(a) अतिरूपाद् दृढसीता GL (var.); सीतां GL (var.)

(b) अतिगर्वेण रावणः GL (var.); अतिगर्वेण रावणः GL (var.).

(c) अतिव GL (var.); अतिमदाहली GL (var.); अतिबली मदा रामो GL (var.); बलवान् GL (var.)

(d) क्षये GL (var.); क्षया [यं] GL (var.).

Sitā was too beautiful; Rāvaṇa was too proud; Rāma was too strong; that was the reason that Lankā was lost.

599

अतिरूपाद् धृता सीता अतिगर्वेण रावणः ।

अतिदानाद् बलिवद्धो ह्यति सर्वत्र गहितम् ॥

(अ) Cr 1140 (GNP I 18, CM 5). Cf. No. 560, etc.

(आ) Sama 19910, and 2.5

(इ) PrS (C) 89

(e) नृना [यं] GNP I

- (b) इतिगोदावरो हुन Sama
(c) बद्धा Sama (see d), बद्ध PrS (C)
(d) चाति Sama (See c), अनि PrS (C) बज्जेत्
[ग] Sama, PrS (C)

Sitā was carried away because she was too beautiful, Rāvana (was killed) because he was too proud, Bali was taken prisoner because he was too generous, everything in excess is bad

600

- अतिरूपेण ये सोता अतिवर्णे रावण ।
अतिदानं बलिदंत्वा अति सर्वत्र वर्जयेत् ॥
(अ) Gr 27 (GV III 12, GNT IV 16, CnT II 22 7, CnT III 55 8, GPS 70 69, (Cf GNM 17 GNM 17), Vet 5 5, MK 19 (Cf No 56n etc
(आ) IS 149
(a) अनिरूपवति (ती GNM) GNM, GV (var), अनिरूपा (द Vet (var), GNM, अनिरूपवता Vet, MK (बद्ध Vet (var), अनिरूपा हुना IS
(b) हनि°GV (var)
(c) अतिदान° Vet (var), अतिदाना° GV (var), GNM, GPS, Vet, अतिदानावतिवदो GV (var), बद्धो [द°] GV (var), Vet, बद्ध IS, सद्धो [द°] GV (var)
(d) हनि° GV (var)

Sitā, was carried away because she was too beautiful, Rāvana (was killed) because he was too proud, Bali was ruined because he was too generous therefore avoid excess

अतिलोभेन येर्षा see No 535

601

- अतिलोभो न कर्तव्य. कर्तव्यस्तु प्रमाणत ।
अतिलोभमदोषेण जम्बुको निधन यत ॥
(अ) PTu 68 5-6 Cf No 56n, etc
One should not be excessively greedy, but desire should be exercised in moderation A fox met with his death due to the fault of excessive greed (A A R)

602

- अतिलोभो न कर्तव्यो लोभ नैव परित्यजेत् ।
अतिलोभाभिभूतरय चक्र भ्रमति मस्तके ॥
(अ) P (FP 15, Pts 5 22, PtsK 5 20, PM 5 00 Cf No 56n, etc,

(आ) IS 150, Subh 104

(c) अनिलोभ° प्रमाणेन Subh

(d) समर समर मन Subh

Indulge in no excessive greed / (a little helps in time of need) / —a greedy fellow in the world / found on his head a wheel that whirled (A W Ryder's translation)

603*

अतिलोहितकरचरण

मञ्जुलोरोचनातिलकम् ।

हठपरिषत्तितशकट

मुररिपुमुत्तानप्रायिन वन्दे ॥

(आ) PG 129

(b) करचरणमुञ्जुलोरोचनातिलकम् PG (var), लोरोचनालसहितकम् PG (var.), मुत्तानप्रायिन PG (var)
Udgiti āryā metre

I pay obeisance to Śrī Kṛṣṇa (the enemy of the demon Mura), lying on his back (as a baby), whose palms and feet were (charmingly) ruddy, who had a beautiful mark on the fore-head with yellow pigment, and who had forcibly upturned a cart¹ (A A R)

¹ of the demon Śakaśūra, sent to kill the baby Kṛṣṇa

604

अतिलोभप्रसक्तना विपत्तिर्नैव दूरत ।

लोभ नश्यति लोभेन मीनस्यामिषवर्धने ॥

(अ) Gr 28 (Cv IV 16, GNG 122, CnT II 6 11, CnT III 4 18, CnT VI 73, CM 6)

(a) शस्ताना C (var)

(b) विपत्ति न च दूरत Cv (var), नास्ति [नैव] C (var)

(c) वाक्यमिषवर्धना C (var), मस्तनामिष दूरयने Cv (var)

(d) स्वादिनामुपकृषिण Cv (var)

For those who are exceptionally greedy, danger is not far off The fish loses its life by its greed for the piece of flesh (in the angler's hook)

अतिवाद न प्रवदे° see वादं तु यो न प्र°

605

अतिवादास्तित्तोत

नाभिभन्तेत्कृपचन ।

कोध्यमान प्रिय ध्याद् आक्रुद्धः कुशल वदेत् ॥

(अ) MBh (MBh (Bh) 12.269,6, MBh (C) 12. 9972), Mn 6.47 ab ÷ 6.48 ab, BhPn 12.6, 34 ab (only), Cf. No. 646

(आ) IS 152, SR 376, 44

(a) अतिवादांसु MBh (var.); अतिवादान् MBh (var.); नितीक्षेत् MBh (var.); अतिवादान् MBh (C).

(b) नाभि° [नाभि°] MBh (var.); नावमन्येत (नाभि°) कंचन (कि° MBh (C) MBh var. Mn, BhPn, SR.

(c) क्रध्वन्तं न प्रतिक्रध्वेद् Mn; क्रध्वमानः MBh (var.); क्रोध°; MBh (var.) क्रोध्यमान MBh (var.)

(d) आक्रुष्टं MBh (var.); आक्रुध्यः MBh (var.)

One should disregard approbrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. (P. C. Roy's translation).

606

अतिवादास्तित्तिषेत नावमन्येत कंचन ।
न चेन्न देहमाश्रित्य धरं कुर्वीत केनचित् ॥

(अ) Mn (MnJ 6.47, MnJh 6.47, BhPn 12.6, 34. (Cf. G. 3.74, B 2.11, 23, V5r 10.29, Vi 90. 19-20, 23). Cf. No. 605 and न

दिह्यासतर्कभूतानि
(आ) Apar. 953-29-30, IS 153 (cf. Pr. 362), BrDh. 2. 1, 8.

(b) कंच न IS

Let him patiently bear hard words, let him not insult any body, and let him not become anybody's enemy for the sake of this (perishable) body. (G. Bühler's translation).

607-608

अतिवादोऽतिमानश्च तयात्मानो नराधिप ।
श्रीयश्चातिविप्लवाश्च मित्रद्रोहश्च तानि यद् ॥

एत एवास्यस्तोक्ष्णाः कुन्तन्त्यस्यपि देहिनाम् ।
एतानि मानवान् घ्नन्ति न मृत्युर्नन्दन्तु ते ॥

(अ) MBh (MBh (Bh) 5.37, 9-10, MBh (C) 5. 1343-44)

(आ) IS 141-6

(c) अतिमानोऽतिवादश्च (दी° च) MBh (C); नराधिप MBh (C)

(b) दया संमाननात्मना MBh (var.); अतिमानो MBh (var.); अन्दाशो (शा दो) MBh (var.)

(c) आत्म (अति°) विप्लवा MBh (C); विप्ल-
कित्ता MBh (var.); अतुविप्लवा MBh
(var.); अतिप्रदुर्षः MBh (var.).

(d) °द्वय [दोहश्च] MBh (var.)

(e) अयमाः or आयमाः [असायते] MBh (var.).

(h) अस्तुते [अस्तु ते] MBh (var.)

Excessive pride, immoderate speech, (or harsh language) niggardliness, anger, desire for sensual enjoyments, treachery towards friends (and relatives), these six, O King ! are verily the sharp swords that cut off the periods of life of beings. These kill men and not death. May you be blessed (your sons giving up all these six evils and living a hundred years). (V.P.N. Menon's translation).

609*

अतिवाहितमतिगहनं

विनामयादेन यौवनं येन ।

दोषनियान् जन्मनि

किं न प्राप्तं फलं तेन ॥

(आ) VS 3373. Cf. दिष्ट्या द्रोहिक्तापाया
Āryā metre.

The very difficult stage of youth was spent by him without blemish or scandal. What good result has he not obtained by this (conduct) in this human birth, full of faults ? (A.A.R.).

610*

अतिविततगगनसरणि-

प्रतरणपरिनुस्तविश्रमानन्दः ।

महदुल्लासितसौरभ-

कमलाकरहसिकृद्विर्जयति ॥

(आ) Kpr. 7. 255 (p. 379), Any 5-45, SR 27-3
(a. Kpr.).

Giti-āryā metre.

Glorious is the sun, making to smile the lotus having its fragrance wafted by the breeze—the sun who has given up all pleasure of rest, on account of his travelling along the limitless ethereal path (G. Jha's translation).

611*

अतिविपुलं कुचमूलं

गहनं करदम्बजं मुहुर्नन्द्याः ।

तदपहृतं निजहृदयं

जपति हरिर्भूयमाण इव ॥

(आ) JS 13 30 (a Arasi(akkura or Arasiṁkura),
SP 76 (a Arasi(akkura), SR 14 5, SSB
23 5 (a Arasi(akkura), AP 8, PV 31

(a) कुजयुगल SR, SSB

(b) मुद्गर om JS (contra metrum)

(d) गुरवमाद्य PV (MS)

Āryā metre -

Frequently fondling in privacy the very broad bosom of the goddess Laksmī with his hands, Lord Viṣṇu seems to be searching there for his heart which had been lost (to her). Victory to him ! (A A R).

612*

अतिविश्रदान्तपद-

प्रवृत्तदृष्टिर्न मधुरबीजगत ।

तुप्यत्यन्त्रितकामः

प्रातस्तनकमलमुकुलबीजगत ॥

(अ) Ras 52

(d) Version A प्रातस्तन-कमल-मुकुल-बीजगतः
Version B प्रात रतन-कमल-मुकुल-बीजगत
Giti Āryā metre

The Sun with his eye in the form of his numerous rays which are very bright ■ not satisfied by gazing at the buds of the lotus in the early morning [Or the lover looking at the sky which is very bright and then at the sweet-eyed beloved ■ not satisfied by gazing at her bud-like bosom, when leaving early in the morning] (A A R)

613-614

अतिवृष्टिरनावृष्टिः शलभा मूषका शुका ।

असत्करश्च वण्डश्च परचक्राणि तत्करा ॥

राजानीकप्रियोत्सर्गो मरकट्याधिपीडनम् ।

पशुना मरण रोगो राष्ट्रव्यसनमुच्यते ॥

(अ) KN (B1) 13 63-4, KN (ĀnSS) 14 63-4

(b) मूषक शलमादय KN (ĀnSS)

(g) श्वमेन [म°] KN (ĀnSS)

Excessive rain, want of rain (drought), locusts, rats, mice and parrots (and other such corn-destroying agents) unjust taxation, confiscation of the properties of the people, foreign invasion and depredation, and thieves and robbers, abandonment of the king by his forces and his favourites

distress brought about by the prevalence of diseases, death of the cattle and the ravages of the murrain, —these are the *ṁasana-s* of the kingdom (M N Dutt's translation)

615

अतिव्ययोजनपेक्षा च तयार्जनमधर्मत ।

मोषणं दूरतस्याना कोपव्यसनमुच्यते ॥

(अ) H [H] = 94, HS = 90, HM 2 54, HK 2 13,
HP 2 84, HN 2 83, HH 55 8-9, HC 72 19-
20) Cf व्ययोजन परिधि

(आ) SR 146 143, SSB 467 30, Sama 1463

(a) अनवेदना or अनवेदः HP (var)

(c) कोषाया [मो°] HS, कोरा° Sama, मोषण [मो°]
HM, मोषण SR, SSB, मोषण IS (var)

Excessive expenditure and want of inspection, also accumulation by unrighteous means, speculation by those at a distance, are called the bane of the treasury (T Johnson's translation)

616*

अतिशायितकदम्बोद्य

मोदकदम्बानिलो बहति ।

त्रिपदम्बदमेदुरित

मे दुरितं वश्य नागतो दयित ॥

(आ) SR 340 13, SSR 212 9

(a) °कदम्बा (य om) SSB

Udgit Āryā metre

Surpassing the *kadamba*-(tree or fragrant grass) the pleasing fragrant breeze, surcharged with the odour of *kadamba*-flowers, blows The sky is overcast with clouds! Look at my ill-luck the beloved (husband) has not returned (from his journey) (A A R)

1 rainy season

617*

अतिशरव्ययिता मदनेन तां

नितिलघुषमयस्वशरव्ययात् ।

हृष्टमकारि कलान्यधि मञ्चता

तदुरसि स्तनतालमुगार्पणम् ॥

(अ) Nay 4 12

(d) °युगापह्ना Nay (var)

Drutavilambita metre

Cupid, hitting her with his arrows in extreme profusion, and then hurling even

fruits, owing to all his flowery arrows being exhausted, clearly dowered her bosom with a pair of palm fruits, her own breasts. (K. K. Handiqui's translation).

अतिशुद्धामपि वृत्ति see परिशुद्धामपि वृत्ति

618

अतिशीघ्रमशीघ्रं वा अतिनिन्दा अतिस्तुतिः ।
अत्याचारमनाचारं पद्विधं मूर्खलक्षणम् ॥

(आ) Subh 35, IS 156

The six main characteristics of a fool are : excessive cleanness or excessive dirtiness; excessive reprimand and excessive praise; excessive elegance and excessive rudeness.

419*

अतिश्यालम्बिपयोधरेयं
शुभीभवत्काशविकासिकेशा ।
अतीतितावण्यजलप्रवाहा
प्रावृद् जरां प्राप शरच्छलेन ॥

(आ) JS 226.4

Upajñti metre (Upendravajrā and Indravajrā).

The rainy season passed on to old age in the guise of autumn with the clouds all scattered (or : with breasts hanging low), with the (white) *kāśa*-flowers blossoming [or : with hair turning grey] and with the flow of water at an end [or : with all charms (of youth) gone]. (A. A.R.).

620

अतिसंचयलब्धानां वित्तमन्यस्य कारणम् ।
अन्यैः संचयिते यत्नाद् अन्यैश्च मयु पीयते ॥

(अ) P (PT. 2.111, PTcm 2.100, PP 2.128). Cf. Ru 114. Cf. न ददाति यो न भुङ्क्ते

(आ) VS 474, SRHt 218.12 (a. Vallabhadra), SR 71.28 (a. VS), SSB 341.28, SRS 1.2, 37

(a) "यत्नं" VS, SR, SSB, SRS

(b) म...द्व missing SRHt; कारणे PP; कारणान् VS; कारणान् SRHt, SR, SSB. हेतवे [का] SRS

(c) यत्नात् PP (see d)

(d) चाद्रमन्यैश्च पी° PP (see c)

The miser for another hoards / his bags of needless money : / the bees laboriously pack, / but others taste the honey. (A. W. Ryder's translation).

621

अतिसंपदमापन्नैर् भेतव्यं पतनाद्भयः ।
अत्युच्चशिखरा मेरोः शक्रवज्रेण पातिताः ॥

(अ) Gr 29 (CS II.44).

(आ) IS 7439.

(a) आपन्नो (°न्ने °न्ने) CS (var.); आपन्नोति CS (var.); आपन्नोपि CS (var.); आपन्नै, CS (var.).

(b) भेतव्ये CS (var.); पतना CS (var.); भूयं (भ° better metri causa), CS (var.).

(c) अत्युच्चशिखराः (°रो ह°; °दं; °ट) CS; अभ्युच्चशिखरा CS (var.); मेरुः (°ह) CS (var.).

(d) शक्तेषु वज्रपातनो CS (var.); सत्यं (°त्ये) [शक्र°] CS; पातिता (°तः) CS (var.).

Attaining to high dignity, is subject to the fear of a fall, as one raised to the highest pinnacle, is hurled down by a thunder stroke. (B.C. Dut's translation).

अतिसंचितो भूत्यः see No. 2857

622

अतिसज्जनदुर्गतिः खलपङ्कवितसमुन्नतिः ।
युवतिस्तनविच्युति- रिति किं विधिनिर्मितिः ॥

(आ) PV 833.

Poverty of extremely good people, prosperity of large number of wicked men, and the drooping of the breasts of young women—are these the doings of the Creator ? (A.A.R.).

623

अतिसत्कृता अपि दयाः
सहभुवमुज्जन्ति जातु न प्रकृतिम् ।
शिरसा महेश्वरेणा-
ऽपि ननु धृते वक्र एव दायी ॥

(अ) Dvi 109

(आ) VS 404 (a. Ravigupta), SR 50.179 (a. VS), SSB 321.183 (a. Ravigupta). [Cf. ABORI 48, 147; No. 3]

(d) न° धृ° or SSB

Āryā metre.

Rogues never give up their wicked nature though they are treated with high honour. The moon is, indeed, crooked (in shape) though worn on the head by the great Lord¹. (A.A.R.).

1. Siva.

624

अतिसाहस्रमतिदुष्करम्

अत्याश्चर्यं च दानमर्थानाम् ।

योऽपि ददाति शरीरं

न ददाति स वित्तलेशमपि ॥

- (अ) Kal (Kal (NSP) : 46, Kal (RP) : 46)
(आ) ŚP 423, SRHt 18 16 (a Kalāvīṣa), ŚSSN
28 10, SR 72 38 (a ŚP), SSB 342 38 (a
Kāśmendra), SRK 69 2, IS 157 (cf Pr 362)

(c) हि (हि) SSSN

(d) न ददाति लेशमपि ŚP (var), सविश्लेशमपि IS
Āryā metre

of his wealth (A Ā R)

625

अतिसाहसिक शूरा मन्त्रिभस्त निरुपबन् ।

विनीत गुरवो जहदु धूर्तमन्त पुराङ्गना ॥

- (अ) SRHt 63 33 (a Viracanta) SSSN 52 21,
(a) ०निक श्रीमान् SSSN
(b) न्यरुपयन् SSSN
(c) जिह्वरू SSSN
(d) धूर्त वन्त SRHt

Brave men knew him¹ as very daring,
the ministers as one very observant, the
elders as one full of humility, and the
courtezans as a gallant
¹ the king

अतिस्नेहस्य नित्य० see No 5505

अतिस्नेहेन ये see No 535

626*

अतिहरितपत्रपरिकर-

सपत्रस्फुटनंकविदयस्य ।

घनवासनैर्मयूखं

कुसुम्भकुसुमायते तरणि ।

- (अ) SkV 876 (a Cakrapāni).
Āryā metre

The sun with its rays enshrouded in
the clouds / ■ like a saffron flower / with
a halo of bright yellow petals / growing
on a single branch of black wood {D H H
Ingalls's translation}

627

अतीतलाभस्य सुरक्षणार्थं

भविष्यलाभस्य च सगमार्थम् ।

आपत्प्रपन्नस्य च मोक्षणार्थं

यन्मन्यतेऽसौ परमो हि मन्त्र ॥

- (अ) P (Pts 2 182, PtsK 2 197, PM 2 75)
(आ) IS 158
(c) च रच^० Pts

Upajāti metre (Upendravajrā and Indra-
vajrā)

For the careful preservation of what
has been gained and for the purpose of
acquiring future gains, as well for escap-
ing from calamity into which one has
fallen, what is pronounced with care
(conferred with care) is the great
mantra¹ (A A R)

¹ counsel

628

अतीतानागतानर्थान् विप्रकृष्टतिरोहितान् ।

विमानति यदा योगी तदा सविदिति स्मृता ॥

- (आ) ŚP 4454
(b) विप्रकृष्ट^० ŚP

When a yogin understands well things
of the past and the future, things that are
far away and concealed from view, then
it (that stage) is declared to be superior
knowledge¹ (A A R)

¹ a particular stage of Joga

629

अतीतानागता भावा ये च वर्तन्ति साप्रतम् ।

तान् कालनिमित्तान् बुद्ध्वा न सत्ता हातुमर्हसि ॥

- (अ) MBh (MBh (Bh) : 1, 190, MBh (C) : 244)
(आ) IS 159, Skt 59, SR 379 93 (a MBh)
(a) ०तान्भावान् (०वा) MBh (var), ०तभावान्
MBh (var)
(b) वर्तते ये च [ये च व^०] MBh (var), ये वर्तते च
[ये च व^०] MBh (var)
(c) तत्काल (त^०) [तान्काल^०] MBh (var), ०निर्जिता^०
MBh (var), वात्सा[त^०] MBh (var)
(d) तत्कालनिमित्तान्भावानसत्ताहातुमर्हसि MBh (var).
(d) ह्यु^० MBh (var)

Knowing, as thou dost, that all things
past and future and all that exist at the
present moment, are the offspring of
Time, it behoveth thee not to throw away
thy reason (P G Roy's translation)

630*

अतीता शीतार्तिः प्रसरति शनैरुष्णकणिका
दिनानि स्फायन्ते रश्मिरपि रथं गन्धरयति ।
हिमानीनिर्मुक्तः स्फुरति नितरां शीतकिरणः
शराणां व्यापारः कुसुमघनूपो न व्यवहितः ॥

(अ) Skm (Skm (B) 1227 Skm (POS) 2.151, 2
(a. Sāmpika), AB 329.

(a) शनैरुष्णकणिका Skm (POS); शनैरुष्ण°Skm(B)
Śikhariṇī metre.

The affliction of the cold season has passed away and warm sunlight gradually spreads over the sky. The days are getting longer and the sun moves slowly in his chariot. The moon shines brightly freed as he is from the clutches of snowfall. The activity of Cupid's arrows is in no way obstructed. (A.A.R.).

631

अतीत्य यन्मूलवलङ्घय मित्राण्य
आचार्यभागच्छति क्षिप्रदोषः ।
वालं ह्यपत्यं गुरवे प्रदातुर्
नैवापराधोऽस्ति पितुर्न मातुः ॥

(अ) Bhāṣa's Pañcarātra 1.21 (in other texts e.g.
(POS) 1.19)

(c) प्रदातुर् or प्रदातुः Pañ (var.).
Upajāti metre (Upendravajrā and Indravajrā).

A pupil's fault passes over relatives and friends and settles on the teacher, for it is no wrong in father or mother to hand over a young child to a preceptor (A.B. Keith's translation in his Sanskrit Drama 119).

632

अतीन्द्रियायां परलोकवृत्ताय
इहैव तीव्रायुभपाङ्कजासी ।
दृश्यते माद्यो यदि नाम नाशु
न कः कुशलेन यतेत भूय ॥

(अ) RT (RT (S) 6.149, RT. (VVRI) 6.149,
RT (T) 6.149)

(अ) IS 160 (cf. Pr. 362).

(a) इन्द्रियायां IS

(d) अतीत्य RT (T); नृत्यैः [भू°] RT (var.), IS
Upajāti metre (Upendravajrā and Indravajrā).

If one did not see in this (life civil acts followed) quickly by a death which predicts as consequences terrible sufferings

in the other transmundane existence, who would not strive for power through evil acts ? (M.A. Stein's translation).¹

1 Cf. IS II p. 309 ad 160.

अतीव अनु ते see No. 634

633

अतीव कर्कशाः स्तब्धा हिलजन्तुभिरावृताः ।
दुरासदाश्च विपना ईश्वराः पर्यता इव ॥
(अ) KSS (KSS (AKM) 10.60, 38, KSS (NSP)
10.60, 38)

(अ) VS 1221 (a. Somadeva), IS 161.

(b) हिलैर्ज° KSS (NSP), VS

(c) दुरासदाश्च VS

Lords, like mountains, are exceedingly rough, firm, uneven, difficult of access, and surrounded with noxious creatures. (C. H. Tawney's translation).

634

अतीव खलु ते कान्ता वसुधा वसुधाधिप ।
यतासुरपि यां यार्धर् मां विहाय निषेधते ॥
(अ) R (R (Bar) 4.20, G, R (B) 4.20, G, R (G)
4.22, 11)

(अ) SRHt 167.1 (a. R), SSSN 132.1

(a) अर्धैव [अ°] R (var.); रोभते or अमु ते
or स्खलते ([ख° ते]) R (var.); पीता [का°]
R (var.).

(b) वसुधाधिप दुःखिता or वसुधा वा स्वधापि वा
R (var.); वृजिता [व°] R (var.).

(c) यतासुर. [य°] R (var.); अयि मां or अयि
or अयि वो or अयि तां [अयि यां] R (var.).

O Lord of earth, indeed earth is thy favourite wife; since renouncing me, thou, though dead, art serving her with thy body. (M.N. Dutt's translation).

अतीव गुणसंपन्नो see स्वभावगुणसंपन्नो

635

अतीव बलहीनं हि लक्ष्मणं नैव फारयेत् ।
ये गुणा लक्ष्मणे प्रोक्तास्ते ते गुणा लघुभोजने ॥
(अ) Sama 2 य 54

One should not undertake a fast that results in extreme weakness. The benefits said to result from fasting are found in moderation in eating. (A.A.R.).

अतीव शोभते see No. 634

636**

अतीव सौख्यशुभदा याम्या निशि भवेच्छिवा ।
पूर्वस्या तत्पुराध्यक्षम् अन्य कुर्यादहर्मुखे ॥
(आ) SP 2448

The cry (howl) of a vixen at night in the southern quarter predicts great happiness and auspiciousness. The same, if in the early morning and in the east, may make the principal person of the city different (A A R)

अतीव रज्जुते see No 634

637*

अतुलितबलधाम स्वर्णशैलाभवेह
दनुजवमकृशान् ज्ञानिनामद्यमण्यम् ।
सखलगुणनिधानं वानराणामधीश
रघुपतिवरदूतं घातजातं नमामि ॥

(आ) Sama 193
Mālinī metre

I bow to the son of the wind-god¹, the abode of incomparable strength, with his body resembling a golden mountain, fire to the forest of demons, the foremost among the wise, the abode of all virtues, the lord of monkeys, and the leading messenger of Śrī Rāma (A A R)

1 Hanumān

638*

अतुष्ट स्वेयु दारेयु क्षण क्षणोन्मिषम् ।
नयन्ति निकृतिप्रसरे परदारं पराभवम् ॥
(अ) R (R (Bar) 5 19 8, (R(R) 5 21 8-9, R(B) 5 21 8-9)

- (a) अनिष्ट^० or अतुष्ट^० R (var)
(b) चरितेन्द्रियम्^० R(R), चलितं^० or चपलं^० or चञ्चलं^० R (var)
(c) नियम^० or निरुद्धि^० (°1) or प्रकृति^० R (var),
प्राश^० R (var)
(d) दार^० R (var)

The wives of others illegally sought after by a lusty and indiscreet man discontented with his wife, hasten his downfall (T Srinivasa Raghavacharya's translation)

639

अतुष्टिदानं कृतपूर्वनाशनम्
अमातनं दुश्चरितानुकीर्तनम् ।
कथाप्रसङ्गेन च नामविस्मृतिर्
विरक्तभावस्य जनस्य लक्षणम् ॥

(अ) H (II) 1, 115, H's ad 1 101, HH 23 11-2)

(आ) SR 379 90, IS 196, Subh 106, NT 173 SSH 2 56

- (a) अतुष्टिदानं Subh
(b) विमानदा Subh (corrected in IS to विमानना).
(c) कथाप्रसङ्गेन च नामविस्मृते Subh, कथाप्रसङ्गेन NT, स्मृति HH
Vamśasthī metre

tal
hay
and a forgetting of (one's) name in conversation, (iv) a mark of a man whose affection is alienated (F Johnson's translation)

640*

अतुहिनश्चिनासी केवल नीदपाद्रि
क्षणमुपरिगतेन श्माभूतं सयं एव ॥
नक्षत्रनिरुद्धेन स्पष्टवर्णकमून-
स्तक्षरचित्तयेते शोभते विद्यती ॥

(अ) Śis 11 46
(आ) SR 327 15 (a Śis), SSB 190 15 (a Māgha)
Mālinī metre

When the sun rises a little above the horizon it is not merely the Rising Mountain but all the other mountains too are furnished, as it were, with a garland of bunches of the red *bandhūka*-flowers by his early morning rays (A A R)

641

अतूणे पतितो बह्वि स्वयमेवोपशाम्यति ।
अक्षमावान् पर बोधैर् आत्मानं चैव योजयेत् ॥
(अ) MBh (MBh (Bh) Udyogaparva ad 5 33-47 (175* and 176*), MBh (R) 5 32, 55)
(d) चापि MBh (var), अपि [चै°] MBh (var), वज्र [बो°] (MBh (var) °म् °व [चै°] MBh (R)

T - follow on a previous plot is ext -

..

642**

अतूणे सन्तुषा यस्मिन्
सन्तुषे तृणवर्जिता मही यत्र ।
तस्मिञ्जिहवा प्रविष्टा
ववतय्य वा धनं तत्र ॥

(आ) SP 2201
Āryā metre

Where the ground has grass growing which should be free of it and devoid of it where it ought to be, then an underground spring can be predicted there or there ought to be a treasure (buried). (A.A.R.).

अतृप्तिव्याधिशोकार्तान् see No. 3418

643

अतो गरीयः किं नु स्याद् अशर्म नरकेष्वपि ।
यत् प्रियस्य प्रियं कर्तुम् अयमेन न शक्यते ॥
(आ) JS 441.2 (a. Bhagavad-Vyāsa).

What greater misfortune can there be even in hell than (to have) a worthless person who is (wilfully) unable to do a good deed for a friend ? (A.A.R.).

644**

अतो निजबलोन्मानं चापं स्याच्छुभकारकम् ।
देवानामुत्तमं चापं ततो न्यूनं च मानवम् ॥
(आ) SP 1744

Therefore a bow suited to one's strength will do one good. The bow of the gods is the best (most effective) and inferior to that is that of men. (A.A.R.).

अतो बुध्येत पणितः see No. 4762

अतो यतेन धर्मेण see No. 5862

645

अतोऽयं पठ्यते शास्त्रं कीर्तिलंकिषु जायते ।
कीर्तिमान् पूज्यते लोके परयेह च मानवः ॥

(अ) Cr 30 (GL I.3 [Introductory stanza]).

(a) शानार्थं (°न°) CLT

(b) कीर्ति CL (var.); की...लोके (rest missing) CLA.

(c) लोके: CL (var.); सदैः [लो°] CL (var.).

(d) परब्रह्म CL (var.); मानवः GL (var.).

This science is therefore set forth and it brings fame in the world. One who becomes famous is honoured in this world and hereafter.

अतो वै शास्त्रगणिष्या see No. 1758

646

अतो हात्पतरं लोके किञ्चिदग्न्यग्रं विद्यते ।
यत्र दुर्जनं इत्याहं दुर्जनः सज्जनं स्वयम् ॥
(अ) MBh (MBh (Bh) 1.69, 14, MBh (G) 1.3087).

(Gf. Śakuntalopākhyāna ed. Chezy 7.9)2.

(आ) VS 371, SR 56.101, SSB 318.103, JS 163

(a) अहो or ततो MBh (var.).

(c) यत्तु [यत्र] MBh (var.); दुर्जनम् MBh (G).

(d) दुर्जनः MBh (var.); दु° स° tr. MBh (var.);

सज्जनः or सज्जनः MBh (var.); जनं [स्व°]

MBh (var.), SR, SSB.

What can be more ridiculous in the world than that those that are themselves wicked should represent the really honest as wicked ? (P. C. Roy's translation).

अतिकुपितं कृत्स्ते see No. 526

647*

अत्तुं वाञ्छति श्रांभयो गणपतेरात्तुं क्षुधास्तः कणी
तं च श्रीञ्चरिपोः शिखी गिरिसुतासिंहोऽपि नागाननम् ।
इत्थं यत्र परिग्रहस्य घटना शंभोरपि स्याद्गृहे

सत्राग्न्यस्य कथं न भावि जगतस्तस्मात् स्वहर्षं हितुं ॥

(अ) P (Pis 1.159, PisK 1.175, Hamb. MS 1.154)

(आ) SR 365.52, SRK 290.1, SSB 257.73, JS 164

(a) वादनं [शा°] SR, SRK, SSB; रात्तुं SR, SSB, SRK

(b) श्रीञ्चरिपोः SR, SRK; च गिरिजासिंहोऽपि SR, SRK, SSB; नागादानम् JS

(c) गौरी जट्टमुगममयति कलानाथं कपालानलो SR, SRK, SSB

(d) निर्विग्नः स पर्षा कुटुम्बफलदादीशोऽपि दाला-
हलम् SR, SRK, SSB; जगतोय Pis

Śārdūlavikṛitā metre.

The hungry serpent of Lord Śiva desires to eat the mouse (the vehicle) of Lord Gaṇeśa, and him (the serpent) the peacock (the vehicle) of Lord Kumāra. The lion (the vehicle) of the goddess Pārvatī (desires to eat) that eater of serpents. If such is the state of affairs in the household of Lord Śiva himself, why should it not be found elsewhere in the world ? For such is the law of nature. (A.A.R.).

648*

अत्यच्छं सितमंशुकं शृचि मधु स्वामोदमच्छं रजः

कार्पूरं विषुताद्रैचन्दनकुचद्वन्दाः कुरङ्गीदृशः ।

पारावेष्टम सपाटलं चित्रकिलस्रग्दामं चन्द्रत्विपो

घातः सुतिरिच्यं वयैव तव न श्रोमोऽनविष्यद्वि ॥

(आ) SP 3833 (a. Bhojadeva), SR 336.28, JS 215-

17, SSB 205.29

(e) अत्यच्छे SSB, प्रच्छाद्यमच्छं [स्वा] JB
Sārdūlavikrīḍita metre

A spotlessly white garment, pure wine of excellent fragrance, fine dust of camphor, deer-eyed damsels with bosom well smeared with cool sandal paste, a house furnished with artificial fountains, garlands of blooming flowers with *pāpala* flowers among them and bright moonlight—all these creations of yours, O Creator, will be useless if there is not the advent of summer (A.A.R.)

अत्यच्छेनावि° see No 1608

अत्यच्छे सितमशुकं see No 648

649

अत्यद्भुतमिदं मन्ये त्वभाषमनस्विन ।
यदुपश्रियमाणोऽपि प्रीयते न विलीयते ॥
(क) VS 514 (A. Ārarājānaka), SR 70 21 (a VS),
SSB 339 21 (a, Ārarājānaka)

I consider the nature of a mean person very wonderful inasmuch as he is pleased when benefits are done unto him though he does not melt (is not grateful) (A.A.R.)

650

अत्यन्तं कुशला रसायनविधिं वाक्यं प्रियं जल्पतु
वाक्यं पारम्यार्तं गच्छतु नभो देवादिमारोहतु ।
पातालं विशतु प्रसर्पतु दिशं वेदान्तरं गम्यतु
न प्राणी तदपि ग्रहर्तुमनसा सत्यगते मृत्युना ॥

(क) AS 307

- (a) कुशल AS (var.)
- (b) इत्यं, or इत्यु AS (var.)
- (c) प्रविशतु प्रसर्पतु AS (var.)
- (d) संश्रवणे AS (var.)

Sārdūlavikrīḍita metre

Let a man contact all kinds of elixirs, let him speak sweetly or go beyond the seas or the sky or climb the divine mountain (Meru Himavān) or let him enter the depths of the nether regions or wander all over the world—but he is not immune to the clutches of death when death intends to strike (A.A.R.)

651**

अत्यन्तकण्डूतिपरो नराणां
विरोधकारी शुनकं संवेद ।

स्यादुर्ध्ववादं शुनकं शयानं
सिद्धिप्रदं कार्यविधौ विदुष्टे ॥

(क) SP 2627

Upajāti (Indravajrā and Upendravajrā)

A dog vigorously scratching (if seen when setting out on a mission) is always unimical to (the interests of) men. But if seen lying with legs up indicates that the particular purpose will be successful (A.A.R.)

652*

अत्यन्तहृत्पणं स विनिर्मलस्त्व
स वामन सर्वत उन्नतोऽस्ति ।

जनार्दनो यत् स वपापरारव

विष्णु इव शीर तत्रोपमानम् ॥

(क) VS 2338 (a Pt ŚrīBaka)

Upajāti metre (Indravajrā and Upendravajrā)

How can Lord Viṣṇu be a standard of comparison with you when he is extremely dark in colour whereas you are very fair, he a dwarf and you tall in all ways, he a tormentor¹ of the people and you full of compassion? (A.A.R.)

1 Janārdana

653

अत्यन्तकोपं कटुका च प्राणी
ररिद्रता च स्वजनैर्दुःखं धरेत् ।
नीचप्रसङ्गं कुलहीनसेवा
विह्वलानि वेहे नरकस्थितानाम् ॥

(क) Or 31 (GV VII 17, GPS 204 75)

(क) IS 166 (cf Pr 362), Soma 18 84

(a) कटुका (°कु°) GV (var.), कटुका GV (var.),
पक्ष्मा (°क°) GV (var.)

(b) कन्युवने (स्व°) GV (var.)

(c) नीचप्रसङ्गं GV (var.)

(d) वा विह्वलानि GV (var.) (contra metrum),

विह्वलानि CV (var.)

Upajāti metre (Indravajrā and Upendravajrā)

The following qualities of infernal people may characterise men on earth: extreme wrath, harsh speech, poverty, enmity with one's relations, the company of the base, and the service of men of low extraction (K. Raghunāthji's translation)

654

अत्यन्तचञ्चलस्येह पारदस्य निवन्धने ।
कामं विनायते युक्तिर् न स्त्रीचित्तस्य काचन ॥

(अ) KSS (KSS (AKM) 7.232, KSS (NSP) 7.232).
(आ) SR 379.89, IS 167 (cf. Pr 362).

(a) चञ्चलस्य इह KSS (AKM)

(b) पारदस्य KSS (AKM)

Although advice is known in this world for fixing that exceedingly fickle metal quicksilver, no expedient is known for fixing the heart of a woman. (C. H. Tawney's translation).

655**

अत्यन्तविर्गते चैव सुषुप्ते नयं चाक्षिते ।
प्रशस्ते बाजिनां नेत्रे मध्याभे फालतारके ॥

(आ) ŚP 1621 (a, Śālihoṭra from Aśvaśāstra (?) (AP 92)).

The eyes of a horse are considered good when they are fully open, well knit but not discoloured, having the shine of honey and the pupils dark. (A.A.R.).

656*

अत्यन्तपरिणाहित्वाद् अतीव दलकृष्णतावशात् ।
न कांचिदुपमां रोदुम् ऊरु क्षणोति सुभूयः ॥

(आ) VS 1564

The thighs of the beautiful lady (lit. possessed of charming eye-brows) cannot find a comparison on account of their being very expansive and of extreme smoothness. (A.A.R.).

657

अत्यन्तभीमवनजीवयणेन पूर्णं
दुर्गं वर्नं भवभृतां मनसाप्यमम्यम् ।
चौराकुलं विदति लोभयज्ञेन मर्त्यो
नो धर्मकर्म विदधाति कदाचिदज्ञः ॥

(अ) AS 74

(d) कर्म om. AS (var.)

Vasantatilakā metre.

A foolish man may enter, out of greed, a forest difficult of access, filled with extremely terrifying wild beasts and robbers and whose terrors are beyond the imagination of mortal man—but he does not perform at any time righteous action (*dharma*). (A.A.R.).

658

अत्यन्तमस्तिमेधावी यथाणामेकमश्नुते ।
अल्पायुषो दरिद्रो वा ह्यनपत्यो न संशयः ॥

(आ) Sama 2426

An extremely intelligent man experiences without doubt one of the following (misfortunes)—short life, poverty or childlessness. (A.A.R.).

659

अत्यन्तमन्यनकदर्थनमृताहृते
मर्यादया नियमिताः किमु साधवोऽपि ।
लक्ष्मीसुधाकरसुधाक्षुपनीयं हर्षं
रत्नाकरोऽपि गरलं किमु नोज्ज्वार ॥

(आ) SR 176.955, SSg 164

(a) अत्यन्तमन्यं SSg

Vasantatilakā metre.

Do even persons who never transgress the bounds of good conduct put up with the torment of extreme provocation (great disturbance) ? Did not the sea, though the abode of gems, vomit (put forth) the poison after having made a present of the goddess of fortune¹ the nectar-rayed one² and ambrosia, etc. ? (A.A.R.).

¹ Lakṣmī.

² the moon.

660

अत्यन्तमसदार्याणाम् अनालोचितचेष्टितम् ।
अतस्तेषां विवर्धन्ते सततं सर्वसंपदः ।

(अ) K&D (K&D (B) 2.257, K&D (R) 2.250)

(आ) Śār. 327.34, IS 160

(c) अतस्तेषु Śār.

(d) निर्विवर्धना विभूयः Śār.

Honourable men do not perform inconsidered actions; therefore, everywhere their welfare grows steadily.

661

अत्यन्तविमुखे देवे द्यवर्धयन्ते च पीरये ।
मनस्विनो दरिद्रस्य वनादव्यत पुनः मुखम् ॥

(अ) H (HJ 1.140, HS 1.124, HM 1.129, HK 1.132, HP 1.99, HN 1.100, HJ 2.6.13-4, HC 35.17-8)

(आ) SR 65.9 (a.H.), SSB 332.10, SRK 56.10, JS 56.4 (a. Bhagavad-Vyāsa), IS 160, Sama 1337

(c) SS (OJ), 300

(d) अत्यन्तं विमुखे देवे IIP (var.), HN (but देवे

corrected to ६३

- (b) व्यर्थे दाने HP (but B of HP as above), HM, SR, SSB, SRK, Sama, व्यर्थरत्नेषु कर्मसु S\$ (OJ)
- (c) नेत्रस्तिने [म°] SS (OJ)
- (d) यत् त्वक्त्वा कुं सुखं see HP (Notes p. 32)
Fortune being exceedingly unfavourable, and human effort exerted in vain, whence, except from the forest, (can) comfort for the poor man endued with sensibility (be hoped for)? (F Johnson's translation)

662

अत्यन्तव्यवधानलब्धजनयो जात्यपि भिन्नकमा
 सानिद्य विधिना कुत्रहल्लता कुत्रापि संप्राप्तिता ।
 गच्छन्त्यामरण युगव्यतिकृता भेद न भूमोहृत्
 ते काष्ठादपि निष्करा युगणैर्वै संकृता प्राप्तिता ॥

- (c) गच्छ-स्या SMH (var), शुभ्य SMH (var).
Śārdūlavikṛīḍita metre

Trees, though growing in extremely different places and of different kinds by nature, if brought together in one place somewhere by a curious fate, do not alter their nature of goodness though subject to misfortune, till death. They are more wooden (cruel) than wood if by virtue they are not brought together into oneness (friendship) (A A R).

663*

अथान्तशीतलतया सुभगस्वभाव
सख्य न कश्चिदपि ते तदस्ति तुल्य ।
छायायिनामपि पुनर्विषयद्विनिवृत्त-
सङ्गेन चन्दन विषयमनिविशेय ॥

- (४७) VS 807 (a Bhāgavata Amṛtadatta)
Vasantatilakā metre

○ sandal tree, truly there is no tree equal to you, who are of pleasing nature on account of extreme coolness (goodness) But you are no different from a poisonous tree even to those desiring shade (only) on account of your association with frightful double-tongued creatures [serpents or talebearers] (AAR)

664*

अत्यन्तशुद्धचिन्मात्रे परिणामश्चिराय यः ।
 त्र्यंतीते पदं ततः स्यात् तत्स्थोभूयो न शोचति ॥

(आ) SP 449E

The final stage, after long remaining in the state of extreme pure consciousness, is the state which is the *turyāṭīta* (the state beyond the fourth stage of the soul), remaining in which one never again comes to the grief (of *samsāra*) (AAR)

665

अत्यन्तसुखमचारा मध्याह्ने स्पर्शत सुखा ।
दिवसा सुभगादित्याश् छायासलिलदुर्भगा ।

- (4) R (R (Bar), 3 15, 10, R (B) 3 15, 10, (R (G) 3 22, 10)

- (आ) SRHt 25: 2 (a R)

- (a) पूर्वाह्ने दुःखसचारा R (var), अश्वत्थसुखम-
चारा (सुखं) R (var), आश्वत्थसुखं R (var),
मन्वाह्ने [मं] R (var), प्रत्युह्ने दुःखं R
(var)

- (६) मध्याह्नमये शुभा R (var), मध्याह्ने विषयो-
मुभा R (var), मध्याह्नविषये शुभा, R (var),
पश्यतः [स्व०] R (var)

- (c) सुयागा (°यदा) पुण्याम्, (रभ्यास् or नित्याम्)
R (var)

- (d) स्वरित विनिपातिता $R(\text{var})$, स्वरितव्यनिपातिता
or स्वरिता (ँत) व्यनिपातिन, or स्वरिया (ँत)
व्यनिपाति न $R(\text{var})$ द्वाया स^० SRHe,
संभवा $R(\text{var})$

are uncomfortable (B.I.V. DUBOIS 11/11/52)
lation)

666

अत्यन्तस्तिमिताङ्गानां व्यायामेन सुखं पिणाम् ।
भ्यान्तिज्ञानावृताक्षाणां प्रहारोऽपि सुखायते ॥

- (d) इत्यमेव [प्र°]Visnu-pur (var)

Even a beating [Or kick from the foot of the loved one] gives pleasure to those who are extremely indolent and who expect happiness by taking exercise and whose senses are overcome by illusory knowledge (of love) (A A R)

667

अत्यन्तोन्नतपूर्वपर्यन्तमहापीठे हरस्पर्शया
द्वुरोर्द्विज्वतधूमसन्निभतमस्तारास्तुलङ्गाकुलम् ।
नून पञ्चशरोऽक्रोच्छशिम्पिपात् स्य ज्वालालङ्का यतो
गर्वाच्छिर्वपरान दहेन्मनिरान सर्वानसर्वाग्निभि ॥

(ग्रा) VS 1996 (a. Śarīpha or Sārepha).

(b) बस्यापि VS (var.).

Śārdūlavikrīḍita metre.

Surely the five-arrowed one¹ has placed (consecrated) the Līṅga (mark) of his effulgence, as a rival to Sivalīṅga, in the guise of the (orb of the) moon in the high pedestal of the extremely high eastern mountain, with the rising smoke (of incense) in the form of darkness and (waving) lights in the form of twinkling stars. With the pride of his great rays he may burn (torment) all the great sages who are devotees of Lord Śiva. (A.A.R.)

1 Cupid.

668*

अत्यपूर्वस्य रागस्य पूर्वपत्न्याय पल्लवाः ।
पद्मानि पादयुग्मस्य प्रत्युदाहरणानि च ॥

(ग्रा) SR 269.406, SSB 91.3

The tender sprouts (of creepers) are but poor objects of comparison¹ to the extremely fine redness of her lips. The lotuses serve as counter examples (not possessing the relevant quality) of (the charms of) her feet. (A.A.R.)

1 pūrvapakṣa.

669

अत्यम्बुपानं कठिनासनं च
धातुक्षयो वेगविधारणं च ।
दिवाशयो जागरणं च रात्री
पङ्क्तिनराणां निवसन्ति रोगाः ॥

(ग्रा) Cr 1141 (GRT 7.16), GP 1.114, 28, (Variant of No. 671.

(a) कठिनासनं GP

Upajāti metre (Indravajrā and Upendravajrā).

Excessive drinking of water, constant use of hard seats or cushions, loss of vital fluid, repression of any natural urging of the body, sleeping by day and staying awake by night, are the six exciting signs of sickness.

670

अत्यम्बुपानात् प्रभवन्ति रोगाः
अत्यम्बुपाने च तथैव दोषाः ।
तस्मान्नरो बह्विद्विषयार्थ
मुहुर्मुहुर्वारि पिबेद्भूरि ॥

(ग्रा) Cr 1142 (GPS 259.105) Cf. No. 672

Upajāti metre (Indravajrā and Upendravajrā)

Sickness springs from drinking excess of water; equally harmful are the effects of drinking too little of it. Hence a person should frequently drink small quantities of water in order to increase the fire (of digestive capacity).

671

अत्यम्बुपानाद् विषमाशानाच्च
दिवाशयाज्जागरणाच्च रात्री ।
संरोधनान् मूत्रपुरोपयोश्च
पङ्क्तिः प्रकरः प्रभवन्ति रोगाः ॥

(ग्रा) VCsr 23.7. (Variant of No. 669.)

(ग्रा) SR 379.87 (a. VG), IS 170.

(a) अत्यम्बु IS; विषमाशानाच्च VCsr (var.);
अविसर्गमाच्च VCsr (var.).

(b) दिवाशय निद्रान् निशि जागराच्च VCsr (var.)

(c) निरोधनान् VGsr (var.)

(d) पङ्क्तिप्रकरेण सवन्ति¹ VGsr (var.)

Upajāti metre (Indravajrā and Upendravajrā).

Sickness arises in six ways; through too much water-drinking, and through eating irregularly (as to quantity and time), through sleeping by day and through staying awake by night, and through retention of urine and excrement. (F. Edgerton's translation).

672

अत्यम्बुपानात् विपच्यतेऽन्नम्
अनम्बुपानाच्च स एव दोषः ।
तस्मान्नरो बह्विद्विषयार्थ
मुहुर्मुहुर्वारि पिबेद्भूरि ॥

(ग्रा) Sama 2954. Cf. No. 670

Upajāti metre (Indravajrā and Upendravajrā)

Food eaten is not properly digested due to excessive intake of water; the same is the defect if no water is drunk. Therefore a man should drink water again and again, but in moderate quantity, in order to kindle the fire of digestion. (A.A.R.)

673

अत्यर्थवत्त्वचनार्थकं या
शून्यापि सर्वान्यगुणैर्घनयति ।
अस्पृश्यतादूषितया तया किं
तुच्छवपुच्छच्छटयेव वाचा ॥

- (अ) Śrīkaṇṭhacarita 2 14
(आ) VS 174 (a Pandita Maṅkhaka), SR 40, 42
(इ VS), SSB 293 42 (a Maṅkhaka)
(ब) शृङ्गा तु VS, SR, SSB
Indrāvajrā metre

A poem in which there are excessively indirect or ambiguous expressions and no depth of meaning at all and devoid of other merits = defective due to its being untouchable (ununderstandable), of what use is it ? (it = of no use) like a mass of worthless (curved) dog's tails (A A R)

674

अत्यल्पं जीवितं पापान्य् अपातमयुराण्यलम् ।
तदाचर चिरस्थेय- परलोकावलोकनम् ॥

- (आ) SMH 12 54
(इ) चिरस्ते SMH (var)
Life is all too short and there are

अत्यल्पमपि साधूनां see अलक्षणे मीचाना

675

अत्यल्पसपदः सप्त पुमानिष्टश्च दुष्कुले ।
रुद्धनीरनभिजातस्य वैषस स्तुलितग्रन्थम् ॥

- (आ) IS 171, Subh 115
(इ) पुमानिष्टश्च Subh
The three failures of the Creator are excellent men in bad financial position, nice men of low descent, and vulgar men full of wealth

676

अत्याग्रहो न कर्तव्यो हृदात्कविश्च भावते ।
यथायथोन्दति तथा भारो भवति कम्बलम् ॥

- (आ) Nisam 2 47
(इ) यथायथोन्दति Nisam
One should not desire too much, too much forced talk does no good. The more a woollen blanket is wringed (drenched), the heavier it becomes to carry (A A R)

677*

अत्याजिलश्च विनयप्रसरत्स्वया किं
विज्ञापते श्विपदं न महीमहेन्द्रम् ।

प्रत्यभिदानवशतादित्येष्टयासी
जीमूतवाहनधियं न करोति कथम् ॥

- (आ) Nais 13 28
(इ) प्रसव Nais (var)
Vasantaślakā metre

Doest thou not recognise this king, the abode of beauty who hath achieved advancement in victory in mighty battles ? Is there any one to whom he doth not appear to be Jīmūtavāhana by virtue of his benign activity, his liberality towards suppliants ? (K K Handiqui's translation)

अत्यादरपरो see No 1318

678*

अत्यादरादध्ययनं द्विजानाम्
अभ्योपलक्ष्यया फलवद्विधाय ।
कृतमनुष्ठानवित्तं तवैषा
मीमांसकाचार्यकृतिः प्रतिष्ठा ॥

- (आ) SR 104 106, SSB 393 116
Upajātī metre (Indrāvajrā and Upendravajrā)
Having rendered fruitful a careful and respectful study of the Vedas by the twice-born by the acquisition of wealth (meaning), this your work on Mīmāṃsā is well known to protect great sacrificial rites (A A R)

679*

अत्यादरेण निहितं मयि यद्भवत्वा
तन्प्रेमैव किमनूति नैव जाने ।
उत्सृज्य किं तद्विह पातकमुत्तराणि
प्राणा अपि म्रियन्ते व्रतमे भवेयम् ।

- (आ) Vals 715 (a Bābarmira)
Vasantaślakā metre
I know not what happened to that gold of love which your ladyship was pleased to bestow upon me with great regard. Can I cross the pitfalls (of life) leaving off that gold ? Beloved most, what may life become (without it). (A A R)

680

अत्यादरो दारसहोदरेयु
न मातृपित्रोर्न च सोदरेयु ।

मूर्ते न्योगस्तन्ये वियोकः

पश्यन्ति लोकाः कलिकौतुकानि ॥

(श्र) SuM ad 30.9 (41*)

Upajñiti (Indravajrā and Upendravajrā).

Excessive regard for the wife's brothers, and little for one's parents and brothers, entrusting (business) in fools and disunion with sons—these are the interesting features of the iron age¹ which the people witness. (A.A.R.)

¹ Kaliyuga.

681

अत्यादरो भवेद् यत्र कार्यकारणवर्जितः ।

तत्र बाह्या प्रकृत्या परिणामेऽनुवायहा ॥

(श्र) P (PP 1.408, Ps 1.413, Ps K. 1.163, PM 1.185), Gr 1143 (Cv L 1 B.36)

(श्र) IS 173

(d) समवायहा [तु] PP

Wherever there is fond attention / that does not seek a service pension, / was there no timid apprehension ? (A.W. Ryder's translation of PP.)

682*

अत्यायतंनियमकारिभिरुद्धतानां

दिव्यैः प्रभाभिरनपायमयैरुपायैः ।

शौरिर्भुजैरिव चतुर्भिरदः सदा यो

लक्ष्मीविलासभवंतर्भुवनं वभार ॥

(श्र) Kpr 394 (p. 539), Amd 235.628, SR 105.143 (a. (Kpr), SSB 397:155 (a. Kpr).

(b) *हदारैः Amd (var.).

Vasantatilakā metre

The king who protected the world of the four expedients, like Viṣṇu by means of his four arms—the arms, long (the expedients strong and pure), the suppressors of the proud (the Rākṣasas for Viṣṇu, and common proud people for the king) heavenly (excellent), resplendent and always successful.¹ (G. Jhā's translation).

¹ Example of a simile direct in a compound.

683

अत्यापसेन नात्मानं कुर्यादतिसमुच्छ्रयम् ।

यातो यया हि दुःखाय नोच्छ्रयः सुलंकृतं तथा ॥

(श्र) SRHt 145.15 (a. Saṅgraha), SSSN 166.14

(b) *समुच्छ्रयम् SSSN

(d) नाच्छ्रयः SSSN

One should not go up too high by excessive exertions; elevation is not so conducive of happiness as is a fall (from a high position) conducive of misery. (A.A.R.)

684-685

अत्यार्यमतिदातारम्

अतिशूरमतिव्रतम् ।

प्रज्ञाभिमानिनं चैव

श्रीभंशोपपत्तिं ॥

न चातिगुणवत्त्वेन

नात्यन्तं निर्गुणेषु च ।

नवा गुणान्कामयते

निर्गुण्यं नानुरूप्यते ।

उन्मत्ता गौरिवान्या श्रीः

व्यचिदेयावतिष्ठते ।

(श्र) MBh (MBh (Bh) 3.39, 50 + ad 5.39, 50 (237*), MBh (G) 5.1509 sqq., MBh (R) 5.5. 38.64-66 ab), Cf. त्रीदशदुहिते नृदा

(श्र) SRHt 205, 2.3 (ab ed he ij) (a. Vallabhadra abjad; Pratiṣṭhāpakaśrāvartin f/g), SR 62.5 (ab/cd) SSB 327.5 (ab/cd), IS 174-5 ab/cd, f/g).

VS 2646, SSSN 163.2-3.

(a) अत्यार्यम् MBh (R)

(c) प्रज्ञाभिमानिनं MBh (var.)

(d) श्री भं (MBh (var.); उपपत्तिं (ते) [उपपत्तिं] MBh (var.).

(e) एषा [चा] MBh (var.)

(f) अपि [च] MBh (var.).

(g) गुणेषु रमते [गु] SRHt, SSSN

(h) विरुद्धते [नानु] MBh (var.); निर्गुणान्कामयते

SRHt; निर्गुणं नावतिष्ठति SSSN

(i) चपला [उन्म] MBh (var.)

(j) *तिष्ठति MBh (var.).

Prosperity never approaches out of fear the person who is too highly worthy, exceedingly liberal, surpassingly heroic, of most austere vows, and who thinks too much of his wisdom.

Neither in the highly virtuous nor in those having no virtue at all, does prosperity abide. She is not after virtues nor is attached to absence of virtues. Blind like a furious cow she remains with some one (indifferent to his intrinsic merit, good or bad). (P. N. Menon's translation).

686

अत्याशीविषयस्त्रयं हि विजितप्रलयानलम् ।

तेजो लुब्धयितुं शक्तः फेनो नु नाम द्विजन्मनाम् ॥

(श्र) Bhāratamañjarī 1.327 (in other editions

1.333)

(a) *षमय Bhāṛ (var.)

Who, indeed, is able to overcome the wrath of Brāhmins—wrath that is more dreadful than ■ (sharp) weapon or a venomous serpent, and that surpasses (even in its destructive effects) the *pralaya*-fire ? (M S Bhandare's translation)

687

अत्यासन्ना विनाशाय दूरस्था न कलप्रदा ।
तस्मादाहुत्य दातव्या भूमिः पारिवसत्तम ॥

(अ) Gr 2105 (GNPh 153, partly illegible and reconstructed) Cf No 688

- (a) अत्यासन्न GNPh
(b) °य कलप्रदा GNPh
(c) भूमिः GNPh

O best of kings, land (given to the rival cousins) if too near to us will be harmful, if far away, will be of no use. Therefore they should be brought over here and land given to them (but not too near)

688

अत्यासन्ना विनाशाय दूरस्था न कलप्रदा ।
सेव्या मध्यमभावेन राजावह्निर्गृहं स्त्रिय ॥

- (अ) Gr 32 (GV XIV 11, GR VII 9, CNT IV 116, GNM 113, GPS 332 4), Kathāratnākara 203 5
(आ) SP 130a, SR 156 124, SSB 484 126, Sama 134 107, 135 176, Subh 181 and 199
(इ) PrS (C) 31

- (a) अत्यासन्ना GR (var.), अत्यासन्ना GR (var.), अत्यासन्ना GR (var.), अत्यासन्न IS, अत्यासन्ना IS, अत्यासन्ना CNM, अत्यासन्न GNPh, PrS (C), विनाशेन PrS (C)
(b) अतिदूराच्च निष्कलमं PrS (C), दूरतरचाक°SP, SR, SSB, दूरस्थ IS, य [न] CNPh, अवह्निर्गृहा [न क°] GR (var.), कलप्रदा (°द. IS) GR (var.)
(c) सेव्यता (ता°ता CFS) मध्यमभावेन [°अमभावे] CV (var.), CFS, Sama, सेव्यते (°व्याता IS, °व्या 15°, के IS) मध्यभावेन [°अमभावे] CNM, मध्यभावेन सेव्यते SP, SR, SSB, सेव्याश्च मध्यमोपये CR (var.), मध्यादप येन CR (var.)
(d) राज बद्धिं गुरुस्त्रिय CV (var.), CR (var.), राजवह्निर्गृह CNM, बद्धिगुरु ER (var.), बद्धिगुरु° Kathā, CV (var.), CR (var.), SP, PrS C, गुरुस्त्रिय गु° Sama, स्त्रिय tr CR (var.)

It is ruinous to be familiar with the king, fire, the religious preceptor, and a

woman, to be altogether indifferent to them is to deprive ourselves of the opportunity to benefit ourselves, hence our familiarity with them must be of limited nature. (K Raghunathji's translation)

अत्युक्त (चित) रहसि गतम् see No 2369

अत्युक्तो यदि न see No 689

689*

अत्युक्तो यदि न प्रकुप्यति मयावाव न चेन्मयासे
तद्ब्रूमोऽद्भुतकोर्तनाय रसना वेदान कण्डूयते ।
देव स्वतन्त्रप्रतापदहनज्वालावलीशोषिता
सर्वे वारिधयस्ततो रिवुषधुर्नैत्रः शुभि वूरिता ॥

- (अ) VGJr 15 3 (p 236), Mahān 14 89
(आ) JS 342 46 (a Gunesvara), SP 1246, SR 133 13 (a SP), SSB 445 13, RJ 132, Alk 346 16-9 SkV 1404
(a) अत्युक्तो Mahān, नो मयासे IS, प्रकुप्यति IS, नैव कुप्यति सृष्टावच Mahān (var) न चेन्मयासे IS
(b) तद्ब्रूमो IS, °कीर्तनेन (°दु Mahān, SkV) SP, दहनेन [की°] SR, SSB, °वस्तुवर्धनविधौ मया कवीना विर [की°] Mahān (var), तथा [की°] IS, कण्डूयते IS
(c) राम [दे°] Mahān, स्वतन्त्रप्रताप Alk, तन्त्रा IS, °तापतपनज्वा शोषिता IS, तद्विधयः SkV, दहनज्वा SP, Mahān (var.),
(d) तवारिधिनितानेना (°वाप्या° Alk, JS, SP, SR, SSB पारिधयः IS, रिवुषधुर्नैत्रः शुभि SkV Sīrdūlavikrīḍita metre

If you will not be angry at an exaggeration nor hold it to be sarcasm, then we will say—for whose tongue does not itch to praise marvels?—all the oceans, O sire, which were dried up by the row of blazing flames kindled by your youthful majesty, have since been filled by the water of the tears of your enemies' wives (F Edgerton's translation) 1

1 Praise of Vikrama

अत्युक्तो यदि नैव see No 689

690*

नानावर्णमयं शरीरं नानाभिर्गभीरान्तरा

तन्मे ब्रूहि मनकुरङ्ग शरणं किं साप्रत यास्यास ॥

(अ) SSB 200.35 (a. Saṅgraha)

Śārdūlavikrīḍita metre

Oh deer of my mind, tell me where do you go for protection (safety), since the body of a woman is a frightful forest, the chest impassable due to the mountains of towering breasts, and the navel too deep, creepers of hands (obstructing the path) and crowded with bees in the form of lines of hair and the hunter of Cupid discharging extremely sharp arrows in the form of side glances ? (A.A.R.)

691*

अत्युच्चाः परितः स्फुरन्ति गिरयः स्फारास्तवाभ्योद्ययस्
तानेतानपि विभ्रतो किमपि न पलान्तासि तुभ्यं नमः ।

आश्चर्येण मुहुर्मुहुः स्तुतिमिमां प्रस्तीमि यावद्भुवत्
तावद्विभ्रादमां स्मृतस्तव भुजो यावत्ततो मुद्रिताः ॥

(अ) VCjr (MS) IX.4 (p. 236.)

(आ) Kpr, 5.118 (p. 196) KāP 136.5, KāD (KāD (Bh) ad 2. 279, KāD (R) ad 2.279), Amd 126.294 and 230 ad 622, SSSN 91.16, JS 336.10 (a. Śrīhanūmata), SSB 414.250 (a. Kpr), Skm (Skm (B) 1407, Skm (POS) 3.8, 2), Kuv ad 171 (p. 184), SR 110.232 (a. Kuv.), SRHt 170.9

(a) लतोऽभोद्ययस् Skm (Var.)

(b) वि° न tr. Kuval (var.), SSSN; आन्तासि Kuval; तुभ्यं KāD (R); tr. Kuval (var.).

(c) पुनः पुनः [सु०] SKm (B), JS; स्तुतिमिति SRHt, Amd 294 स्तुतिमिति VCsr, Kpr, KāD (R), JS, Kuval, SR

(d) संभवत् [वि०] Kuval (var.); स्मृतस्तव भुजो KāD (R) contra metrum; भुजो Kuval.

Śārdūlavikrīḍita metre.

"Very high the mountains spring forth on every side, and extensive are the seas, yet you support them all and are not in the least wearied; homage to you." While I thus in admiration am making repeated praise of the earth, then I am reminded that your arm supports Her—and words fail me. (F. Edgerton's translation).

692

अत्युच्चरन्तिनीचर्

अदलीलमयुवतमनुपयुक्तं च ।

न यदति नृपतिस्तथा-

मादरभीष्ममहामनसा ॥

(आ) SMH 6.13

(b) ननुक्तं SMH (var.)

(d) हान्यं SMH

Āryā metre

One desiring to get the regard of the great (minded) does not speak in the king's assembly (of learned men) too loudly or too softly, neither uses obscure or improper words or words that are not deliberate. (A.A.R.)

अत्युच्चोऽपि भूमिस्तमः see No. 2132

693

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च

विष्टम्य पादावुपतिष्ठते श्रोः ।

सा स्त्रीस्वभावादसह्य भरस्य

तयोर्द्वयोरेकतरं जहाति ॥

(अ) P (PT 1.64, PTcm 1.57 PS 1.56, PN 2.41, PP 1.221, PRE 1.65), H (HJ 2.126, HS 2.120, HM 2.127, HK 2.125, HP 2.113, HN 2.112, HH 62.26-7, HC 83.9-12), VMR 4.13, Cf. KSS 10.60, 117-8; Ru 47

(आ) SR 151.378 (a. 4), SSB 477.337, IS 178, Snma 1967, SRHt 103.16 (a. P), SSSN 113.16. (Cf. द्वयोर्द्वयपदा सा च)

(c) Old Syriac 1.45-6

(d) अत्युच्छ्रिते PS (var.), SRHt, SSSN; अत्युच्छ्रिते PS (var.); वा [च] PP, VMR (var.) (see b) SRHt, SSSN

(b) वादस्य PP, VMR (var.) (see a); पादावुपतिष्ठते PS, (PN as above), PP, SRHt, SSSN

(c) श्री [स्त्री°] MVR (var.); चला च [भ°] PS (PN as above)

(d) तयोरेकतरे° PP

Upajāti metre (Indravajrā and Upendravajrā)

When the minister and the king is (each) very high, Fortune stands in attendance, planting (her) two feet immovably. From her female disposition, impatient of the burden of the two (at once), she deserts one or other of the twain. (F. Johnson's translation).

694*

अत्युच्छ्रितोन्नतसितपद्मजपङ्कतिचित्रं

नापाद्वपस्तिरयत्तं क्षुभितं वलीयः ।

उद्धतचामरविराजितपाशगोभाः

पुण्येन भूमिपतयो भुवि संवरन्ति ॥

(आ) JS 436.9 (a. Bhāṇṭaviśakhaśekhara).

Vasantatilakā metre.

Kings move about in their kingdom

happily, as a result of meritorious deeds done in previous births, with their bodily splendour shining by the waving chowries, accompanied by armies shaking the earth with forces of elephants, horses, chariots and foot-soldiers and rendered colourful with rows of extremely high and white fluttering banners (A A R)

695*

अत्युन्नतलेख्यवन्दुता वपाणा
मुक्ता बाल वितरति स्मरदानदया ।
स्निग्धाया मृदुगुणप्रसिता मनोज्ञा
कीर्णो नवीनललेख मुद ददाति ॥

(भा) SSB 370 4 (a Rāmakaṣṇa)

(b) *दानरथा SSB
Vāntatilikā metre

Phini,¹ gives delight like a young damsel (newly married) who possesses soft limbs [or parts], full of splendour (and) gives strength to enjoy love when eaten [or gives pleasures of love when enjoyed], glossy in structure [or full of affection], possessed of great merits and pleasing in appearance. (A A R.)

1 A tasty dish made of flour mixed with butter

696*

अत्युन्नतं बहिर्विदुः सुखदभीगण्डस्थलश्यामिका
भिन्नाभिन्नगवाक्षनालविरलच्छिद्रं प्रदीपाशव ।
आहवस्य भरेण दीवतमिव प्लवतस्य नवत मुखे
निर्याता कपिला. कालविरलमधुप्ररोहा इव ॥

(भा) SkV 834 (a (Bhaṭṭa)-Ganapati)

Sārdūlavikrīḍita metre

The lamplight passes beyond the dark cheek of frieze and cornice / by the pores of window latticework / like the jagged and dispersed hairs of a red beard / growing from the face of darkness as it reaches manhood in the night (D H H Ingalls's translation)

697

अत्युत्तेकेन महता साहसार्थवसायिनाम् ।
भीरारोहति सदेहं महतामपि भूताम् ॥

(भा) RT (RT) (S) 4 518, RT (VVRI) 4 518,

RT (T) 4 517

(का) SR 379 84 (a RT), IS 179

(d) अत्युत्ते RT (VVRI) (var), RT (T)

सहम् RT, (S) (var), RT (VVRI)

(b) सदात्त व्यवसायिनाम् RT (S) (var), RT (VVRI) (var)

The fortunes even of great kings are exposed to danger, when from the excessive self-confidence due to glory they resolve upon inconsiderate acts (M A Stein's translation)

698

अत्युन्नतगणेष्वेवा कृतगुणं प्ररोपिता ।
क्षतशालो भवत्येव यावन्मात्राणि सन्निधा ॥

(भा) RT (RT) (S) 3 304, RT (VVRI) 3 304,

RT (T) 3 304

(भा) SR 379 83 (a RT), IS 180

Even a small honour (bestowed) on persons of exalted character, grows into a (tree of a) hundred branches, since it is nourished by their (previously) acquired merits (M A Stein's translation)

699*

अत्युन्नतद्वयस्त्रिधाहृतिघनध्यानभगमाहर-
सुखशीरविबीजितचन्द्रगतप्रालेपपादोपन ।
भीमप्येतलके गभीरविभूतिध्यानप्रतिध्यानिते
साग्नस्वाशुचयभ्रिया बलपिलो लोकेष्वर पातु व ॥

(भा) SkV 19 (a jāṇasrīmītra), Kav 19 ab (only)

(a) अत्युन्नत Kav

(d) साग्नस्वाशु SkV (var)

Sārdūlavikrīḍita metre

May Lokeshvara protect as he sits, surrounded by his mass of rays, / on Mount Potalaka, which echoes / with the roar of its deep caves, / who thus is like the moon within the mass of waves / churned in the Sea of Milk by the mountain Mandara, / whirling with heavy roar / and unwavering because of its great speed (D H H Ingalls's translation)

अत्युन्नते see No 693

700*

अत्युन्नता वसुमती दलितोऽरिर्वा
ओडोहृता बलवता बलि राजलक्ष्मी ।
एकत्र जन्मनि दत्त धनेन दूना
जन्मत्रये तदकरोत् पुरुष पुराण ॥

(भा) BhPr (BhPr) (NSP) 216, BhPr (B) 216¹

1 Menutāga ascribes this verse to Dhanapāla

(see Prabandhacintāmaṇi, transl. by Tawney
p. 57)

Vasantatilakā metre

Exceeding high the earth (is) lifted;
cloven (is) the host of foes; by the
Mighty One (Bhoja) the glory of mighty
kings (is) made a jest; what the Primeval
Man¹ did in three births (has been) done
by this youth in a single birth. (L. H.
Gray's translation).

¹ i.e. Viṣṇu

701

अत्युन्नतपदं प्राप्तः पूज्यान् नैयायमानयेत् ।
नहुषः शक्रतां प्राप्तश्च्युतोऽगस्त्यायमाननात् ॥

(श) VCr 31.4, Kṣemendra's Cārucaryā 57

(श) ŚP 15.22, Nisam 56

(a) °पदादृहः Cāruc, ŚP, Nisam

(c) प्राप्त [प्रा°] ŚP; गृह्य Cārucā°, Nisam

(d) °माननाम् ŚP, Cārucā°.

Even though a man may have attained
high position, let him not by any means
insult the reverend (Brāhman). Nahuṣa,
who had attained Indra's place, fell
because he insulted Agastya. (F. Edgerton's
translation).

702*

अत्युन्नतस्तनमुरो नयने लुदीर्घे
यत्रे भ्रूवावतितरां यच्चनं ततोऽपि ।

मज्योऽधिकं तनुरननुगुनितम्यो

मन्दा गतिः किमपि चाद्भुतव्यावनायः ॥

(श) Sāh (Sāh (BI) ad 3. 161; p. 42, Sāh (C)
ad 3.73, p. 112)

(श) SR 255.22 (a. Sāh), SSB 65.75, IS 181

Vasantatilakā metre

Her bosom hath very lofty breasts;
her eyes are very long; curved are her
eye-brows, and still more curved [or:
indirect] than these is her speech; her
waist is very slender; not a little massive
are her lips; and somewhat slow is the
gait of this one whose youth is wondrous
in its full-blown gorgeousness. (Trans. in
Bibl. Ind. 9).¹

¹ Description of a mature heroine.

703*

अत्युन्नतस्तनयुगा तरलायताक्षी

हारि स्विता तदुपमानमहोत्सवाय ।

सा पूर्णकुम्भनवनोरजतोरणलक्-

नभारमङ्गलमयलङ्कृतं विधत्ते ॥

(श) Sāh (Sāh (BI) ad 4.264 (p. 112), Sāh (C)
ad 4.15 (p. 255))

(a) °नसुरो SR

(c) °जतां Sāh (C)

Vasantatilakā metre.

With breasts extremely raised and
with eyes large and tremulous she, stand-
ing at the door to hail his arrival (i.e. her
husband's), holds the auspicious omens
of the full jar and the collection of gar-
lands on the gate arch brought about
without effort. (Translation in Bibl.
Ind. 9)¹

¹ Example of the commixture of suggestion,
as 'abiding intimately together'.

अत्युन्नता पुरस्ताद् sec No. 2403

704

अत्युन्नतिं प्राप्य नरः प्रावारः कीटको यदा ।

स विनश्यत्यसंदेहम् आर्ह्यमुन्नता नृपः ॥

(श) Hariv 1166, Cf. No. 2467

(श) SR 379.81 (a. Sskr 57), IS 182

(a) अत्युन्नति Hariv; अत्युन्नति Hariv (var.); नृप
[न°] Hariv (var.)

(b) प्राचारः Hariv. (var.)

(d) ईद्व IS

A man who flew high up, like a
flying ant, will certainly drop down into
ruin, similarly as the flying ant drops
down; so, O ruler, Uśanā declared.

705*

अत्युन्नतिव्यसनिनः शिरसोऽग्नयं

स्वत्यं चतक्रदिग्गः प्रणयं विद्यमानम् ।

अत्यंतदिच्छति यद्वि प्रतप्तान् दिक्षु

ताः स्वच्छप्रोत्तनयूराः क्व नू नाम नापः ॥

(श) Bhallaṭaṭaka (KM IV) 17

(श) VS 677, SRH 128.18 (a. Bhallaṭaṭa),
SSSN 151.17

(c) नहि [यदि] VS

Vasantatilakā metre.

Let the young cātaka bird cultivate
friendship with one who holds his head
high like himself, for, if he is so inclined,
where water pure, cool and sweet, will
not be available in the broad expanse
of the sky ? (A.A.R.)

706*

अत्युन्नतोऽम्बुभिर्धेयश् चातपरान् ॥ धिनोति चेत् ।
मयता हृतसर्वस्व स पश्चात् किं करिष्यति ।
(अ) Subh 111, IS 183
(a) अत्युन्नतो Subh, मेघाश्च Subh
(c) हृतसर्वस्व Subh

If the cloud, situated so high, were not to satisfy the *cātaka* birds with its waters, it may be deprived of all its wealth by the wind. What then will it do afterwards ? (A A R)

707

अत्युपनिर्वृणयंश्च
चक्रभेदो भजेरिव चतुर्भिः ।
नृपतिश्चिन्मयि मुचिर
हुरिरिव परिरम्भ निर्भर रमणे ॥

(अ) SMH 72
(a) अननु [अननु°] SMH (var)
(c) भिदति SMH (var) (contra *metrum*)

Giti-āryā metre

A king, like Lord Viṣṇu, possessing an army (holding the discus Sudarṣana), with the four means of royal policy well developed [or with his four hands] holding firmly kingly prosperity [or embracing Lakṣmī warmly], enjoys for long (A A R)

708*

अत्युल्लसद्भिसरहस्यमुखा भुजेन
वक्रत्रेण शारदमुधाशुसहोदरेण ।
पौष्पपौषमुभयेन च भाषितेन
रत्नं चेत् प्रसीदसि मृगाक्षि कुतो निशाय ॥

(अ) Pad 83 40 (a Bhāṣakara), SR 135 2, SSB
214 3
(b) "सरोक्षेण SR, SSB
(d) मृगाक्षि SR

Vasantilakā metre

If you, with your hands possessing the secret of splendid lotus stalks (coolness) and the face which fraternises with the autumnal moon and speech pleasing like dripping ambrosia, are pleased with me (and are in good humour), O deer-eyed one, where (is the rigour of) summer ? (A A R)

709*

अत्युष्णा ज्वरितेव भास्करररापोतसारा मही
यथमार्ता इव पादपा प्रमुषितच्छाया दवान्याश्रयात्

विक्रोदन्त्यवशादिवोच्छ्रितगुहाध्याताननाः पर्वता
लोकोत्तर रविपावनपट्टहृदय संयाति मूर्छामिव ॥
(अ) Bhāsa's Avamārika 4 ३
(c) पर्वता Av (var)

Śārdūlavikrāṇṭa metre

The earth resembles a patient suffering from fever, the trees appear as if suffering from phthisis, the hills look as if tearing their cave-mouths asunder and crying aloud, and the entire world appears to have lost its consciousness on account of the heat of the sun (M. Winternitz's translation in his History of Indian Literature II, transl by S Jhā, p 223)

710

अत्युष्णात् सघृतादप्राद् अचिद्राचचैव वासस ।
अपरप्रप्यभावाच्च भूय इच्छन् पतत्यथ ।
(अ) SR 137 628, SSB 500 628

One desiring more than very hot food mixed with ghee, a cloth free from tears (a good garment) and freedom from being a servant of another, falls into depths (A A R)

711

अयेति रजनी या मु सा न प्रतिनिवर्तते ।
यात्येष यमना पूर्णा समुद्रमूर्च्छाणश्च ॥
(अ) R (Rīṭar) ad 2 98, 18 (a 208*), R (B) 2,
103, 19, R (S) 2 105, 17
(अ) IS 184, SSKr 57
(a) अयेत् or अयेतु R(var)
(c) पूर्ण R(var)
(d) लवणार्णव R(var) उदवाकुलम् R(var)

Anight that flies returns no more even as the waters of the Yamunā flowing into the sea do not roll back from the same (T. Śrinivasa Raghavacharya's translation)

712*

अत्र चैत्रमस्ये निरन्तरा
प्रोषिताहृदयकोर्षपावका ।
नानि कामुक्मनोविमोहना
ध्यालोलमलयचलारिला ॥

(अ) Suvr (Suvr (K.M) ad 2 13, Suvr (RP) 34)
quoting Kāśmīra's verse
Rāthodhātā metre

Here, in the Spring season, blow constantly the breezes of the Malaya

mountain, the breezes, unsteady like snakes, kindling fire in the hearts of ladies whose husbands are abroad, and captivating the hearts of lovers. (Dr. Sūryakānta's translation).¹

1. Quoted as an example of Rathoddhatā metre with *visarga* at the end of the feet.

713*

अत्र मन्मथमिवातिमुन्दरं
दानवारिमिव दिव्यतेजसम् ।
शैलराजमिव धैर्यशालिनं
वेषि वेङ्कटपतिं महोपतिम् ॥

(अ) SR 123, 190, SSB 425.1, Kuv ad 110 (p. 188)
Rathoddhatā metre

I know king Venkṭapāti who is very handsome like Cupid, has the brilliance similar to Lord Viṣṇu (the enemy of demons), and is full of firmness (courage) like the king of the mountains (the Himalayas). (A.A.R.).

714*

अत्र यत् पतितं वर्णं विन्दुमात्रापिसर्गम् ।
भ्रमप्रसाददोषादि सन्तव्यं तत् सुबुद्धिभिः ॥

(क) BhS 361 (doubtful)
If in this (composition) there is defect in a single letter, or a dot or syllabic instant or *Visarga*, it is due to an illusory error, or absence of minute care and the same should be excused by the wise. (A.A.R.).

715**

अत्रस्तो निजपक्षं
तुण्डविघातजनानभिभवस्तः ।
कुर्वन्ति शत्रुबुद्धिं
निशि विरक्तवन्तो जनविनाशम् ॥

(आ) SP 2404
Āryā metre

When crows attack men without fear with thrusts of their beaks and wings, they (indicate the) increase of the prosperity of the enemies (of the people). When they caw at night, (they indicate) the destruction of the people. (A.A.R.).

716*

अत्रत्यः सखि लक्षयोजनगतस्यापि प्रियस्यागमं
वेत्स्यात्प्राति च पित्रुकाश्य इमे सर्वे पठन्तः स्थिताः

मत्कान्तस्य वियोगतापदहनज्वालावलीचन्दनः

काकस्तेन मूषेन काञ्चनमये व्यापारितः पञ्जरे ॥

(आ) SP 888, Any 68, 128, SR 228, 224, SSB 620, 25

(b) शिवशु^० Any, SR; राधा: [रिधो] SP, Any

(c) ^०वलीवारितः SR, SSB, Any (var.); चन्दनं Any

Sārdūlavikrīḍita metre

The crow remaining here, my friend, knows the arrival of my dear husband though he has gone away thousands¹ of miles and announces (the welcome news). Fie upon these rogues of parrots, etc. who are (ever) talking (uselessly). He is now engaged in the work remaining in a cage of gold, as it were, as he is smeared with the golden sandal paste in the form of flames of the fire of torment of separation from my loved one. (A.A.R.).

1. eight hundred thousands.

717*

अत्राकण्ठं विलुठ सलिले निर्जला भूः पुरस्तात्
जह्याः शोषं बदनविहितनामलब्धयाः फलेन ।
स्थाने स्थाने तदिति पयिक्स्त्रीजनः^१ पलान्तगात्रो
पश्यन् सीतां किम् न कृपया वषिती रोदितश्च ॥

(आ) JS 316.19 (n. Bīlāna)

Mandākrāntā metre

Here wallow (bathe) up to the neck in the water, for the lands in front (hereafter) are devoid of water. You can assuage your thirst by munching slowly the *āmāḷki*-fruit. At every place the women going on journey, seeing the furrow (Sītā) parched up, was it not grown out of compassion and wept over? (A.A.R.).

718*

अत्रानुगोवं मृगयानिवृत्तं
तरङ्गवातेन विनीतपदेः ।

रुहस्वदुत्सङ्गनिषण्णमर्धं
स्मरामि चानीरगद्गुप्तं मुप्तः ॥

(अ) Ragh 13-35, (Cf. A. Scharpé's Kālidāsa-Lexicon 1.4; p. 206).

(आ) Amd 88, 196 and 246, 680, AR 41-45, Rāsa-gaṅgādīdhara (KM 12) 291, 16-7 Citramā-māhikā^० 147, 11-2, Ratnāpa (BSS 65) 370, Tarala (BSS 63) 177.

(c) निमित्तं Ragh (var.)

(b) तरङ्गवातेरपनीतपदेः Amd 196 (last 680)

as above, however var as here), निवृत्तरे, Ragh (var), Citra°

- (c) °निवृत्त Ragh (var), निवृत्त° Citra° ,
मूढा Amd 88 196 (only)
(d) सुहृन् Ragh (var), Amd, Rasa°, Citra°, Tarala, सुहृन् AR (var)

Upajati metre (Indravajrā and Upendravajrā)

I remember (that) I returned from hunting with (my) fatigue relieved by the breeze from the waves, with (my) head resting on your lap, was asleep in private on the bowers of *raṇurī*-(cancs) on the bank of the Godāvarī (R D Karmarkar's translation)

719*

भ्रान्तरे किमपि वाग्बिभवातिवृत्त-
वैचित्र्यमल्लसितविभ्रममायताशया ।
तद्भूरिस्तार्विकविकारमपारतथेयम्
आचार्यक विजयि मान्यमवाविरासीत् ॥

- (क) Mālatimādhava : 29
(क) Sāh (Sāh (BI) ad 3 137 (p 54), Sāh (C) ad 3 114 (p 167)), Amd 75 155
(b) वैचित्र्य° Sāh (C) (printing error)
(c) °विकारवि° Amd (var), विकारविशेषरम्यम् Amd
(d) किमपि [वि°] Sāh (C), विजयमा° Amd (var)
Vasantatilakā metre

Meanwhile there was manifested a certain triumphant specimen of Love's teaching, the wonderousness of which transcends the power of speech, raising an agitation in the long-eyed maid, and scattering to the winds any self-command (Transl of Sāh in Bibl Ind 9)¹

¹ Quoted in Sāh, as example for flutter of delight

720*

भ्रान्तरे च कुलटाकुलवर्मघात-
सजातपातक इव स्फुटलाञ्छनश्री ।
वृन्दावनान्तरमदीपयदशुजालं
दिवसुन्दरीवदनचन्दनबिन्दुरिन्दु ॥

- (क) GG (GG (NSP) 7 1, GG (RS) 45)
(क) SR 304 153 (a GG), SSB 152 161
(a) °वर्मपात° GG (var), SR, SSB
Vasantatilakā metre

Meanwhile, like the spot of sandal, adorning the forehead of the beautiful

maiden of the East, arose the moon, flooding the glades of Brndāvana with his argent sheen Bright and full he rose, with those dark shadows on his orb, as if they were the stigmata he had earned through the sin of his impeding the movements of harlots with his tell-tale resplendence (S Lakshmunarasimha Sastri's translation)

721*

अत्रापि भारत खेळ जम्बुद्वीपे महामुने ।
यतो हि कर्मभूया अतोऽप्या भोगभूय ।

- (क) Viṣṇu-purāṇa 2 3, 22
(क) SRKU 469
(d) श्रुतो Viṣṇu-pur (var)

Bhārata is the best of the divisions of Jambudvīpa, because it is the land of works, the others are places of enjoyment alone (H H Wilson's translation)

722*

अत्रायत पयिक भवता कर्मणाकारि पय्यं
तथ्य वृम, पुनरपि सखे ताहस मा विपत्ती ।
चामाक्षीणा नयनमलिनप्रान्तनिर्धूतधर्या
स्वा मर्यादाबिह हि वयरे योगिनीजपि त्यजन्ति ॥

- (क) Vidy 433
(a) कर्म° Vidy
(c) °तथ्य° Vidy
(d) मर्या° Vidy
Mandakrāntā metre

You have come here, O traveller, and your action is beneficial I tell you the truth, do not, O friend, commit thus rashness again In this city even sages abandon their customary good behaviour as their courage is shaken by glances from the lily eyes of charming woman (A A R)

723*

अत्रार्द्रचन्दमकुशापितसुत्रहार-
सीपन्तर्ज्वलितचयस्फुटबाहुमूल ।
इवप्रिकाण्डपचिरासु मुह्यभोगो
गोडाङ्गनासु चिरमय चकास्ति वेप. ॥

- (क) Skm (Skm (B) 574 (a Rājasekhara) Skm (POS) 2 20, 4 (a Rājasekhara), Skm (BI) 2 20, 4) (a Rājasekhara)
(c) गुरुभोगान् Sp in Skm (B)
Vasantatilakā metre

This mode of attire shines well for long due to its great attraction in the women of Gauda (Bengal), who are charming like the stalk of the *dūrva*-grass—the dress which kisses (touches) the parting line on the head and the string of pearls placed on the bosom wet with the sandal paste and exposing the shoulders. (A.A.R.)

724*

अत्रायः खरदूषणत्रिशिरसां नानावस्त्रोद्यमे
रुग्धाने भुवनं त्वया चकितया योद्धा निरुद्धः क्षणम् ।
सस्नेहाः सरसाः सहस्रभक्ताः सभ्र भक्ताः सत्पुहाः
सात्साहाय्यवित्तले च निवधे दौलायमाना वृशः ॥

(अ) Kṣemendra's Kanakajānakī quoted in
Kavikanṭhābharaṇa (Kavi (KM) ad 2.2
(p. 159), Kavi (RP) 23)

Sārdūlavikrīḍita metre.

Here, while the noise in the act of killing Khara, Dūṣaṇa and Triśiraś, was filling the world, the noble and valiant warrior was held back by you for a moment, bewildered as you were, and he did cast on you and that army tremulous glance full of love, full of fondness, bright with smile, mixed with the play of the eyebrows, and full of longings and courage. (Dr. Sūryakānta's translation).

1 Example of charm residing in the flavour.

725*

अत्रावासपरिग्रहं गृहपतेराचक्ष्व चण्डोद्यमेः
चण्डालैरपसेविताः सखि धनुर्हस्तैः पुरस्तादिमाः ।
उत्फालाकुल्लारमेयरसनालेलिहमानोन्नत-

द्वारायस्वगवास्त्यसास्त्रशकलव्यल्लयः पल्लयः ॥
(अ) JS 306.5 (a. Bilhapa)
Sārdūlavikrīḍita-metre.

Tell me friend, here is the residence of the householder in front of which are the huts of outcasts, fierce in their actions and holding bows in hands—huts wherein at the high entrance are suspended garlands of dripping pieces of bones of cows which are being constantly licked by the tongues of dogs who crowd there and are restive due to hunger. (A.A.R.)

726*

अत्राशितं शयितमत्र निषीतमत्र
सायं तथा सह मया विधिवच्चितेन ।
इत्यादि हन्त परिचिन्तयतो वनान्ते ।
रामस्य लोचनपयोभिरभूत् पयोधिः ॥

(आ) PV 288, SR 274.2, SSB 101.3, Pad 44-7

(a) अत्रासितं Pad

(b) तोयं [मा०] SR, SSB, Pad

(c) परिचिन्तयता SR, SSB

(d) हा तस्य [रा०] SR, SSB

Vasantatilakā metre.

"By me, deceived by fate, was the evening spent here with her¹; food was eaten here, drinks were taken here and sleep enjoyed here"—alas! by thoughts such as these in the forest, a sea was created by tears flowing from Śrī Rāma's eyes. (A.A.R.)

1 Sitā

अत्रासितं see No. 726

727*

अत्रासीत् किल नन्दस्य शकटस्यात्राभवद् भङ्गनं
वन्धच्छेदकरोऽपि दामभिरभूद् दहोऽत्र दामोदरः ।
इत्थं मायूरवृद्धवन्नविमलपीयूषधारां पिबन्
आनन्दाधुधरः कदा मधुपुरीं धन्यचरित्याम्यहम् ॥

(आ) PG 120 (a. Kaviśekhara), Bhaktirasāmṛta
p. 203 (a. Padyāvalī).

(c) विमलमाध्वीकधारां PG (var.); पीयूषधारां
Bhakti¹; पीयूषधाराः PG var.).

(d) आनन्दाधुधरः PG (var.).

Sārdūlavikrīḍita metre.

"Here was the house of Nanda, here was the cart (of the demon Śakaṭāsura) broken, and here (child) Kṛṣṇa was bound by ropes though he saves people from bondage (of *saṃsāra*)"—drinking in such a flow of nectar of words coming from the mouths of elderly citizens of Mathurā and with tears of joy flowing, when shall I be fortunate to move about the city of Mathurā? (A.A.R.)

728*

अत्रासीत् फणिपादवन्धनविधिः शक्यया भवद् देवरे
गाढं वक्षसि ताडिते हनुमता द्रोणाद्विरत्राहतः ।
दिव्येरिन्द्रविद्वज्जलक्ष्मणशरलोचान्तरं प्रापितः ।
केनाप्यत्र मृगासि राक्षसपतेः कृता च कण्ठादयो ॥

(अ) Bilarāmāyana 10 20

(आ) Kpr 5 115 (p 193), Pras 5 5

(c) ०निवन Pras, लोकांतरे Pras
Sārdūlavikrīḍita metre

Here was done the trapping by the chains of serpents on your younger brother-in-law who was deeply wounded in his chest by the missile. The Drona mountain was brought here by Hanumat, here by the divine arrows of Lakṣmana the conqueror of Indra was sent to the other world, by some one here, O deer-eyed one, the forest-like necks of the Demon-king were cut down (R C Divedi's translation)

729*

अत्रास्य पिशित शवस्य कठिनं क्लृप्त्य हृत्सम नखं
मग्नस्तापुकरालघोरकुहरं मन्तिष्कदिग्याङ्गलि ।
सवयौष्ठुटेन भुग्नवदन प्रेतदिष्मन्निद्रुत
सूक्तारं नलकास्त्रिकोटरगत मज्जानमाकर्षति ॥

(आ) SkV 1535 (a. Jayāditya)

Sārdūlavikrīḍita metre

Standing here, a ghost has ripped off all a corpse's flesh / with his sharp nails, from under which bare sinews hang, / and now, his fingers smeared with brains, / pursing his lips and twisting to one side he = mouth / he sucks the marrow, melted by the corpse-fire, / from out the hollow of a bone (D H H Ingalls's translation)

730*

अत्रास्मिन् सुवन्तु लतागृहेऽस्मि रम्य
मालत्या कुमुदमनुचिन्त परेण ।
इत्युक्त्वा मुहुकरपल्लव गृहीत्वा
सुनाक्षी रहसि निवास कोऽपि पन्थ ॥

(आ) JS 241 16 (a Bhūtimādhava), VS 1866
(a Jayamādhava)

(a) छरत [मु०] SP

(c) ०रपल्लवे SP

(d) भूते JS [but JS (var) as above], SP
Praharsini metre

"Here, fair-bodied one, in the bower is a fine *mālātī*-flower not plucked by another (girl)—saying thus and holding the sproutlike soft hand of the charming-eyed one, one fortunate young man led her privately into it (the arbour) (A A R)

731*

अत्रिलोचनमभूत- व्योतिहृद्गमभामिभिः ।
सदृश शोभतेऽप्यर्थं भूपाल तव चेष्टितम् ॥

(आ) Kpr 7 158 (p 261), Amd 152 366, SR 128 41, SSR 537 52

Thy actions O King ! shone like those blooming by the light of him who is born out of the eyes of Atri (G Jha's translation) 1

1 Quoted as an example of the obscure (having its signification interrupted)

732*

अत्रैव दास्यसि निमुक्तिमयापि माते
मात शरीरयमन मणिकणिकायाम् ।
अस्तु स्वकृत्यमनुष्पनमोदरागा
दासस्य कर्मकरतैव तथा स्वकृत्यम् ॥

(आ) Anas 26

Vasantatilakā metre

You may be pleased to give me absolution here itself, still I make this request, O mother, that the place where my body falls (in death) should be Manikarnikā (in Banaras) Gods may perform their duty of showing compassion (to the devotees), similarly the bounden duty of a servant is to do his own work (A A R)

733*

अत्रैव सरति जात
विकसितमत्रैव निभरं नलिनैः ।

कालवशागतमुद्दिनं
विश्वीरमत्रैव हा कष्टम् ॥

(आ) Skm [Skm (B) 1774, Skm (POS) 4 27, 4]
Āryā metre

Here itself in the lake it [the lotus] was born and blossomed here itself closely with (other) lotuses. But alas ! in course of time [by fate], by the coming of frost it has disappeared here itself (A A R)

734*

अत्रैव स्वयमेव चित्रफले वम्पसल्लोखदा
सतापातिविनोदनाय कथमप्यालस्य सत्या भवान् ।
बाष्पव्याकुलमोक्षितं सरभत चूताङ्ग ररञ्चितो
मूर्ध्ना च प्रथत सखीयु मदनव्यानेन बाधेन्तु ॥

(आ) SkV 349 (a Bimboka or Dimboka or Vimboka or Himboka), Kav 285 (a Bimboka)
Skm (Skm (B) 634, Skm (POS) 2 32 4,

Skm (B) 2, 32, 4 (a. Vākkū[a]), AB 523,
Prasanna 128

- (a) अत्रैव SkV (var.), Skm AB
(b) विख्यातवान् Prasanna
(c) सपुलकं [स°] SkV (var.); Skm, AB;
च्युताङ्गुरैः SkV (var.); अञ्जितः AB
(d) मृद्वो च प्रणतः सखी सुमदन° Prasanna; सखीसु
Kav (var.); चापहतः Skm (B) (var.).
Śārdūlavikrīḍita metre

To dispel her pain of fever / your
mistress painted you upon her tablet /
although with lines that shook from the
trembling of her hand. / Then to deceive
her friends who saw her tears / she offered
mango sprays and bowed her head /
implying that the portrait was the god
of love. (D.H.H. Ingalls's translation).¹

1. Words of a female messenger.

735*

अत्रोत्पातघनेन मन्त्रिविकले ज्ञान्याम्बरव्यापिना
घृष्टस्वप्रकृतिक्रियासमुचिते भ्रामे तथा जम्भितम् ।
रम्याकर्मवाहिनामतिशुचिस्वच्छात्मनामन्तरं
नाप्यजायि जनयंयौघपयसां स्रोतोजलानामपि ॥

(श्र) VS 849 (a. Bhajja-Vrddhi; could be identical
with Śākavṛddhi)

Śārdūlavikrīḍita metre.

The cloud rising high in the sky and
spreading in its empty space burst open
in the village befitting its naturally over-
powering activity in such a way that the
people were unable to see the distinction
between the inundation carrying off the
muddy water of streets and the intensely
pure water of limpid streams. (A.A.R.)

736*

अत्रोद्याने मया दृष्टा बल्लरी पञ्चपल्लवा ।
पल्लवे पल्लवे ताम्रा यस्यां कुसुममञ्जरी ॥

(श्र) KāD [KāD (B) 3.112, KāD (R) 3.112,
KāD (Bh) 3.112].

(श्र) IS 183

- (a) दृष्ट्वा KāD (R)
(b) मञ्जरी [व°] KāD (var.)
(c) चार्द्रा or सान्द्रा [ज°] KāD (var.)
(d) यस्याः KāD (var.)

In this garden [female body] I have
seen a creeper [arm] having five twigs
[fingers], and in each of these twigs
there are ruddy blossoms [red nails].¹

1. Example of the *saṃnāmarūpa*-riddle (3.100)

737

अत्तरा सर्वकार्येषु त्वरा कार्यचिन्ताजिनी ।
त्वरमाणेन मूर्खेण मयूरो वायसीकृतः ॥

(श्र) Subh 201, IS 186

(a) अत्तरं Subh

Deliberations (never require) haste.
Haste spoils deliberations; a fool who
hurried turned a peacock into a crow.

738*

अथ कालान्निदस्य तृतीयमनोत्थिता ।
ज्वाला दहति तत्सर्वं निर्वाणं द्रष्टुं यतः ॥

(श्र) SP 4265 (a. Yogasāyana)

Then the flames emanating from the
third eye of Rudra of destructive fire
[Śiva in his destructive aspect] burn up
everything, whence there is extinction of
Brahman [the first of the Trinity]. (A.
A.R.)

739*

अथ कृतकविहङ्गः पार्थिवोद्गूलयन्तं
तुल्यमपरिपातादन्वुवर्षात् प्रसक्त्यः ।

अविगलितसपत्नीयात्रसंमर्ददुःखाः

प्रणयिनमभिषेनुहानिनादेन देव्यः ॥

(श्र) JS 245.2 (a. Sūkṣaṣṭra)

(a) °दुतयन्त्रः suggested in JS instead of °दुतयन्तः

(d) प्रणयिनमभिषेनु JS (MS).

Mālinī metre

Then the queens approached the
dear [king] with lamentations (resound-
ing with *hā*), unconscious of the misery
of rubbing shoulders with co-wives and
frightened with the sudden fall of water
[rain] and confused with the fall of dust
thrown by artificial (pet) birds. (A.A.R.)

740

(अर्जुन उवाच)

अथ केन प्रयुक्तोऽयं पापं चरति दूरयः ।
अनिच्छत्रपि वाण्ये चलादिव निर्योजितः ॥

741

(श्रीभगवानुवाच)

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाक्षीनो महापाप्मा विद्वधेननिहं वरिणम् ॥

742

धूमनाश्रियते वह्निर् यथादर्शो मलेन च ।
यथोत्वेनावृतो गन्तं तथा तेनेदमावृतम् ॥

- (अ) MBh [MBh (Bh) 6 2, 36-8, BhG 3 36-8]
 (c) इव or नापि [अपि] MBh (var)
 (d) अक्रम्येन or बलादपि [ब०] MBh (var)
 (e) एव [ए०] MBh (var)
 (f) विधुमेनायने or धुमेनावृणने (°नाद्रिवने, °नापिहितो) MBh (var)

(Arjuna said)

Then by what impelled does this / man commit sin, / even against his will, / Vrsni-clansman, / as if driven by force? (36)
 (The Blessed one said)

If it is desire, it is wrath, / arising from the strand of passion, / all consuming, very sinful, / know that this is the enemy here (37)

As fire is obscured by smoke, and as mirror by dirt, / as the embryo is covered by its membrane-envelope, / so this (universe¹) is obscured thereby (38) (I Edgerton's translation)

¹ Or "knowledge"

743*

अथ कोकिल कुव मौनं
 जलधरसमयेऽपि पिच्छिला भूमि ।
 विकसति कुटजकन्द्ये
 ववतति भेके कुतस्तावावसर ॥

(अ) SR 225 129, SSB 614 15

Giti-Śrīya metre

terica) and the *kadamva* (जयन्तु कदम्बा) are in bloom and when the songsters [speakers] are the frogs, where is the scope for you? (A A R)

सय गच्छति मूढचेतन. see No. 3219

744**

अथ घृक्ष्वरो वाने यात्राया गच्छत शुभः ।
 दक्षिणे मृतये किञ्चिद् दुष्टं दर्शनमस्य हि ॥
 (अ) SP 263¹

The hooting of an owl, if on the left, is auspicious when going on a journey, if on the right it forecasts death, and its sight is somewhat inauspicious (A A R)

745*

अथ जगद्वगाड वासरात्तापचारात्
 तिमिरपटलपृष्ठावप्रतीकारसत्त्वम् ।

शशिभिवगनुपूर्वं शीतहस्तो भिषज्यन्
 अधिकविशदववत्र ह्वेरभाव चकार ॥

- (अ) Skm [Skm(B) 399, Skm (POS) 1 80, 4, Skm (BI) 1 80, 4]
 (c) अभिषिञ्जन् Skm (var)
 (d) °वक्त्रै° Skm (POS), Skm (BI)
 Malini metre

Then the world was plunged in dense darkness (*timira*) with all activity stilled due to the departure of the day (*apacāra*), immediately the physician of the moon, with cool rays [hands] giving treatment, it came out with very clear face and was rendered at ease (A A R)

746*

अथ दीर्घतम तम प्रवेक्ष्यन्
 सहसा रङ्गरथ स सन्नमेन ।
 निपतन्तमिबोणरश्मिमुष्मा
 बल्यीभूततथ घरा ध मेने ॥

- (अ) Kur 13 30
 (अ) Sar ad 1 149 (p 381)
 (c) दीर्घतरं Kur (var) Sar
 (b) रङ्गरथ Kur (var)
 Aupacchandisika metre

The boar while about to enter the long-lasting darkness (of death), suddenly had its movements checked, and owing to its reeling, took the sun as falling down and the earth as having its trees circling on (S and K Ray's translation)

747*

अथ देह स्थिरीकर्तुं योगिना सिद्धिमिच्छताम् ।
 कम्पन्ते शुद्धकर्मणि ये सिद्धिं प्राप्नुवन्तमा ॥
 (अ) SP 44¹6

Then are dealt with, pure actions to make quiescent the body of *yogin*-s [earnest seekers] who are desirous of final beatitude, whereby the best of men attained final emancipation (A A R)

748*

अथ नगरपुलंरमात्परतो
 पथि सप्तयाय स जायदाभिराम ।
 मयुरिव कुसुमभिषा सनाथ
 कमलिनिर्तरतिभि. कुतूहलोकं ॥

- (अ) Nau 16 124
 Pūṣṭāṅgā metre.

Like as the spring accompanied by the beauty of flowers, meets the eagerly curious bees that come one by one, so did Nala, charming with his bride, meet his ministers on the way, jewels of the city, and eager with curiosity. (K. K. Handiqui's translation).

749*

अथ नभसि निरीक्ष्य घ्याप्तदिवचक्रवालं
मज्जजलद्वज्जालं प्राप्तहर्षप्रवर्यः ।
बिहितविपुलवर्हांडम्वरी मोलकण्ठो
मदमदुलकण्ठो नाट्यमङ्गीचकार ॥

(अ) SR 341.42, SSB 214.48
Mīlāni metre.

Then the peacock commenced his dance with a gentle sweet song of intoxication, proudly spreading his multicoloured tail as he became overjoyed on seeing the sky fully overcast with fresh (raining) clouds. (A.A.R.)

750*

अथ नयनसमुत्थं ज्योतिरन्नेरिव धीः
नुरसरिदिव तेजो वह्निनिष्ठयूतमंशम् ।
नरपतिकुलभूयैर् नर्भमायस राज्ञो
गुहभिरभिनिविष्टं लोकपालानुभावैः ॥

(अ) Raghu 2.75 (Gf. A. Scharp's Kālidāsa Lexicon I, 4; p. 44)
(आ) Amd 192.398, Kāvyaśāhikārasūtrāṇi of Vāmana (KM 15) ad 2.2 (p. 31) a only
Mīlāni metre.

As from great Atri's eye the sky receives / its light, or as Gaṅgā Śiva's potent seed, / the Queen conceived the Sun-race to prolong, / the World's great Regents blessed her fruitful womb. (P. de Lacy Johnstone's translation).

751

अथ नित्यमनित्यं वा नेह जीवन्ति तद्विदः ।
नायथा जयते कर्तुं स्वभावः जीवतामिति ॥
(अ) BhPa 7.2. 49
(आ) SR 271.09 (a. BhPa), IS 187

Those who are acquainted with the nature of the Eternal and the Transient, do not lament for either of them; when some among these beings even are seen to mourn, it is to be understood, that nature rules supreme in them. (J. M. Sanyal's translation).

752*

अथ पङ्क्तिमतामुपेयिवदभिः
सरसैर्वकरयश्चित्तं वैवोभिः ।
वित्तित्तुं श्वायनं चकार
प्रथमं तत्परतस्तुरङ्गनाथः ॥

(आ) Amd 260. 725
(a) पङ्क्तिमताम् Amd (var.)
(b) सरसैर्वकरम् Amd.
Aupacchandisika metre.

Then forming themselves into a row, they at first offered a present to the king with words, full of fine sentiments and appeal; and thereafter with horses, etc. (they offered presents). (A.A.R.)

753*

अथ पथिकवधूदहनः
शनकं ददभून्निशाकरालोकः ।
कुमुदप्रयोजितो
व्यसन्नगुह्यचक्रशकीयान् ॥

(अ) Kal [Kal (KM) 1.37, Kal (RP) 1.30]
(आ) SP 3623 (a. Kṣemendra), AP 19, SR 299.10, SSB 144.12 (a. Kṣemendra).
Āryā metre.

Then slow uprose the shimmering moon, tormenting the wives of those afar, portending the awakening of the night-lotuses, and causing the female *cakrasāka* birds the grief of loss of their spouses. (A. B. Keith's translation in his 'A History of Sanskrit Literature', p. 239).

754*

अथ प्रसन्नेन्दुमणौ सिताम्बरा
समाययावुत्तरलपप्रलोचना ।
सपङ्कुजा श्रीरिव गो निरेवितुं
सहस्रवालव्यञ्जना शरद्वयः ॥

(आ) SP 3992 (a. Mahāmanuṣya); VS 1818 (a. Mahāmanuṣya), SR 344.13 (a. VS), AP 72, SSSN 219.18
(b) "निव" [°पञ्चा] AP; °पत्नलोचना VS (var.)
(c) सपङ्कुजा VS; सपङ्कुजा VS (var.)
Vamśasthā metre.

Then arrived the bride of autumn with the charming face of the moon, white robed with clouds and with lily eyes like goddess Laksmī with her lotus and royal fans in the form of swans.¹ (A.A.R.)

¹ Cf. ZDMG 27.635

अथ प्रारं यो विदि* see No 2290

755*

अथ सद्गते रामे सुमन्त्रे गृहभागते ।
त्यक्तो राजा मुत्रत्यागाद् अविश्वस्तेरिवासुभि ॥

(आ) SR 361 5, SSB 240 5

Then when Śrī Rama went matted hair and Sumantra returned home (after leaving Rāma in the forest), the king (Daśaratha) became bereft of life due to separation from his son, as (people are abandoned) by untrustworthy persons (A A R)

756

अथ भद्राणि भूतानि हीनशक्तिरहं परम् ।
मुदं तवापि कुर्वति हानिद्वेषकल यत् ॥

(ब) Viṣṇu-purāṇa 1 17, 81

(c) तवापि Viṣṇu-purāṇa (var)

If fortune be propitious to them, and I am unable to partake of the like enjoyments, yet wherefore should I cherish malignity towards those who are more prosperous than myself, I should rather sympathise with their happiness, for the suppression of malignant feelings is of itself a reward (H H Wilson's translation)

757*

अथ मनसिजदिग्जयाभिर्गती
जलधरदुग्धुभिराततान् दग्धम् ।
तदनु तदनुजीविभिर् काम्यं
कवचित्तुम्भदयद्वदच्छलेन ॥

(आ) VS 17 B (a Jyāmādhava), JS 219 3

(d) 'द्वद्व' JS (printing error)

Puṣpāgrā metre

Then proclaiming the all conquering

Cāṇḍaḥ) its followers, put on armour in the guise of intoxicated swarms of bees (A A R)

758**

अथ भग्नविमर्शे जपेद्गुणं स्पृशेत् तथा ।
एकविंशतिवारं च चृष्ट्विकथेद्विशन्ति ॥

(आ) SP 2990

Then the (following) mantra should be recited in the ear, touching the injured

(bitten) part, twenty one times for the removal of the poison of scorpion (bite) (A A R)

759*

अथ मन्मथवाहिनीपराग
किमपि ज्योतिषदस्कुर्वन् पुरस्तात् ।
तिमिरस्य जरा चकोरक
कुलटाकेलिवनीदवानलाच्च ॥

(आ) SP 3622 SR 209 17 (a SP), SSB 114 19
Aupacchandsika metre.

Then arose in the east a luminary [the moon], the dust (indicative) of the army of Cupid, the dotage (end) of darkness, the food of cakora-birds and the conflagration to the pleasure garden of harlots (denious of meeting lovers) (A A R)

अथ ये बुद्धिमप्राप्ता see ये च बुद्धिमुक्तं प्राप्ता

अथ ये सहता (सहिता) वृक्षा see महानाम्पेक्षो वृक्ष.

760*

अथ रतिरभसादलीकनिद्रा-
मधुरनिद्रागितलोचनोत्पलाभि ।
शमनतलमशिशिपन् वधूभि
सह मदमन्त्रयम-वरा युवान ॥

(आ) Skm [Skm (B) 1091 (a. Ratnākara), Skm (POS) 2 124, 1 (a Ratnikara)] AB 373
Puṣpāgrā metre

Then the young men rendered indolent by wine and passionate love resorted to their beds along with their wives whose lotus eyes were rolling sweetly by pretended sleep in the ecstasy of love (A A R)¹

The Aufrecht translated this verse in All as follows. Burschen legen sich zu Macg-dehen Darum herum werden tuncg alltagliche Attribute grühen und so entsteht in Vers, der aus dem Zusammenhang gtrussener keinen Wert hat

761

अथ राजा दर कार्त्तौ न सुकस्या चिदाविद ।
अपि वेतसि दीर्घं स्थान् नव वतंत दीर्घवत् ॥

(आ) SRH: 126.3 (a. MBh), SSSN 149.3

Then the king should not be afraid when any calamity befalls; even if he is affected by fear in his mind he should not appear to others as one frightened. (A.A.R.)

762**

अयत्पववात् कलतोऽवशोपिताद्
विकृष्य बीजं पयसा निविच्य ।
विशोपितं पञ्चदिवानि सर्पिषा
विडङ्गमिश्रेण च घूपयेत् ततः ॥

(आ) SP 2132

(a) °वशोपितान् SP

Vamāsthā metre (in 6 defective)

Then drawing out the seed (from the pod) by sprinkling water when it has dried up due to the ripening in the appropriate season and having dried it (the seed) for five days, it should be smoked with a mixture of ghee and the fruit of *vidāṅga* (A.A.R.)

763

अयर्बविधितस्वज्ञेर् ब्राह्मणं विजितेन्द्रियः ।
मन्त्रतन्त्रविद्यामज्ञेर् दूरादुन्मूलयेद् रिपुन् ॥

(आ) Mānasollāsa 2. 1238

(आ) SRH: 167.14 (a. Mānasollāsa), SSSN 149.14

(a) °विधि° Mānso°

(d) रिपुन् SRH:

(The king) should uproot (destroy) the enemies completely with the help of Brāhmaṇa-s who are proficient in the secrets of the Atharva Veda, self-controlled and knowing the practical use of *mantra-s* and *tantra-s* (A.A.R.)

764

अयर्वाग्मायतस्वज्ञम् तन्त्रज्ञः क्रतुकर्मठः ।
धनुर्वेदस्य वेत्ता च पुरोवा राजसंमतः ॥

(आ) SSB 460.1

That priest is approved by the king who knows the true import of the Atharva-Veda proficient in *tantra-s* and the performance of sacrifices and knowing the science of archery. (A.A.R.)

765*

अय लक्ष्मणानुगतकास्तवपुर्
जलवि विलटघ्नश्च शशिदाग्ररविः ।

परिवारितः परितः कृष्णगणैस्
तिमिरीचराक्षसकुलं विभिदे ॥

(आ) Si 9.31

(आ) VS 1974 (a. Māgha), SR 300.56 (a. Si), SSB 146.58 (a. Māgha)

(b) व्यतीत्य [वि०] VS

(c) कलवलेस् VS

Pramitākṣarā metre.

Then the moon-Rāma with a charming form accompanied by his spot—Lakṣmaṇa having crossed the ocean and surrounded by stars—bears and monkeys destroyed the darkness-demon. (A.A.R.)

766

अयवा नश्यति प्रज्ञा प्राक्तस्यापि नरस्य हि ।
प्रतिकूले यते दंढे विनाशे समुपस्थिते ।

(आ) R [R (Bar) 6, did not appear yet; R (G) 6.8. 15]

(आ) IS 188

When fate is unfavourable and destruction is near at hand, the intelligence of even a wise man perishes. (A.A.R.)

अयवा परिदृष्टानि see No. 1754

767**

अयवा प्रोच्यते ध्यानम् अन्यदेवाग्र योगिनाम् ।
रहस्यं परमं मुक्तेः कारणं प्रथमं च यत् ॥

(आ) SP 4173

Or the Science of meditation is now dealt with that which is specially practised by *yogin-s* [earnest seekers of truth], which is the supreme secret and the first (best) means of attaining liberation. (A.A.R.)

768

अयवा भवतः प्रवर्तना
न कथं विष्टमिधं पिनाष्टि नः ।

स्वत एव सतां परार्थता

ग्रहणानां हि यथा यथार्थता ॥

(आ) Naiy 2.61

Viyoginā metre.

Or perhaps my urging thee to action is like crushing a thing already crushed; for the good do good to others of their own accord, just as sense perceptions become valid on their own account. (K. K. Handiqui's translation).

769*

अथवाभिनिविष्टबुद्धिपू

प्रजति व्यर्थकता शुभाशितम् ।

रविरागिषु शीतरोचिव

करजाल कमलाकरेष्टिव ॥

(म) Sd 16 43

(म) SR 40 46 (a Sd), SSB 294 46 (a Māgha), SSap 538

(a) अभिनिविष्ट SSap
Viyoginī metre

Or salutary advice (good literature) falls on deaf ears [is useless] in the case of those who are perverse-minded just as the mass of rays of the moon on lotus ponds which are attached to the sun (A A R)

770*

अथवा मम भाग्यविप्लवाद्

अशानि कल्पित एव वेधता ।

पदनेन तद्धर्न पातित

अपिता तद्विदपायया सता ॥

(म) Ragh [Ragh (S) 8 46, Ragh (K) 8 47, Ragh (G) 8 47] (Cf A Scharpé's Kālidāsa Lexicon, I 4, p 124)

(म) SuM 15 11

(a) सता Ragh (var), सुरभास्वरूपभाम् Ragh (var)

(b) कल्पित Ragh (G) (printing error), निर्मित [क] Ragh (var), एव SuM (var)

(c) पानिनस्तव [त० पा०] Ragh (S), निशानिस्तव, SuM (but A in SuM as Ragh (S)), तह [पा] Ragh (var)

(d) आश्रित Ragh (var)
Viyoginī metre

Or perhaps, through the adverseness of my fate, the creator has created this (strange) thunderbolt; since the tree was not felled down by it while it cut off the creeper twining round its branches (M R Kale's translation)

771**

अथवा मूलसंस्थानाम् उद्घातेस्तु प्रबोधयेत् ।
मुप्ता कुण्डलिनो शनित बिसतन्तुनिभाकृतिम् ॥

(म) SP 4358 (a Śārngadhara)

Or one should rouse the dormant power of the Kundalinī [mystical coil like serpent's] situated near the region of the navel and which has a shape similar

to a thread of lotus stalk, by the regulation of breathings [breath control] (A A R.)

772*

अथवा मृदु वस्तु हिसितु

मृदुनवारभते प्रजान्तक ।

हिममेकविपतिरत्र मे

नलिनी पूर्वनिदर्शन मता ॥

(म) Ragh 8 45 (Cf A Scharpé's Kālidāsa Lexicon I 4, p 125)

(d) गता [म०] Ragh (var)
Viyoginī metre

Or the God of death undertakes to destroy a delicate thing by means of a delicate one alone. And herein, the lotus plant whose destruction is due to the shower of frost, is regarded by me as the first instance (R D Karmarkar's translation)

773*

अथ वासवस्य वधनेन

हस्तिरवदनस्त्रिलोचनम् ।

बलान्तिरहितममिराययितु

विधिवत् तपासि विदधे धनजयः ॥

(म) Kt 12 1

(म) Sar 2 19 (p 153)

Udgiti metre

Now Arjuna having mild countenance, duly and untiringly, carried on penance at the words of Indra, to pacify Śiva, the three-eyed (S and K Ray's translation)

अथ व्यवस्थितानुज्ञा see No 5074

अथ सत्यजितो धर्मम् see धर्ममाचरतो राज-

774*

अथ ससारसहार- वामनाब्धभासित ।

अज्ञायत धृवाह्वो भैरवो महता निधि ॥

(म) Pad 83 39 (a Bhānukara)

Then (in summer) came the sun (the store-house of effulgence), fierce, and in the month of Rśabha, being rendered fragrant by association with *ankaṭa*-trees and as if intending to kill (torment) the world (with his heat) like Lord Śiva, the store-house of brilliance, mounted on his bull and who is celebrated for his vile attachment to the destruction of the world (A A R.)

775*

अथ स ललितयोषिदन्तु लतावाण्डुर्ल
रतिवलयपदाङ्गे चापमासज्य कण्ठे ।

सहचरमधुहस्तमस्तचूताङ्कुरास्त्रय
प्रतमलमुपतस्थे प्राञ्जलिः पुष्पवन्धा ॥

(अ) Kum 2.64 (Cf. A. Scharp's Kālidāsa Lexi-
con, I. 3, p. 38).

(आ) Suvr [Suvr (KM) ad 2.22, Suvr (RP), 48],
KH 296. 4-6, Alamkāra (ekhara (KM 30)
51. 3-6

(a) मुललि^० Kum. (var.) Alam; °ह्णे [°श^०] Kum
(var.); °शह^० Alam^०

(b) °शह^० Kum (var.)

(c) °चरमदहन्^० Kum (var.)

(d) शतमधु^० Kum (var.); पुष्पवन्तुः Kum (var.),
Suvr

Mālinī metre.

Then that flower-bannered god, ap-
proached Indra with foiled hands, having
placed his missile, the sprout of a mango-
tree in his comrade Spring's hand, and
having put on his shoulder, marked with
the marks of bracelets of Rati, his bow
whose ends were beautiful like the creeper
like eye-brows of lovely women. (Dr.
Sūryakānta's translation of Suvr).²

¹ Example of a Mālinī verse without *anargha*-

776*

अथ स विषयध्यावृत्ताना यथाविधि नूनये
नृपतिरभुदं दत्त्वा मूने स्तितस्तपचारणम् ।

नृनिवसतश्छाया इव्या नया सह मिथिये

यलितमयसामिद्व्याकृषामिदं हि कुलवत्तम् ॥

(अ) Ragh 3.70. (Cf. A. Scharp's Kālidāsa Lexi-
con I. 4, p. 57).

(आ) Amd 194. 515, Aue (KM I) ad 28 (p. 148)
(a. Kālidāsa), Kavyākāraṅgāraṅgāni (KM
15) ad 3.10 (p. 27), ah (only), Sar ad 3.
451 (p. 702).

Harinī metre.

His soul from things of sense / he quite
withdrew, then solemnly gave o'er / to
his young son the Kingdom, and himself/
went with his Queen to Hermit's shady
grove,—/ the use of aged of Manu's race.
(P. de Lacy's translation).

777*

अथ साम्प्रसाध्यकिरणमणिं
हरिर्हतिहति मियुन पतनोः ।

पृथगुत्पयात विरहातिदलद-
पृथगुत्पयातुगुलितानिव ॥

(अ) Si^० 6.15

(आ) SR 29.3 (a. Si^०), SSB 15.5 (a. Māgha)

(d) °दयह^० SSB

Pramitākārā metre.

Then the pair of *cakravāṭa*-birds
flew away separately¹ with their bodies
reddened by the thick rays of evening
twilight as if they were smeared with the
blood flowing from their hearts broken
by the grief of separation. (A.A.R.)

² The *cakravāṭa* couple separate at night fall.

778*

अथ सान्नायकशृङ्गारे युवतीनां प्रशंसनम् ।
स्त्रोपसजातिदयनं तयोः संयोगदर्शनम् ॥

(आ) SP 37

Then in the general treatment of love
there are the praise bestowed on young
women, the enumeration of the different
types of men and women, and the descrip-
tion of their coming together (in love).
(A.A.R.)

779*

अथ स्फुरन्मनविद्युत्पङ्कजा
विकसुर्तारस्मरन्तिनोपिनंहतिः ।

पयोऽजगद् कलहन्नाविनी

समाजुहायव ययः नुरापगा ॥

(अ) Kir 8.27

(आ) SR 238.72 (a. Kir), SSB 238.14 (a. Bhīravi)

(b) विष्णु^० SR, SSB

Vamānāṭhā metre.

Then (after the gathering of flowers)
the divine river (Gaṅgā) invited the
young ladies to plunge into its waters by
the cacklings of royal swans—the river
with its lotus flowers shaken by the spark-
ling fish and the series of its waves dashing
against its muddy banks. (A.A.R.)

780*

अथ स्वमादाय नयेन मन्यनाह
चिरस्मरन्मायिकमुत्तितं चिरान् ।

मिथोय तस्मिन् निबन्धनोनिधिर्

यने तदाको ददोऽजनीभुजा ॥

(अ) Nai^० 1.107

(आ) SSB 410.2 (in the index only)

(d) तदाको Nāṣ (var)
Vamasthā metre

By that king was seen in that forest a lake which (as if) was the ocean remaining concealed there, having taken its wealth which was amassed since long and had more jewels than the ancient ones [viz fourteen jewels] through fear of churning (S V Dixit's translation)

781*

अथ स्वस्याय देवाय नित्याय हतपाप्मने ।
स्यक्तकर्मविभागाय चैतन्यज्योतिषे नमः ॥

(भा) SR 11, SSB 19

Then salutation to the luminary of all sentience [the Supreme Spirit], which is free of the division into Trinity [of Brahmā, Viṣṇu and Śiva], eternal, free from all sin and the divinity that is self abiding (A A R)

782*

अवागत्य भूय राक्ता मत्ता वाहनतां हया ।
तेषा धर्मायैकापादच साधयन्त्युपकारिण ॥

(भा) SP 1604 (a Śārngadhara)

Then the horses, coming down to the earth, became the vehicles of kings for riding, they also render help in their realization of *dharma*, *artha* and *kāma* (A A R).

783*

अथाङ्गराजावतार्य चक्षुर
याहीति जग्यामवदत् कुमारौ ।
नाती न काम्यो न च वेद सम्यग्
ब्रह्म ॥ सा भिन्नशक्तिर्हि लोकः ॥

(भा) Ragh 630 (Cf A Scharpe's Kālidāsa-Lexicon I 4, p 93)

(भा) Sama 2 अ 12, VyV 608

(b) यातेनि [याः] Ragh (var), VyV; जग्यान् or याज्यान् Ragh (var)

(c) सम्यक् VyV

Upajāti metre (Upeṇḍravajrā and Indravajrā)

Then taking off her eyes from the king of the Angas, the princess said, "proceed", to her friend. It was not that he was not attractive, nor that she was not good at making judgments (of the suitability of the intended husband), but tastes differ (A A R.)

784**

अथात सप्रवक्ष्यामि कृत्तवानि हि वाजिनाम् ।
शुभानि वर्षे रावन्तं तु तानि विद्यादिचारतः ॥

(भा) SP 1642 (a Nakula, according to AP from Nakula's *Asvavāstra*, but not found in Tanjore edition)

Now I shall speak of the characteristics of horses. They should be known as auspicious by careful consideration of their colour and *avastā* (locks of hair curling backwards) (A A R)

785**

अथात सप्रवक्ष्यामि ह्यमारीहणमुत्तमम् ।
येन विज्ञातमात्रेण रेवन्तं प्रियतां व्रजेत् ॥

(भा) *Asvavāstra* 11

(भा) SP 1678 (a Jayadatta, according to AP from Jayadatta's *Asvavāstra*)

(c) विज्ञातमात्रेण *Asva*^o

(d) रेवन्तेनोत्तमोत्तमे *Aiva*^o

Now I shall speak of the best kind of riding of horses, as soon as one knows this, their neightings become pleasing (to the ears) (A A R)

786*

अथारमन् जगद्विषयं गुणत
पदं विमानेन विगाहमानः ।
रत्नाकरं चोदय मयि स जाया
रामाभिधानो हरिरित्युवाच ॥

(भा) Ragh 131 (Cf A Scharpe's Kālidāsa-Lexicon I 4, p 201)

(भा) Amd 175 467, Sar ad 198 (132, p 92) (ed different)

(c) सजाय Amd (but v i in Amd as above) Upajāti metre (Upeṇḍravajrā and Indravajrā)

Incarnate now in Rāma, Viṣṇu's self, High Judge of virtue, crossed in Heavenly Car, his sound-pervaded realm,—and, as He gazed/ on Ocean rich in pearls, his Spouse addressed in love's soft tunes (P de Lacy Johnstone's translation)

787*

अथानन्दकरं वक्ष्ये यद्वत्ना च वर्णनम् ।
यद्विषयस्योद्विष्टा विभान्ति विद्वधालय ॥

(भा) FV 594

(d) विभान्ति FV (MS)
Metrically defective

Now I shall speak of the delightful description of the six seasons; the abodes of learned men shine brightly, delighted by the appreciation of its poetic sentiments. (A.A.R.)

788*

अथानुक्रमद्वाराणि विरच्यन्तेऽत्र वाङ्मये ।
अन्योक्तिमूढतनुक्ताली समुद्धृत्य श्रुताम्बुधेः ॥
(आ) Any 3.25

Now gateways, in due order, into eloquent speech are being made by raising garlands of pearls in the form of humorous and satirical poetry from the ocean of literature. (A.A.R.)

789

अद्यापि नोपसज्जेत स्त्रीषु स्त्रिणेषु चार्यवित् ।
विषयेन्द्रियतपोगान् मनः क्षुम्बति नाप्यथा ॥
(आ) BhPa 11.26, 27

Moreover, one who knows the meaning (of the purpose of life) should not get attached to women or to things pertaining to women. The mind gets agitated only when there is the contact of the senses with their objects, not otherwise. (A.A.R.)

790**

अथात्रशस्ताः खरतुल्यनादाः
प्रवीणतुच्छाः कृतवा विवर्णाः ।
निकृत्तकर्णा द्विपस्तकादध
भवन्ति ये वा सिततालुजिह्वाः ॥

(आ) ŚP 2824

Upendravajrā metre.

Then (as omens, goats) possessed of the following signs are inauspicious—those bleating like donkeys, with excessively shining tails, with deformed hoofs, possessing unnatural colour, with ears cut, having forehead resembling that of an elephant and those with tongue and palate pale in colour. (A.A.R.)

791*

अथायतनसंनिधौ भगवतो भवानीपतेर्
मनोहरमचोक्षन्द् भूयन्भूषणं भूपतिः ।
विगाहनकुन्तूलोत्तरलपारसीमन्तिनी-
पयोधरभरद्वाहकट्योच्चिमुद्गं सरः ॥

(आ) Skm[Skm (B) 2963, (a. Vasukalpa), Skm
(POS) 5.13 (a. Vasukalpa)]

Prthivī metre.

Then, in the vicinity of the temple of Lord Śiva, the king had a lake dug, beautiful and an ornament to the world, the rising uneven tides of which were broken by the massive bosoms of the city ladies who were full of enthusiasm in plunging into its waters. (A.A.R.)

अथार्यो जीवलोकोऽयं see No. 2985,

792

अथाशुद्धोद्भवो ग्राम्य- नर्तकस्येव यो भवेत् ।
कंठवन्तुहमापन्नो भवः संकीर्ण उच्यते ॥
(आ) ŚP 3154.

Then impure mixed feelings (around in an audience) are said to be those which are similar to feelings produced by an uncultivated (country) dancer and of false affection (A.A.R.)

793**

अथाद्यानां जन्मदेशान् प्रवक्ष्याम्यनुपूर्वशः ।
उत्तमानां च मध्यानां हीनानां यत्र संभवः ॥
(आ) ŚP 1674 (a. Jayadatta. According to AP from Jayadatta's *Akyaśikṣā*, but not found in the Tanjore edition).

Now I shall speak, in due order, of the native countries of horses wherein are born those that are superior, middlings and inferior. (A.A.R.)

794*

अथासतादास्तमनिन्दतेजा
जनस्य दूरोज्जितमृत्युभीतेः ।
उत्पत्तिमद्वस्तु विनाद्ययस्य
यथाहमित्येवमिवोपदेष्टुम् ॥

(आ) VS 1898 (a. Pāṇini)

Upajārī metre (Upendravajrā and Indravajrā)

Then the irreproachable luminary [the sun] set; it was as if to instruct [remind] the people, whose fear of death was far away, that things born must necessarily die; just as in his [the sun's] case. (A.A.R.)

अथित् see Nos. 553 sqq.

795*

अथेतरे तप्त रघुप्रवोरा
ज्येष्ठं पुरोजन्मत्या गुणंश्च ।

चक्रुः कुत्रा रत्नविशेषभाज
सौम्यावमेवा हि कुलानुसारि ॥

(अ) Ragh 161 (Cf A Scharpe's Kālidāsa-Lexicon I 4, p 249)

(आ) SRHt 95 13

(a) रघुप्रवीरा SRHt

Upajāti metre (Upendravajrā and Indravajrā)
Now did the heroes of Raghu's line /
raise Kuśa, eldest-born and most ren-
owned / of all their race for virtue, to the
throne / of sovereign power,—for, ever in
their house / ruled love fraternal (P de
Lacy Johnstone's translation)

796*

अथर्व रक्षोभिः कनकहरिणच्छप्रविधिना
तथावृत्त पापैर्व्ययति यथा क्षालितमपि ।
अनह्वाने शृङ्गे विकलकरणैरायैश्चरितैर्
अपि प्रावा रोक्षियपि दलति वज्रस्य हृदयम् ॥

(अ) Uttararāmacarita 1 28

(आ) SR 362 32 (a Uttara), SSB 231 32, SRH
288 2 (a Uttara)

(c) कश्च ० (०) [विकल] SR, SSB, SRK
Śikharinī metre

Then the wicked Rākṣasa-s resorting
to the stratagem of a golden deer acted
in such a way that even now it grieves us
though avenged On account of the
behaviour of my lord in the lonely Jana-
sthāna, in which his senses were over-
powered, even the stone weeps even the
heart of adamant breaks (C N Joshi's
translation)

797

अथैह कथ्यतेस्माभिः कर्मणा येन वध्यम् ।
छिद्यते सद्गुपायेन श्रुत्वा तत्र प्रवर्त्यताम् ॥

(आ) SP 4424

Now is declared by us that activity
by practising which good means man
comes to the end of bondage, having
heard (this), let it be acted upon (A R)

798

अयं नत् पूर्णमन्यात्स यच्च न नेत्यनूत वच ।
सर्वं नेत्यनूतं श्रुत्वात् स दुष्कीर्ति इव सन् मृत ॥

(अ) BhPn 8 19, 42 (BhPn (B) 8 19, 42 id—
43 ab)

(a) अथ्यत्स BhPn (var)

"no"—this he has fullness in it But

whoever always speaks lie saying "no"
to everything, is always censured and is
like a dead man though living (J M
Sanyal's translation)

799*

अथो वणर्पात वन्दे महामोडविधायिनम् ।
विद्यावरणैर्यस्य पूज्यते कण्ठगजितम् ॥

(अ) JS 45 72 (a Rājasekhara), SH fol 34*,
(139), Kav 86

(a) वरर्पात [मो] JS (var)

(b) महामोड SH

Now I bow to (God) Ganapati who
brings about great joy (to the devotees)
and whose trumpeting is worshipped by
groups of Vidyādhara-s¹ (A A R)

¹ Senu divine beings

800*

अथोच्चकं जंरठकोनकपरा-
तनूवहप्रकरविषाणदुर्युति ।
वर्तेश्वलकवरणविधुतमुच्चरत्
घनावलीदधरति क्षमारज ॥

(अ) Śm 17 52

(आ) SR 127 1 (a Śis), SSB 436 1

(d) ० वरुत SR, SSB
Rucirā metre

Then arose the dust from the earth
high up to reach the mass of clouds—dust
raised by the fast moving feet of the
soldiers and which possessed the grey
colour of the feathers in the neck of a well
grown pigeon (A A R)

801**

अथोच्यते दधानस्तस्य सार
सार समस्तेष्वपि शाकुनेषु ।
विस्पष्टवेष्ट शुभलक्षण च
शुभाशुभ प्रास्तनकर्मपाकम् ॥

(आ) SP 2328

Upajāti metre (Upendravajrā and Indravajrā)

Now is declared the essence [signi-
ficance] of the barking of dogs (as omen)
which is the essence of all such omens
(at the time of starting on a journey),
the clearly discernible activity, the
auspicious signs and those that are good
and bad as the fruition of the activities
of former times (A A R)

802*

अथोत्तररत्नां दिशि खञ्जरीटम्
आलोच्य कोऽपि स्मितमादधानः ।
कस्याश्चिदास्ये स्मितचास्भासि
सभावयामास विलोचनानि ॥

(अ) Pad 78.4 (a. Bhāṇukara)
Upajitī metre (Upendravajrā and Indra-
vajrā).

Then one of them, observing a wag-
tail in the northern direction, smiled and
fully directed his glances at the face of a
young lady who too was resplendent with
smiles. (A.A.R.)

अथोद्गमरिन्दोः see तथोद्गमरिन्दोः

803*

अथोद्गमो घालमुद्गृत स्मरस्य
इयमाधवः इयामलक्ष्मभङ्गवा ।
तारावधूलोचनचुम्बनेन
लोलविलिनाञ्जनविन्दुरिन्दुः ॥

(अ) Kṣemendra's Padya-kādambarī quoted in
Kavikanṭhābhārava [Kavi (KM) ad 4.1
(p. 160), Kavi (RP) 27]
Upajitī metre (Upendravajrā and Indra-
vajrā).

Then there did rise the moon, the
Lord of the Night and a friend of Cupid
from boyhood. The Moon with a coque-
tish small speck in prominence, it being
nothing more than a drop of collyrium
wiped off in the act of kissing the eyes of
his luminary spouse. (Dr. Śūryakānta's
translation).¹

¹ Example of purity of flavour.

अक्षो नरपति see No. 799

804*

अथोपगूढे शरदा प्रशास्त्रे
प्राबुद्धं यमो दान्ततडित्कटाक्षः ।
कासां न सीमान्यगुणोद्भूतानां
नष्टः परिमृष्टपयोधराणाम् ॥

(अ) JS 226.5 (a. Bīlhaṇa), Kuv ad 61.123 (p.
141), SP 3911, AR 118, 14-5, SR 344.3 (a.
Kuv.), SSB 219.5, IS 7624, SRK 142.1,
Amd 203.807

(b) शरदयो SP
Upajitī metre (Upendravajrā and Indra-
vajrā).

Then when the moon was united with
[embraced by] the autumn season, the
rainy season [the female full of jealousy]
became dim [dispirited] in casting
glances in the form of lightning. Which
woman's happiness of love is not lost
when her *payodhara*-s [bosom or clouds of
the rainy season] have dropped. (A.A.R.)

805*

अदः समित्तंमुखवीरयोवत-
ब्रूद्वन्नुजाकम्बुमृणालहारिणी ।
द्विषद्गणस्त्रैर्यदृगम्बुनिर्धरे
यशोभरालावलिस्त्व खेलति ॥

(अ) Nais 12.35

(आ) SR 135.15 (Nais), SSB 447.15
Vamśasāhā metre.

Those scerried swans, his lama, play
in the fountain of tears shed by the wives
of his enemies, taking away (for food)
those lotus-stalks, the broken conch
bracelets of the young wives of the heroes
fronting his campaigns. (K.K. Handiqui's
translation).

806

अदण्डनमदण्डयानो दण्डयानो चापि दण्डनम् ।
अप्राह्मणग्रहणं चैव प्राह्मणो ग्रहणं तथा ॥
(अ) KN [KN (AnSS) 14.53, KN (BI) 13.53]¹.
Cf. Nos. 807, 1071-72 and राजानो मन्त्रं

¹ इति इत्थं मदीये:

Withholding of punishment from those
who do not deserve them, and the afflic-
tion of them on those who rightly merit
them, acceptance of things acceptable and
the rejection of those unacceptable (are
the functions of the king). (M. N. Dutt's
translation).

अदण्डचदण्डनं लोके see No. 1071

807

अदण्डयानं दण्डयन् राजा दण्डयाद्वैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥
(अ) Mn 8.128. Cf. Nos. 806, 1071-72, and
राजानो मन्त्रं

(आ) SRH 65.15 (a. Maṇu), VR 1125, SSSN 53.13
(c) अदण्डयन् VR

A king who punishes those who do not
deserve it, and punishes not those who
deserve it, brings great infamy on himself
and (after death) sinks into hell. (G.
Bühler's translation).

808

अदत्त नादत्ते कृतमुकृतकामः किमपि यः
शुभश्रेणिस्तस्मिन् वसन्ति कलहसौव कमले ।
विपत् तस्माद् दूरं प्रजति रजनीवाम्बरमणेर
विनीत विरोध त्रिदिवशिवलक्ष्मीभञ्जति तम् ॥

(आ) SuMu^o 34
Sikharini metre

In him who aspires for the result of
his own good actions only and does not

unscriptural (A A R)

809

अदत्तदोषेण भवेद् दरिद्रो
दरिद्रदोषेण करोति पापम् ।
पापादवश्यं नरकं प्रयाति
पुनर्दरिद्रं पुनरेव याप्यो ॥

- (क) VCar II 5 (MSE)
(ख) Subh 490, IS 189, TP 371, NT 56, IS 7440
(ग) अदत्तदानाच्च Subh, अदानदो^o TP, NT, IS
7440, दरिद्रो Subh, दरिद्रो IS
(घ) दरिद्रभावादिननोनि Subh, दारिद्र्यदो^o TP, NT,
II 7440
(ङ) वायु हि कृत्वा Subh
Upajātī metre (Uperdravaj-2 and Indra-
vajrā)

A person may become poor by the
fault of non-giving (of gifts) and he does
sinful deeds by the fault of poverty. He
necessarily goes to hell due to the sins.
Poor again, sinner again (he becomes)
(A A R)

810

धनस्तमुक्तमुत्सृज्य धनं मुचिररक्षितम् ।
मूषका इव गच्छन्ति कदापि स्वल्पे क्षयम् ॥

(अ) Dar 2 71

As rats when the property declines,
misers when they perish, must give the
money which was neither spent nor en-
joyed and which they have guarded for
a long time

अदत्तवारं sec No 2789

811

अदत्तानामुपादानं हिंसा खेवाविधानतः ।
परदारोपसेवा च शरीरं त्रिविधं स्मृतम् ॥

(अ) Mn 12 7 (Gf Y 3 136)

(आ) Madanapārījāta 692

(द) काविक [१०] Madana

Taking what has not been given, in-
juring (creatures) without sanction of
the law, and holding criminal intercourse
with another's man's wife, are declared
to be three kinds of (wicked) bodily
action (G Buhler's translation)

812

अदत्तेत्यागता सज्जा दत्तेति व्यथित मनः ।
धर्मस्नेहागते न्यस्ता बुद्धिता जलु मातर ॥

(अ) Bhāsa : Pratiyāyagandharāyana 2 7

Shame were it if she be not betrothed,
yet if betrothed sorrow is one's lot, be-
tween duty and love mothers are sore
vexed in heart (A II Keith's translation
in his "The Sanskrit Drama," p 119)

813

अदनस्पृहया दुरीश्वराणां
सदनदारिं बितरिमाधयन्ता ।
अपुनर्भवसाधनं शरीरं
जर्पयामो वयमो नमः शिवाय ॥

(अ) SuM 20 6

Aupacchanduka metre

Waiting in the verandah at the en-
trance of the palace of haughty kings with
the desire to get bread one becomes old
in body, the instrument for non-re-birth
Om, salutation to Lord Śiva ! (A A R)

814*

अदममशोषलघुकेषु ये
शितोक्षियन्ते मनेन पत्रिण ।
तद्विलस्ता तद्विषयोपपावक-
स्तुलित्कभङ्गौ मल्लिताङ्गौ सेवते ॥

(अ) Vikram 13 25

(आ) VS 1781

(ग) °ववकुट्टिवेदु वच VS

(घ) त्रिनी^o VS, मार्याया [१०] VS

(ङ) तद्विलस्ता VS

(द) °मङ्गोल^o VS, °तानि विभ्रति VS

Vamasthā metre

O Lady of graceful frame, the slender lightning looks like sparks of the fire produced from the rubbing of those arrows of Cupid, which are slightly whetted on the slab of stone in the form of clouds. (S. Ch. Bancrji's translation).

815*

अदम्भा हि रम्भा विलक्ता च लक्ष्मीर
पूताची ह्रिया चीरतच्छदितास्या ।
अहो जायते मन्दवर्णायप्यर्षा
समाकर्ण्य तस्या गुणस्यैकदेशम् ॥

(आ) PdT 118 (a. Gadādhara), Pad 29.5 (a. Gadādhara), SR 253.17, SSB 61.29

(a) व [च] PdT (MS)

(b) सञ्चदादि स्याद् PdT (MS), चीरसञ्चदितास्या Pad. Bhujangaprayāta metre.

On hearing only a part of her virtues, Rambhā lost her pride, Lakṣmī became embarrassed, and Ghytācī concealed her face with her garment due to shame; and even Goddess Pārvatī, O wonder, grew pale (by defeat). (A.A.R.)

816

अदयं घर्षं शिलायां
दह वा दाहेन भिन्वि लीहेन ।
हे हेमकार कनकं
म मां गुञ्जाफलैस्तुल्य ॥

(आ) Skm [Skm (B) 1733, Skm (POS) 4-19, 3] Āryā metre.

Rub me hard¹ against the touch-stone, burn me in fire or break me by striking with a hammer—me, a piece of gold, O goldsmith. But do not weigh me [put me in the same scales] with the (worthless) guñja-berries. (A.A.R.)

¹ without pity

817*

अदय दशसि किं त्वं विम्बवृद्धाचारं मे
भय चपल निराशः पश्येज्ज्वलनाम् ।
इति दयितमवेत्य द्वाग्देशाप्तमन्या
निगदति शुक्लमुखः कान्तदन्तवतीष्यी ॥

(अ) Keemendra's Līvanyavati in Auc [Auc (KM I) ad 35 [p. 154], Auc (RP) 96]

(d) न्ययदत्त [नि०] Auc. (var.)

Mālinī metre.

O cruel one, do you bite my lower lip

mistaking it for a *bimba*-fruit? O capricious one, now be despaired of (getting) a ripe *jambū*-fruit. Thus another seeing that her husband had reached the door loudly speaks to the parrot with her lip bitten by her paramour. (Dr. Sūryakānta's translation).¹

¹ Example of poet's composition properly ornamented

818*

अदर्शनादापतितः पुनश्चादर्शनं गतः ।
न त्वासी देव न त्वत्तं कः सन् कमनुशोचसि ॥

(आ) MBh (MBh (Bh) 12.169, 17, MBh (C) 12.6473), Cf. No. 819

(आ) SRH 265.2 (a. Rāmāyana) (in c 4 akṣara-s missing)

(d) Cf. SS (OJ) 494

(a) आदर्शनाच्च व० MBh (var.); आपतिताः MBh (var.), SS (OJ)

(b) गताः SS (OJ)

(c) न ते तव न तेषां त्वं SS (OJ); न त्वासी or कन्यासी MBh (var.); तत्त्वं त्वं or न त्वं च (तत्) [न त्वं त्वं] MBh (var.); न त्व...त्वं तत् SRH

(d) का तव परिदेवना (वेदना) SS (OJ); कन्यासी कमनुशोचसि SRH; तरमाद (क०) [कन्तन्] MBh (var.); किन् [कन्] MBh (var.); अथ [अनु०] MBh (var.)

Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? (P. C. Roy's translation)

819*

अदर्शनादापतिताः पुनश्चादर्शनं गताः ।
न ते तव न तेषां त्वं तत्र का परिदेवना ॥

(आ) VS 3268 (Cf. No. 818)

They have come to you from an invisible source and they have once again disappeared. They are not yours, nor you theirs. Where is the scope for lamentation here? (A.A.R.)

820

अदर्शने दर्शनमात्रकामा
दृष्टी परिच्छिन्नरसैरलोला ।
आग्निज्जितार्था पुनरायताश्चाम् ।
आशात्महे विग्रहयोरभेदम् ॥

(क) BhS 122

(आ) IS 190

(a) अदर्शना BhS (var)

(b) दृष्टे or दृष्ट्वा or दृष्ट्वा BhS (var),
°मुखेक° [°रुक्ते°] BhS (var), °लोला or
°कामा [°लो°] BhS (var)

(c) आनिगताया or आलोकिताया or अलिगिताया or
आनिगिताया BhS (var)

(d) अच्यारमदे or नारायमदे [आ°] BhS (var),
अभेदात् BhS (var)

Upajāti metre (Upendravajrā and Indravajrā)

As long as we do not see her, our only wish is to have a glance of her handsome person, but when this simple wish is gratified we are anxious to have her body in our loving embrace. However, when that boon is also granted we pray God that He may be gracious enough never to part us asunder but to keep our bodies inseparably closed to one another' (P. G. Nath's translation)

821

अदासिण्यादीर्घा पयना इव पुञ्जना ।

गुरुनपि प्रतिक्षेप्तुं प्रयतन्ते क्षमाभूत ॥

(आ) SSKR 4 6, KSSKP 4 6, SSSN 37 17

Kings are very harsh for lack of courtesy and mischievous like strong wind, they attempt to contradict even preceptors and elders (A. A. R.)

अदातरि समृद्धि see किञ्चुके किञ्चुके

822

अदाता पुण्यस्यागी दाता त्यागी च नित्यम् ।

इति ज्ञात्वा स्वयंबुद्ध्या धनं ददातुं पुनः पुनः ॥

(आ) Cr 1144 (GRB I 13) Cf Nos 823 and 825

A non-giver [close fisted person] is a mendicant (in the next birth) and one who is generous (in giving gifts) is always a *hyāgi* [a noble person who performs actions with no thought of reward]. Discriminating thus by one's own intelligence, one should give again and again

823

अदाता पुण्यस्य त्यागी धनं सत्यञ्च गच्छति ।

दातारं कृपणं मन्ये मृतोऽप्यर्थं न मुञ्चति ॥

(आ) Cr 33 (CR I 14, CNW 77 *ed/ab*, CNPh 116, CNP II 210, GPS 7 19.) Cf Nos 822 and 825

(आ) SP 468 (a Vyāsa) SRHt 17 14 (a Bṛhatkathā) and 215 8, (a Śrīgāraprakāśa) SuM 5 15, SR 70 2 (a SP), SSB 339 2, SRK 222 11 (a SP) IS 2745, Kk 30, Vyāsa 28

(इ) Vyāsa (C) 26, Vyāsa (S) 26

(b) स्वधनं (°जन CNP II) त्यज्य गच्छति (°द्व°) CNP II, SRHt 17 14 (215 8 as above), सर्वं [ध°] CNPh, गच्छति GNW

(c) दातादर GR (var), कृपया CNPh

(d) मुने CNW

I consider a generous man as a miser, since even after death he refrains from (making use) of his wealth [good deeds], the miser, on the other hand, is generous, since when leaving (this world) [when dying] he gives away his entire wealth

824

अदातारं दातुप्रवरमनयं विश्वविनयं

विदधं रुपाद्यं दिगतजयिन् विश्वजयिन्म् ।

अकुल्यं कुर्यं त्वामहमवदमाशापरवशात्

मुपावादेत्युक्तिस्त्वयि शत्रुमुपावादिनि मयि ॥

(आ) SR 106, 156, SSR 398 170

Sikharinī metre

I converted you (in my praise) into the best of generous persons, full of humility, though close-fisted, the unhandsome into one rich in beauty, a defeated one into an all conquering hero, and an ill-born into a nobly born, on account of my hopes of reward, and if my hopes turn out false, then indeed are all my statements falsified (A. A. R.)

825

अदाता वशरोपेण कर्मदोषाद् हरिद्रता ।

उन्मादो भातुदोषेण पितृदोषेण मूर्खता ॥

(आ) Cr 34 (CNP 46, GPS 369 51) Cf Nos 822-23

(आ) SR 161 382, IS 192, SSB 492 389, VP 9 49

(a) ब्रह्महृत् (°हृ) ब्रह्महृद् GN (var) GPS

(b) कर्मदोषेण [°हृ] स्वना GN (var), कर्मदोषाद् GN (var) GPS

(c) रुन्ता [°हृ GN] (var), GPS

Stinginess is due to some faults in one's ancestry, poverty is due to the fault of circumstances, madness comes through the mother and foolishness through the father

अदातुर्मनसं क्वापि see No. 825

अदातृत्वं (°ता) वंशदोषात् see No. 825

826

अदातृमानसं क्वापि न स्पृशन्ति कर्वागिरः
दुःखादेवातिवृद्धस्य विलासास्तदानीकृताः ॥

(अ) BhPr [BhPr (NSP) 132, BhPr (B) 132]

(आ) SR 71.21, SSB 341.21

(c) अदातुर्मनसं SR, SSB

(d) दोषार्थे SR, SSB

Nowhere do a poet's songs touch a non-giver's mind; to the distress of the exceeding old sports are made young. (L. H. Gray's translation).¹

¹ Kālidāsa's words.

अदानबोधेन भवेद् see No. 809

827

अदानमीयद् दानं च किञ्चित् कोपाय बुधियाम् ।
संपूर्णदानं प्रकृतिर् विरामो वैरकारणम् ॥

(अ) Kaliv 95

To silly people the non-giving of gifts or the partial giving of the same produces slight anger. Fullness in giving is considered natural; its stoppage causes enmity. (A.A.R.)

828

अदान्तस्याविनीतस्य वृथापण्डितमानिनः ।
न गुणाय भयन्ति स्म नटस्येयाजिततमनः ॥

(अ) BhPr 10.78, 26

(Study of the *śāstra*-s) has done him no good as he has no self-control and humility but only vain pride of a smattering of knowledge; he is like an actor without self-mastery. (A.A.R.)

829*

अदाहि यस्तेन दशार्धवाणः
पुरा पुरारेर्नयनालयेन ।
न निर्वहन्तं भवदक्षिवातो
न वैरशब्देरधुनायमर्णः ॥

(अ) Nāis B. 73

Upendra-vajra metre.

Cupid, who was aforetime burnt by the god of fire with his abode in Śiva's eye, is not now a defaulter in paying the

debt of hostility, burning as he does the god of fire, taking up his abode in thy eyes. (K.K. Handiqui's translation).

अदीत्या जीवनं शून्यं see No. 3345

830

अदीप्तेऽग्नी हतो होमो हता भुवितरसाक्षिका ।
उपजीव्या हता कन्या स्वायं पाकक्रिया हता ॥

(अ) Gr 35 (CSr I. 97)

(आ) IS 741.

(a) अदीप्यमानं CS; अदीप्तेऽग्नी (sic!) CS (var.);

होम (°मां; °मः) CS (var.)

(b) हतो CS (var.); उपजीव्य CS (var.); असाक्षाक्षिका (°क्षिका; °क्षिकाः) CS (var.)

(c) उपजीव्या CS (var.); उपजीव्या CS (var.)

(d) पाक इति क्रिया [पा° ह°] CS (var.).

Lost are oblations in the fire without flame; lost is a benefit without witnesses; lost is a daughter on whose earnings one lives; and lost is a cooking for one's self only.

831-3*

अदीर्घं कालमापन्नः प्रथमं युवतेः स्मरः ।
प्रगल्भ्यते मनस्येव सुखं वपुषि जायते ॥

विभोत्यङ्गवर्षणे वाञ्छ- द्यालिख्यातो रति प्रिये ।
उक्तप्रत्युक्तसंमूढा संमुखं न निरीक्षते ॥

रतचूतफलोत्पाक- रसः कान्तं न विन्दती ।
बाला निदाघलक्ष्मीव तापयत्येव केवलम् ॥

(अ) Nā(akalakṣa) 2343-2348, (Gf. Nos. 5000-05, कलकलक्ष्मी न वा° and विपन्नगन्ध°

Love which has not for long gained control of the girl's modesty swells only in her heart and is born bewildered in her body. She fears to surrender herself; she desires her friend to expatiate on the pleasure with her lover. Inexperienced in conversation, she does not look him in the face. Not satisfying her lover with the flavours of the ripe mango-fruit of love, the girl, like the splendour of summer, torments him only (Miles Dillon's translation).¹

¹ Description of the first stage of youth of the heroine.

834

अदीर्यदशभिः कुरैर् मूर्खैरिन्द्रियायकैः ।
हसद्भिः क्रियते कर्म हृद्भिरनुभूयते ॥

(भा) VS 3360, SRH: 49 3 (a Vyāsataṭaka),
SSSN 37 4

(a) "भिर-मूर्खैः" SRH:, SSSN (see b)

(b) कुरैरिन्द्रियकैरपि SRH:, SSSN (see c)

By the arrows of foolish senses which are cruel and not far-seeming are actions done merrily, the results are experienced in weeping (A A R)

835

अदीर्यसूत्रं स्मृतिमान् कृतज्ञो नीतिज्ञास्त्रयित् ।
धीमानापतिदशो च मन्त्री राज्ञः सुमन्विषि ॥

(भा) Gr 36 (GR: V 15, CPS 114 16)

(a) अदीर्यसूत्रो विद्यस्व GR (var), अदीर्यसूत्री GPS

(b) अस्यापतिदशो suggested by O Botto

(c) राज्ञः (नीति) GR (var), सप्तमिषि GR (var)

Gf Cvr 225

The councillor should be very near to the king, quick in action, to have a good memory, grateful, should know the *niti-sāstra*, be intelligent and have a good grasp (of the possibilities) of the future
अदीर्यसूत्रज्ञासीद्यः see कीलिन्य कूटं

836

अदुर्गविययो कस्य नारे परिभवास्पदम् ।
अदुर्गोऽज्ञाभयो राजा पीतव्युतमनुव्यवन् ॥

(भा) H (HJ 3 54, HS 3 51, HM 3 51, HK 3 51,
HP 3 49, HN 3 49, HH 82, 4-5, HG 109
2-3) Cf KN 4 58, Matsya purāṇa in VirR
203

(भा) SR 143 64 (a H), SSB 463 4, IS 193

(a) अदुर्गो विययो यस्य HS, अदुर्गो वि० HM, HP,
SR, SSB, अदुर्गो or अदुर्गो H (var)

(b) राज्ञो [ना०] IS, १९५८ IS

(c) अदुर्गविययो HS, अदुर्गो विययो IS

(d) गोत्र [वि०] IS

By what enemy (is) an unfortified country not liable to subjugation? A prince without a fortress (is) helpless as a man fallen out of a ship (F Johnson's translation)

अदुर्गविययो कस्य यस्य see No 836

अदुर्गो विययो यस्य see No 836

837

अदुष्टापतिता भार्या भूदो यस्तु परित्यजेत् ।
सप्तजन्मनि स स्त्रीत्व लभते नात्र सशय ॥

(भा) SP 706 Cf No 838

That fool, who abandons his wife who is unfallen and guiltless, obtains without doubt the state of being born a woman for seven births (A A R)

838

अदुष्टापतिता भार्या यौवने य परित्यजेत् ।
स जीवन्तान्ते स्त्रीत्व च वन्ध्यत्व च समाप्नुयात् ॥

(भा) Dakṣa 4 16 (in some editions 4 17) Cf No

837

(a) अदुष्टा पतिता Dakṣa (Dutt's ed)

(d) वन्ध्यत्व Dakṣa (var)

He, who renounces in youth a wife who is free from any fault and is not degraded, will attain after death womanhood and become barren (M N Dutt's translation)

839

अङ्गारगमनं तीर्थम् अवेहदमनं तप ।
अनग्धसम्भवं स्नानं मातुश्चरणपङ्कजम् ॥

(भा) SuM 31 5

The lotus feet of the mother is a holy place of pilgrimage not far off, penance without torture to the body, and a (holy) bath without water (A A R)

840*

अदृश्यन्तं पुरस्तेन खेला खञ्जनपद्मवतय ।
अस्मयन्तं विनिद्वस्य प्रियानयनविग्रहा ॥

(भा) Rāmācārī 1 19

(भा) Amd 245 679

Rows of sporting wagtails were seen by him in front of him, and he was rewarded, sighing, the sportive movements of the eyes of his beloved (A A R)

841

अदृष्टगुणदोषाणाम् अधूतानां च कर्मणाम् ।
जान्तरेण क्रिया तेषां कलामष्टं प्रवर्तते ॥

(भा) R [B (Bar) 3 62, 16, R (G) 3 71, 13, R (B) 3 66, 17]

(b) अदृष्टानां (भा०) च (तु) R (var), कर्मणः (स्वर्ग्य) विरतात्मना R (var); अधूतानां R (var), तु [च] R (var)

(c) नातरे विनिद्वस्य वीर R (var), अतरेण R (var),

किंवा R (var.); वीर [ते०] R (var.)

(d) कल (°ल) काले R (var.); वलविष्ट [फ०] R (var.); च वर्तते [प्र०] R (var.)

Persons are not aware of the acts done by them in their previous births; they cannot see the virtuous or the wicked side of these acts; but it is certain that the fruits that are now being enjoyed must conform to the acts done by them before. (T. Srinivasa Raghavacharya's translation).

अदृष्टदानं कृतपूर्वनाशनं see विमानना दुश्चरि°

अदृष्टनर आदिष्ट see कपाल उपहारश्च

842*

अदृष्टपूर्वः कण्ठोऽयं कान्ताया भुवनत्रये ।
यस्माद्द्विगानिनावस्य समुद्भूतिविभाव्यते ॥
(आ) SSB 31.1

There was not seen before, in the three worlds, such a (sweet) throat of the beloved, from which (surely) has risen the melody of the lute. (A.A.R.)

843*

अदृष्टपूर्वमस्माभिर् यदेतद्दृश्यतेऽधुना ।
विवे यिवधरैः पीते नृछिताः पथिकाङ्गनाः ॥
(आ) VS 1729, SP 3896, SR 343.97 (a. SP), SSB 217.1, SSSN 216.6 (Cf. Kuv 37.85)

(b) यदेव [यदेतद्] SP; यदि त° SSSN
What is seen now has never been seen by us before : the serpents drank the poison (but) the wives of travellers swooned (as the effect of the poison). [The clouds took in water, i.e. fresh clouds were seen in the sky and separated ladies were affected]. (A.A.R.)

844

अदृष्टपूर्वानादाय भवानपरिगृह्णितान् ।
इष्टानिष्टान् मनुष्याणाम् अस्तं गच्छन्ति रात्रयः ॥
(अ) MBh [MBh(Bh)] 12.318.8, MBh (C) 12.2519
(आ) SR 379.78, IS 194

(a) आदाय [अदाय] MBh (var.)
(b) भवानपरि MBh (var.); भवान् MBh (var.); शक्तिः MBh (var.)
(c) इष्टानिष्ट [°ष्टा] MBh (var.)
(d) अस्तं MBh (var.); नाशु or भाशु [अ०] MBh (var.); स्तुच्छति [स्तु०] MBh (var.); वांछति or गच्छति MBh (var.); रात्रिषु MBh (var.)

The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. (P. G. Roy's translation)

845

अदृष्टपूर्वा बहवः सहायाः

सर्वे पदस्यस्य भवन्ति वश्याः ।

अर्थाद्विहीनस्य पदच्युतस्य

भवन्ति काले स्वजनोऽपि शत्रुः ॥

(अ) Gr 37 (GR II.13, CPS 30.17), CP 1.109, 7
(द) NM (T) 6.9.

(a) सहाया CR (var.).

(b) दनुस्त्वस्य CR (var.); मित्राः [व°] GP.

(c) अर्थाद्विहीनस्य CR (var.), GP; पदच्युतस्य CR (var.)

(d) भवत्वकाले CR (var.), GP; भवेद्दि CR (var.); दि [ऽपि] CR (var.), शत्रु CR (var.).

Upajāti metre (Upendravajrī and Indravajrī)

When a man is powerful and prosperous, friends gather around him and (come to him) from all directions; (but) if he is out of office and (lost his) fortune, they turn their backs on him, as foes in time of calamity.

846

अदृष्टमुखभङ्गस्य युक्तमन्यस्य याचितुम् ।

अहो वत महत् कष्टं चक्षुमानपि याचते ॥

(आ) VS 503, SP 253, SR 73.8 (a. VS), SSB 343.6, SRHt 221.1 (a. Suvarṇadeva) SSSN, 175.1, SMa 2.43

(a) अदुः ८२° SSSN

It is but proper for the blind to beg as he does not see the change of expression [contempt] (on the face) of the person begged. O wonder and alas! greatly pitied should be the one who has eyes and begs. (A.A.R.)

847*

अदृष्टव्यापारं गतवति दिनानामपिपती

यदाः शोषोभूते शक्तिनि पतयाम्नि प्रहमणे ।

तथास्त्वं संजातं जगदुपनते मेघसमये

ययामो गणन्ते तमसि पटयः कीटमणयः ॥

(आ) SP 898 (a. Ānandavardhana), JS 83.6 (a. Ānandavardhana), SR 229.239, SSB 621.7 (a. Ānandavardhana), SRK 193.3 (a. Viśvagunādarśa(?)), IS 195, Any 78. 24

(a) अदृष्टव्यापारं SP, JS, Any

(c) यथा ध्यातं जातं SR, SSB, SRK Viśvagunādarśa IS (Zweiter Beitrag p. 473) तयाव

संज्ञां IS, सदा [१०] JS (var) उ पगने IS
Sikharin metre

When the lord of the day [the Sun] has ceased his activity, when the moon remains only in its fame and other planets are devoid of lustre, then when the world is under the grip of darkness in the rainy season then only are the gems of worms [glow-worms] noticed as efficient (in dispelling a little darkness) (A A R)

अद्विद्वानं see No 639

अद्विद्व्यापार see No 847

848*

अद्विद्वे वरानोत्कृष्टा दृष्टे विच्छेदभीष्टा ।
नावृष्टेन न दृष्टेन भवता लभ्यते सुखम् ॥
(ग्रा) Kpr 5 128 (p 208), K&P ad 5 1 (p 143, 2-3),
Dhv ad 3 95 (p 521 6-7), AIR 415, SRHt
256 3 (a 5ar), VS 1043, SR 291 1, (a
Kpr), SSB 929 2 (a Kpr), IS 197

(b) विच्छेद SRHt

(d) विच्छेद [१०] SRHt

There is no comfort to me from you either when seen or unseen, in the former (I am troubled by) the fear of separation, and in the latter (by) a longing to see you (G Jhā's translation) ¹

¹ Example of abstruse subordinate suggestion

अद्वे सुभग see No 409

849

अद्वेकालार्थमनापतितम

यवप्रिय लाघवकारि चारमन ।

विचित्र्य बुद्ध्या मुहुरप्यवम्यह

न तद्वचो हारहल हि तद्विषम् ॥

(ग्रा) P (PT 3 66, PTem 3 52, Ps 3 112, Psk
3 119, PRE 3-34, PP 3 1101. Cf ASS 10
62, 59 Cf Ru 145

(ग्रा) SR 379 77, IS 198

(र) Old syriac 6 39

(a) °कालश्च Psk, Psk, PP, SR

(c) यो मायते कारणवर्ति वचो PP, PRE, योजान-
वर्तिकारणवर्ति वचो Psk, Psk, SR

(d) न तद्वच स्वादिपमेव (तद्वचो तद्वच Psk, SR)
PRE, Psk, Psk, PP, SR
Vamāsthā metre.

On pondering carefully and frequently over the matter of man's utterance which is out of tune with place and time, which is not beneficial for future good, which displeases others and lowers one's prestige, I have come to the conclusion that it is not speech (that he makes) but the terrible *hālāhala* poison (A A R)

850

अद्वेकाले यद् दानम् अपान्नेभ्यश्च दीयते ।
असकृतमवसात तत्तामसमुदाहृतम् ॥

(ग्रा) MBh [MBh (Bh) 6, 39, 22, MBh (C) 11
1448, BhG 17 22]

Cf दानव्यमिति and दत्तु प्रत्युपकारार्थम्

(ग्रा) IS 199, SSap 330

(b) °यद् प्र० MBh (var)

(c) अविज्ञान (°तु) MBh (var), अवज्ञान
MBh (var)

(d) तत्तामसं स्मृतं MBh (var)

What gift at the wrong place and time / and to unworthy persons is given, / without (suitable) marks of respect and with contempt, / that is declared to be darkness (F Edgerston's translation)

अद्वेकालो बहुविधु see बाली बुद्धो

851

अद्वेकालो हि रिपुणा स्वल्पकेनापि हन्यते ।
प्राहोऽस्वीयानपि जले गजेन्द्रमपि कर्षति ॥

(ग्रा) KN, [KN (BI) 9 38, KN (AnSS) 9 39],
H (HJ 4 49, HS 4 45, HM 4 45, HK 4 50,
HP 4 48, HN 4 48, HH 107 13-4, HC 143,
14-5) Cf नक्त स्वस्थानमामाद्य

(ग्रा) IS 200

(a) इति [हि] IS

(b) बाध्यते [१०] HS, वध्यते [१०] IS

(d) गजेन्द्रम् IS, गजेन्द्रमपकं KN, अपकर्षति [१०]
HP (var)

One out of his place is vanquished even by an insignificant foe An alligator, although very small, drags over the king of elephants under the water (F Johnson's translation)

852

अद्वेकाले कुर्वन् देवत चाप्यदेवतम् ।

लोकपालान् मुनेषुश्च लोकानयास्तथा द्विज ॥

(ग्रा) VS 2835, SP 1315

(d) लोकानम्याश्च कोपिता SP

The twice born can make gods of those who are not gods and gods into non-gods; he may (even) create the guardians of the directions, as also create different worlds. (A.A.R.)

अद्वैतं खलु see No. 634

853*

अद्वैतोपादोपाह्वतः स्यजति विमिने तां यदि भवान्

अभद्रं भद्रं वा त्रिभुवनपते त्वां वदतु कः ।

इदं तु कूरं नै स्मरति हृदयं यत् किल तया

स्वद्वयं कान्तरे कुलतिलक नात्मापि गणितः॥

(आ) PG 297; (a. Rāmacandradāsa) Vijjala-nīla-maṇi 162 (a. Padyāvali)

(b) नमः नमः वा PG (var.); प्रयकुलपते [त्रिं] PG (var.)

(c) स्फुरति [स्मं] PG (var.)

Sikharini metre

If you abandon her (Sītā) in the forest, whether innocent or guilty, who, in the three worlds, will speak to you about it that it is wrong or right? But my hard heart does indeed remember that for your sake, O best in the family, she did not spare herself in the forest.

(A.A.R.)

854

अद्विभिः शुध्यन्ति वस्त्राणि मनः सत्येन शुध्यति ।

अहिंसया च भूतात्मा बुद्धिमानेन शुध्यति ॥

(आ) Subh 192, SuB 4-4, IS 202, Cf. No. 853.

(c) भूतात्मा [भू०] Subh; पूनत्मा [भू०] SuB

Garments are cleaned by water, the mind by truth; the soul by *ahimsā*; the intellect by knowledge.

855

अग्निर्गोत्राणि शुध्यन्ति मनः सत्येन शुध्यति ।

विद्यातपोन्यां भूतात्मा बुद्धिमानेन शुध्यति ॥

(आ) Mn (MnJ) 5.109, MnJh 5.108, Vi 22.92, Vās 3.60, B. 1, 3, 8, 2 *adlec.* Cf. तपो वेदविदं and नृगतस्वर्गोविदं Cf. No. 854

(आ) IS 201, BrDh 2.6, 7, SSap 412

(c) Tantri (OJ) 35

(d) अग्निः शु० गा० tr. B.

(b) शुध्यतीति B (d. see d); शुध्यन्ते Tantri (OJ)

(c) अहिंसया च भू० B

(d) शुध्यतीति Vās, B.

The body is cleansed by water, the

internal organ is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by (true) knowledge. (G. Bühler's translation).

856*

अद्भुतस्तर्कपाथोपिर् अगाथो यस्य वर्धकः ।

अक्षपादोऽन्तमःस्पृष्टस् स्वकलङ्कः कलानिभिः ॥

(आ) Viṣvaguṇādarśa 560

(आ) SR 42.1, SSB 297.1, SRK 81.4 (a. Viṣvaguṇādarśa)

The ocean of *tarka* is indeed wonderful whose architect is the very deep *akṣa-pāda*, untouched by lethargic qualities (*tamogūṇa*) and a treasure house of knowledge free from stain. [He is born blind but untouched by darkness, and he is the full moon but without the black spot]. (A.A.R.)

857

अद्भयोऽग्निर्ब्रह्मतः क्षत्रम् अग्नेनो लोहमुत्पितम् ।

तेषां सर्वत्रयं तेजः स्वामु योनिषु शान्तिम् ॥

(आ) Mn (MnJ) 9.321, MnJh 9.321, MBh (MBh (Bh) *ad* 1.126, 34 (1423*), MBh (Bh) 5.38, 13; 5.15, 32; 12.56, 24 and 12.79, 22

(a) आद्यो [अ०] MBh 12.56, 24 (var.); ब्रह्मणः or ब्राह्मणा or ब्रह्मणो MBh *Ādi* and 12.56, 12, 79, 22 (var.); प्रोक्तः [अ०] MBh 12.56, 24 (var.)

(b) अश्वतो or शश्वतो or अश्वतो or अश्वतो (यो) MBh 12.56, 24 and 12.79, 22; लोहम् or लोहम् or लोहम् MBh 12.56, 24 (var.)

उत्तमं MBh 12. 79, 22 (var.)

(c) तेषां [ते०] MBh (Bh) 5.38, 13 (var.); 5.72, 17 (var.); सर्वत्रयं MBh *Ādi* (var.) and 5.15, 32 (var.), 5.38, 13 (var.), 12.56, 24 (var.), 12.79, 17 (var.); यमत्रयं MBh 12.56, 24 (var.); सर्वत्रयं MBh 12.56, 24 (var.)

(d) स्वं स्वं [स्वा०] MBh (Bh) 5.15, 32 (var.); स्वात्म० [स्वा०] MBh (Bh) 5.38, 13 (var.); यस्तु [स्वा०] MBh 12. 56, 24 (var.); स्वस्व० MBh 12.79, 22 (var.); श्वनि MBh 12.56, 24 (var.)

Fire sprang from water, Kṣatriya-s from Brāhmaṇa-s, iron from stone; the all-penetrating force of those [three] has no effect on that whence they were produced. (G. Bühler's translation)

अद्यकालिकया वृद्धेया see No 4779

858**

अद्यतनो योद्धव्ये

शकुने विजयाय' यात्रिकविरुद्ध ।

दिवसान्तरिते, युद्धे

क्षेम प्राप्त्यानिक्त शकुन ॥

(भा) SP 2758

(b) शकुने SP

Āryā metre

For to-day's fighting the omen (seen) for victory is inimical to the traveller [to the person who sets out] For the battle of the next day (however), this favourable omen at the time of starting is for his welfare (A A R)

अद्य द्यूतजिताधरप्रह्विषावीशोऽसि see No 133

859*

अद्य धारा सदाधारा सदासम्बा सरस्वती ।

पण्डिता भण्डिता, सर्वे भोगराजे भुव गते ॥

(भा) BR 117 83, SSB 416 10

Now that king Bhoja has come to the earth [throne], the kingdom of Dhārā has a good ruler [support], learning a good patron, and learned men (will be) well rewarded (A A R)

860**

अद्य प्रभूवचनताङ्गि तवास्मि दास

श्रीतस्तपोभिरिति वादिनि चन्द्रमौली ।

अह्नाय सा दिवमज कलममस्ततर्ज

बलेश, फलेन हि पुनर्नवता विपत्ते ॥

(भा) Kum 5 86 (Cf A Scharpé's Kālidāsa Lexicon I 3, p 80)

(भा) Sar 652 19-657 2

(a) कलमम् Kum (var)

(b) फीतम् [श्री०] Kum (var), चन्द्रमौली Kum (var)

(c) शमम् [कल०] Kum (var)

(d) विपत्ते or प्रवेद [वि०] Kum (var)

Vasantatilakā metre

"From today, (O) you possessed of a beautiful body, I am your slave bought by (your) austerities"—as the mooncrested one spoke thus, she immediately bid adieu to the fatigue due to her (observance of the) vows, for fatigue brings on

freshness again by (its) fruit (being secured) (R D Karmarkar's translation)

861*

अद्य भीमदिन सत्य सत्यमप्रस्तुत तव ।

तथापि दूति गन्तव्य नार्त कालमपेक्षते ॥

(भा) VS 1179

Today is Tuesday, it is true, and you have by no means recommended (my starting to meet the beloved) Still, dear messenger, I must go, for one tormented by love does not brook delay [cares not to wait for auspicious time] (A A R)

862*

अद्य मे सफलमायतनेने

जीषितं मदन्तश्रयभावम् ।

आगतासि भवर्न मम यस्मात्

स्वागतं तव वरीय निषीद ॥

(भा) Nātyaśāstra ad 16 38

Svāgatā metre

Today the two large eyes of mine¹ have attained their object and so has my life and love, because you have come to my house, O fair lady, you are welcome, please be seated (M Ghosh's translation)²

1 My question mark (L S)

2 Example for a svāgatā verse

863

अद्य यावदपि येन निवद्धौ

न प्रभू विचलितु बलिविध्यौ ॥

आस्थितावितयतागुणपाशम्

त्वाद्भास विदुषा बुरपास ॥

(भा) Nais 5 130

(c) आश्र सावित्रयना Nais (var)

(d) त्वाद्भासे Nais (var)

Rathoddhatā metre

A wise man like thee cannot get rid of the noose that is fidelity to one's promise—the noose, bound by which Bali and Vindhya are still unable to move (K K Handiqu's translation)

864

अद्य शीतं वरीवर्त सरीसर्प समीरय ।

अपलीको वरीवर्त मरेनति कुबोणवान् ॥

(अ) SR 345.7, SSB 222.10, SRK 143.5 (a. Sphuṭa-śloka), IS 7625

Today the cold is very intense and the wind blows severely [bitingly]; it is death to one without wife and dancing joy to him who is warmed by the bosom (of his wife). (A.A.R.)

865*

अद्य स प्रवसतीति सुन्नुवः
श्रोत्रसीमनि विजृम्भिते ध्वनी ।

सद्य एव निजपाणिगुम्फिते

पुष्पदामनि महोरगन्धः ॥

(आ) Vidy 590 (a. Rucipati)
Rathoddhatā metre.

When the sound (news) that the lover would be going on a journey today disclosed itself at the border of her ear, the charming-eye-browed one had the hurried vision that the flower garland which she was stringing with her own hands had turned out to be a big snake. (A.A.R.)

866*

अद्य सुन्दरि फलिन्दनन्दिनी-

तीरकुञ्जभुवि केलिलम्पटः ।

बादपन् मुरलिकां मुहुर्मुहुर्

माधवो हरति मामकं मनः ॥

(आ) PG 163, Cf. Premāṁṛta, Dīnakhaṇḍa 13,
(ed. Murshidabad) 1335 (= 1928)

(b) कोवि लम्पटः [के] PG (var.)

Rathoddhatā metre.

Today, my charming friend, Kṛṣṇa captivates my heart playing on the flute frequently, full of joyful sport, in the grounds of the arbours of the river Yamunā. (A.A.R.)

867*

अद्य स्वर्गव्यूतने गुणमय त्वत्कीर्तिमिन्दुज्वलाम्
उच्चैर्गयति निष्कलङ्गमुदशमादास्यते चन्द्रमाः ।

गीताकर्णनमोदमुत्तयवसप्राप्ताभिलाषो वद

स्वामिन्दुभूगः कियन्ति हि दिनान्येतस्य वतिष्यते ॥

(आ) SkV 1007, (a. Amarasinhā), Skm [Skm
(B) 1634, Skm (POS) 3.33, 4] (a. Murāri),
Prasanna 76b (Amarasinhā)

(a) स्वर्गिण^० Skm, SkV (var.); गुणमयसु Prasanna;
त्वत्कीर्ति Skm (B); मिदुज्वला Prasanna.

(c) गीताकर्णललाटमुत्तया Prasanna; वर Skm

(POS), Skm (B) (MS), SkV (var.)

(d) किवंति दिवसान् Prasanna
Sārdūlavikṛidita metre.

As now the nymphs of heaven sing aloud / your moonbright fame, / the moon itself will soon attain / to spotlessness; / for how long can its deer-mark live, / its appetite for grazing lost / in its delight of listening to that song ? (D. H. H. Ingalls's translation).

868*

अद्य स्वां जननीमकारणया प्रातः सुदूरं गतां

प्रत्यानेतुमिती गतो मृदुपतिः क्षुब्धे मध्यदिने ।

पङ्कजत्वेन शरीरवर्जयता प्रायः स लक्ष्याकृतिर्

वृष्टोऽसी भवता न क्षिपयिष्य हे स्थिरा क्षणं कथ्यताम्

(आ) SkV 828, Kav 321, Prasanna 154b (ab only)

(a) जननी Kav (MS); मृदुर Kav (MS)

(b) नृदयानि Kav (MS)

(c) नृदयकृतिर् Kav (but MS as above)

Sārdūlavikṛidita metre.

Early this morning my husband's mother in a needless huff / set off for distant parts, and husband when he heard of this / —that was at noon—set off to fetch her back. / Oh traveller, did you see him on the way ? / His lameness and decrepitude would easily mark him out. / Remain a while and tell me. (D.H. H. Ingalls's translation).

अद्याकान्ता वसतिर^० see No. 1149

अद्यात् काकः पुरोडाशम् see यदि न प्रणयेद्राज

869*

अद्यापि कोकनद्वारसरेखहस्तां

तां ज्ञातकुम्भकलशस्तनजोरगात्रोम् ।

विम्बाचरौ विषमवाणनिषोडिताङ्गौ

संचिन्तये द्वयशुकमध्यतनुप्रकाशाम् ॥

(अ) Gaur [(Caur) (A) 114]

Vasantilālā metre.

Even today I remember her with her painted and lovely hands like red lotuses, her gracious body, her breasts like two golden jars, her lips red like bimba-fruit, her heart troubled by the god of (five) arrows, her radiant waist subtle like two atoms.

870*

अद्यापि कोपविमुखोक्तमनुकामा

नोभन वच प्रतिददाति यदेव वचनम् ।

धुम्यामि रोदिति भूय पतितोऽस्मि पादे

रासस्तव प्रियतमं भव मा स्मरामि ॥

(अ) Caur [Caur (POS) 36, Caur (B) 36]

(b) पूर्वम् [वचनम्] Caur (B)

Vasantatilakā metre

And then, I remember, when she turning her face (aside) in anger, and wishing to go away, did not respond to my words, nor did she offer her face (to kiss) I kissed her (drawing her towards myself) and when she began to cry in earnest, I (afraid of her real anger and pain) fell at her feet, and said, 'Dearest, I am your slave 'Love me' (S N Tadpatrikar's translation)

871*

अद्यापि चादुःशतदुर्ललितोचितायै

तस्याः स्मरामि मुरतस्तनयिहवलाभा ।

अव्यक्तनि स्वमितकातरकथ्यमान-

सकौर्णवर्णद्विजित वचन प्रियाया ॥

(अ) Caur [Caur (POS) 21, Caur (B) 24]

(c) अव्यक्तनिर्लेपं (Caur (B)

Vasantatilakā metre

I still remember my beloved, who being exhausted by the exertions of sex-act, spoke many sweet coaxing words, the right meaning in which was made difficult, owing to the syllables coming out in broken order, in a trembling, indistinct voice (S N Tadpatrikar's translation)

अद्यापि जातु निपुण see No 936

872*

अद्यापि तत्कनककुण्डलघट्टगण्डम्

आस्य स्मरामि विपरीतरताभियोषे ।

आन्दोलनभमजलस्फुटसान्द्रविन्दु-

मुषताफलप्रकरविच्छुरित प्रियाया ॥

(अ) Caur [Caur (POS) 12, Caur (B) 12, Caur (KM) 77, Caur (A) 70]

(आ) SP 3467 (a Amaruka), VS 1291 (a Bilhana), SR 278 39 (a VS), SSB 107 43, Sar ad 1 152 (195, p 136), Amd 176 470

(a) तपचलकुण्डल SP, VS, SR, SSB, "घट्ट" [घट्ट] Caur (A) "घट्टिगौर" VS (but c 23

above), घट्टमाष्ट Amd (var), "हडस्" Amd (var)

(b) आस्य Amd (var), वचन [आवर्त] SP, VS, SR, SSB

(c) "वर्ण" [सान्द्र] Sar, "साद्र" VS (var)

(d) "विस्फुरित" युनत्या Caur (A)
Vasantatilakā metre

I remember during reversed sex-act, the face of my beloved, gold ear-rings rubbing against her cheeks, face looking dense with drops of perspiration caused by exertion of swinging the body, the drops appearing like thickly spread collection of pearls (S N Tadpatrikar's translation)

873*

अद्यापि तत्कनकगौरकृताङ्गराग

प्रस्वेदविन्दुवितत वदन प्रियाया ।

अन्ते स्मरामि रतिलेदविलोलनेत्र

राहूपरागपरिमिश्रतमिवेन्दुबिम्बम् ॥

(अ) Caur [Caur (B) 10, Caur (POS) 10]
Vasantatilakā metre

Even at this moment (of my life), I remember the face of my beloved, besmeared with gold-dust shining all over with drops of perspiration, eyes dull on account of fatigue of the sexual act, like the disc of the moon just freed from the eclipse caused by Rāhu (S N Tadpatrikar's translation)

874*

अद्यापि तत्कनकरेणुघनोददेशे

न्यस्त स्मरामि नखरक्षतलक्ष्म तस्या ।

आकृष्टमेकचिराम्बरमुत्पिताया

लज्जावशात् करपूत च ततो वज्रत्या ॥

(अ) Caur [Caur (POS) 13, Caur (B) 13]

(b) तस्याः [न्य] न्यस्तम् [न] Caur (B)

(c) "लज्जा" Caur (B)
Vasantatilakā metre

I still remember (having seen) that mark of deep nail-prints on her thigh annointed with gold-dust and sandlepaste, the mark being seen, as she got up and I snatched her shining garment, the mark then being shyly covered by her hand, as she walked away (from me) (S N Tadpatrikar's translation)

875*

अद्यापि तत्कमलरेणुसुगन्धगन्धि
तत्प्रेमवारि मकरध्वजपातकारि ।
प्राप्नोम्यहं यदि पुनः सुरतैकतीर्थं
प्राणास्तपजामि निश्चितं तदवाप्तिहेतोः ॥

- (अ) Caur [Caur (POS) 42, Caur (B) 42]
(a) वज्रं [गन्धि] Caur (B)
(b) जतापहारि Caur (B)
(c) सुरतैकतीर्थं Caur (POS)
(d) निवरां Caur (B)
Vasantatilakā metre.

If I were to possess again that sole sacred bathing place of Surata, having water of Love, sweetly fragrant like the aroma of lotus-pollen, destroying all the sins of Cupid, I shall, sure, give up this life to gain that spot. (S. N. Tadpatrikar's translation).

अद्यापि तत्कुचयुगग्रहणेन see No. 876

876*

अद्यापि तत्कुचचग्रहणाग्रहणे
दन्तर्मेया दशनवाससि खण्डयमाने ।
तस्या मनादमुकुलिताक्षमलक्षमाण-
सीत्कारगर्भमसकुट्टदन्तं स्मरामि ॥

- (अ) Caur [Caur (KM) 97, Caur (POS) Annex 4.19]
(a) तत्कुचयुगग्रहणे न गदं Caur (POS)
(c) मनागलसलोचनमीदमायं Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face, with the eyes half closed in pleasure and gently emitting the cry of pain when her lip was bitten by me passionately, caressing her tresses (with my fingers at the same time). (A.A.R.)

877*

अद्यापि तत्तरलतारकिताक्षमास्थम्
आलिप्रचन्दनरसाहितशोभमस्याः ।
कस्तूरिकातिलकतारकितानिराम-
गण्डस्यलद्युतिं मुहुर्मनसा स्मरामि ॥

- (अ) Caur [Caur (A) 87, Caur (KM) 46, Caur (POS) Annex 4.18]
(a) रत्नकाक्षमास्थम् (रत्नाक्ष° Caur (POS)) Caur (KM), Caur (POS)

- (b) आलिप्त° Caur (KM) Caur (POS); वारु-
कान्ति [°शोत्व°] Caur (KM), Caur (POS)
(c) काकुटिलवञ्जनाभिरामं (कुलित° Caur (POS)
Caur (KM), Caur (POS)
(d) गण्डस्यलं (गलल Caur (POS)) इति गतं (मुदः
Caur (POS)); स्थिरयामि तस्याः Caur (KM),
Caur (POS)
Vasantatilakā metre.

Even now do I remember frequently her face with eyes twinkling like stars, with fore-head resplendent with the application of sandal paste and which shines with a star-like mark made of musk and which is charming with bright cheeks. (A.A.R.)

अद्यापि तत्प्रचलकुण्ट° see No. 872

878*

अद्यापि तत्प्रणयमङ्गुरदृष्टिपातं
तस्याः स्मरामि रतिविभ्रमगात्रभङ्गम् ।
वस्त्राञ्चलसल्लसलचारुपयोधरातं
दन्तच्छदं दशनखण्डनमण्डनं च ॥

- (अ) Caur [Caur (POS) 13, Caur (B) 13]
(c) वस्त्रान्तर° Caur (B)
(d) वा [च] Caur (B)
Vasantatilakā metre.

I still remember her side glances at the time of love-making, the charming movements of her body at the time of sexual sport, (at other times) a part of her beautiful breast being exposed by her upper garment falling out, as also her lower lip, bearing the marks of my biting kiss. (S. N. Tadpatrikar's translation).

879*

अद्यापि तत्सपरिवेषशशिप्रकाशम्
आस्थं स्मरामि जटगात्रविदग्धनेपुं ।
तद्वल्लुब्धज्वलकराङ्गुलिजालभङ्ग-
वोः कन्दल्युपलक्षं दयितं प्रिययाः ॥

- (अ) Caur [Caur (KM) 102, Caur (POS) Annex IV. 24]
(a) वैष्णु° Caur (POS)
(b) वदनेन Caur (POS)
(c) वदनेन वदनेन° Caur (POS)
(d) युगलमन्दलितं द्वि° Caur (POS)
Vasantatilakā metre.

Even now do I remember the face of the beloved, having the brilliance of the moon surrounded by a halo, during

her turning (in bed) from one side to another, also her beloved hands resembling *kandali* plants with the fingers resplendent in their movements (A A R.)

अद्यापि तत्तल^० see No. 989

880*

अद्यापि तत्तलरतकेलिनिरङ्गमृदु
अङ्गोपवन्धनपतनोत्थितदूःखहस्तम् ।
हस्तोष्ठयोदननलसतरवतसिवन
तस्या स्मरामि रतिबधुरनिन्दुरत्नम् ॥

- (अ) Gaur [Gaur (POS) 48, Gaur (B) 48]
(c) हस्तो^० Gaur (B)
Vasantatilakā metre
" " " " " "

and getting up without any force of arms, in which blood propped up when lips were bit by teeth and nails were pressed deep (on her breasts, hips, thighs, etc.) (S N. Tadvatrikar's translation)

881*

अद्यापि तत्तलरतकेलिविभवंलव-
सजातपनंरुणविस्फुरितं प्रियाया ।
आपाङ्गुर तरलतारनिमीलितार्ज
वचनं स्मरामि परिपूर्णनिशाकराभम् ॥

- (अ) Gaur [Gaur (POS) Annex IV 31]
Vasantatilakā metre

I still remember the face of the loved one resembling the full moon all white

(A A R.)

882*

अद्यापि तत्तलरतकेलिविभवंलव-
ग्राम्यद्विरेकचपचुम्बितगण्डदुग्धम् ।
लीलावधूतकरपल्लवकङ्कणाना
वशापो विमूर्च्छति मन सुतरा मदीयम् ॥

- (अ) Gaur [Gaur (POS) 34, Gaur (B) 34] Cf No 928
(b) गण्डदेशम् [Gaur (POS)]
(d) गण्डोपि मुल्लितमन Gaur (B)
Vasantatilakā metre

Her cheeks, being kissed by a group of bees attracted towards her by the sweet fragrance of her lotus-like face, and the sound issuing from the bracelets, while she waved her hands playfully to drive the hovering bees away,—this sight still, greatly prevails upon my mind (S N Tadvatrikar's translation)

अद्यापि तद्विकच^० see No 988

883*

अद्यापि तद्विकसिताम्बुजमध्यागौर
मोरोचनातिलकभासुरकालरेलम् ।
ईषमदासविधुगितदृष्टिपात
तस्या मुखं प्रति मनो मत्त गच्छतीदम् ॥

- (अ) Gaur [Gaur (A) 69, Gaur (KM) 76, Gaur (POS) Annex 4, 4]
(c) ता विक^० Gaur (A) (var)
(b) °पाङ्गुरमध्यदेशम् Gaur (KM), °कमण्डिनमध्य-
देशम् Gaur (POS)
(c) ईषमिनीलिनवि^० Gaur (POS)
(d) कान्तामुरा पथि मया सह गच्छती च^० तीव Gaur (POS) Gaur (KM), Gaur (POS)

Vasantatilakā metre

Even now does my mind go to recall her face white like the interior of a full blown lotus with the forehead marked with the *tilaka* made of yellow pigment and with eyes rolling a little due to slight intoxication (A A R.)

884*

अद्यापि तत्तलरतकेलिविभवंलव-
विभान्तकर्णपुगल परिहामहेतो ।
वश्यं तवात्मनि नवीनपयोधराभ्या
लीला वपुर्वि-विनश्यति नो न चोष ॥

- (अ) Gaur [Gaur (POS) 40, Gaur (B) 40]
(a) °उज्जलमिश्रम् Gaur (B)
(b) दशनी विरह^० [४०] Gaur (B)
(c) कान्ता स्मरामि नवीनपयोधराभ्या Gaur (B),
अत्युन्नतपुष्पनीनपयोधराभ्या Gaur (var)
(d) स्वामामनलपुष्पगौरवशामनानाम् Gaur (B)
Vasantatilakā metre

I still see, reflected on my heart, that bright face of yours, with its eyes full of black pigment, and diamond pendants resting on the ears, if now, just to deride

me, your body, weakened by the burden of large blooming breasts, were to die, it is no fault of mine. (S. N. Tadpatrikar's translation).

885*

अद्यापि तन्मदनकर्मकमङ्गुरम्-
दन्तयुतिप्रकरकवृत्तिपरोष्ठम् ।
कर्णविसक्तपुलकोज्ज्वलदन्तपत्रं

तस्याः पुनः पुनरपीह मुखं स्मरामि ॥

(अ) Gaur [Gaur (KM) 84, Gaur (POS) Annex 4.8]

(c) कर्णान्तं Gaur (POS); °विपुलोज्ज्वलकम्पनेत्रं Gaur (POS)

Vasantatilakā metre.

Again and again do I remember her face with eyebrows charming like the bow of Cupid, with the (red) lower lip variegated by the mass of rays from her shining teeth and with the resplendent ear-pendants tremulous by contact with her ears. (A.A.R.)

886*

अद्यापि तन्मनसि संपरिवर्तते मे
रात्री सपि क्षुत्तवति क्षितिपालपुत्र्या ।
जीवेति मङ्गलवचः परिहृत्य कोपात्
कर्णं कृतं कनकपत्रमनालपत्र्या ॥

(अ) Gaur [Gaur (POS) 11, Gaur (B) 11 Gaur (KM) 79, KM (A) 73]

(आ) SP 3470 (a. Bilhana), VS 1378 (a. Bilhana), Pad 45.18 (a. Bilhana), SSSN 296.3, SR 5178.42 SB 107.46

(a) सा [तन्] SP, SR, SSB; संप्रति वर्तते [सं०] Gaur (KM), SR SSB

(b) क्षुत्तवति Gaur (B)

(c) परिहृत्य Gaur (B); रात्राव [को०] Gaur (A); पश्चात् [को०] VS

(d) कर्णविसक्तपुलकं Gaur (A), SSSN, कमलपत्रमनां SP, °मरालवैश्या Gaur (B)

Vasantatilakā metre.

Even now the incident is fresh in my memory, when I sneezed at night, the princess angrily desisted from the auspicious word "live long," but without uttering anything she donned the gold-leaf on her ear. (S. N. Tadpatrikar's translation).

अद्यापि तल्ललितनादं see No. 986

अद्यापि तां कटितटपि° see No. 891

887*

अद्यापि तां कनककङ्कणनूपिताम्-
हस्तां च वपनकमलेन मुनिजितेन्दुम् ।

लीलावतीं सुरतखेदिनीमोलिताक्षीं

ध्यायामि चेतसि मदाकुललालसाङ्गीम् ॥

(अ) Gaur [Gaur (A) 111]

Vasantatilakā metre.

Even today I remember her with her arms adorned with golden bracelets, whose lotus-face conquered (the beauty) of the moon, the frolicsome one, with her eyes contracted due to fatigue caused by sensual pleasure, with her body burning from excitement and ecstasy.

888*

अद्यापि तां कनककान्तिमदालसाङ्गीं
प्रीडोत्सुकां निपतितामिव चेष्टमानाम् ।

अङ्गुलङ्गणपरिचुम्बनजातमोहां

तां जीवनीप्राप्तमिव प्रमदां स्मरामि ॥

(अ) Gaur [Gaur (POS) 47, Gaur (B) 47].

(a) °कान्तिमृतालं Gaur (B)

(b) मदनभीतिविकम्पमानाम् Gaur (B)

(c) अङ्गुलं Gaur (B)

(d) मञ्जीव° Gaur (B)

Vasantatilakā metre.

I still remember that lustful girl of golden brightness, her limbs sluggish owing to youthful intoxication, she being uneasy and bashful at heart and acting as if falling down (in sheer passion) and then by close contact of bodies, as also by kissing all round, having lost her balance of mind,—she, who was like the panacea of my life. (S. N. Tadpatrikar's translation).

889*

अद्यापि तां कनकचम्पकदामगोरीं

फुल्लारचिन्दबन्नां तनुरोमराजीम् ।

मुप्तोत्थितां मदनविह्वलसालसाङ्गीं

विद्यां प्रमादगच्छितामिव चिन्तयामि ॥

(अ) Gaur. [Gaur (B) 1, Gaur (POS) 1, Gaur (A) 116, Gaur (KM) 75]

(आ) SP 3469, SR 298.41, SSB 107.45

(b) °चिन्दनयनां SP; नवरो° Gaur (KM)

(c) मुप्तोद्धितां सुरत° Gaur (A); °मदलालसाङ्गीं Gaur (POS), Gaur (A), SP, SR, SSB

- (d) विद्युत् Gaur (A), गुणितामिव Gaur (POS),
गुणितामिव Gaur (KM)
Vasantatilakā metre.

Even now, I think of her of a bright
a, her
is, with
ust got

up from sleep, her whole body showing
the keen desire affected by passion, of her
like learning affected by intoxication
(S N Tadpatnikar's translation)

890*

अद्यापि ता कनकपत्रतनायकणाम्
उत्तुङ्गकणशकुचापिततारहाराम् ।
काञ्चीनिपुञ्जितविशालमनितम्बविभ्राम्
उद्गाननपुररणपवरणा स्मरामि ॥

- (घ) Gaur [Gaur (KM) 99, Gaur (POS) Annex
IV, 21]

(b) °तहाराराम् Gaur (POS)

(c) °नियञ्जित° Gaur (POS)
Vasantatilakā metre

Even now do I remember her, with
ears adorned with golden ear-pendants,

891*

अद्यापि तां कटिसमपितवामपाणिम्
आकुञ्चितैकधरणाग्रनिवद्धभूमिम् ।
स्तम्भावलम्बितमृजा पथि मा व्रजन्त
पथयामि घन्धुरितकधरमोजमणिम् ॥

- (घ) Gaur [Gaur (KM) 122, Gaur (POS) Annex
IV (p 42) 7]

(a) कटितटवि° Gaur (POS)

(c) °कधरा° Gaur (KM)
Vasantatilakā metre

I remember even now with her left
hand resting on the hip, with one foot
slightly bent placed on the ground, leaning
against a pillar and looking at me, as I
was moving along the road, with her
neck slightly turned (in my direction)
(A A R)

892*

अद्यापि ता कुटिलकुन्तलकेऽपाश्रयम्
उन्निव्रतामरसपत्रविशालनेत्राम् ।

उत्तुङ्गपीवरपयोधरकुड्मलादद्या
ध्यायामि चेतसि यथैव गृहपदेशम् ॥

- (अ) Gaur [Gaur (A) 74, Gaur (KM) 81, Gaur
(POS) Annex 4, 5]

(a) कुटिलकोमलकालकेशीन् Gaur (KM), Gaur (POS)

(c) श्रोतुङ्गपीवरकठोरपयोधराद्या Gaur (KM),
°पीनकठोरपयोधराद्या Gaur (POS)

(d) यशोन्मत्तमन्तितम्बाम् Gaur (POS)
Vasantatilakā metre

As a person revolves in his mind the
advice of his preceptor, so I meditate on
her face with tresses all arranged in curls,
with eyes broad like the petals of a full
blown lotus and charming with her bud-
like breasts stout and towering (A A R)

893*

अद्यापि ता क्षणवियोगविषोपमेया
सङ्गे पुनर्वद्भुतराममुताभियेकाम् ।
ता जीवधारणरुहं मदनतपत्राम्
उद्भूतकेशनिवहा मुदती स्मरामि ॥

- (घ) Gaur [Gaur (POS) 30, Gaur (B) 29]

(b) °मृताभिविक्ताम् Gaur (B)

(c) मन्वरीनया° Gaur (B), मदनतपत्राम् Gaur (B)

(d) किं मृदकेशवहूरे Gaur (B)
Vasantatilakā metre

I still remember her of charming teeth,
she, comparable to poison when away
for a moment, but, again, sprinkling
(one) with (refreshing) nectar, at the
time of union, thus she, who had turned
her copious hair (to form a braid), was
my protection from Cupid's heat, in fact,
my life depends on her (S N Tadpatnikar's translation)

894*

अद्यापि ता क्षितितले वरकामिनीना
सर्वाङ्गमुदरतया प्रथमं करेणाम् ।
शुङ्गारनाटकरसीतमपानपात्रीं
कान्ता स्मरामि कुसुमादधवापलिनीम् ॥

- (अ) Gaur [Gaur (POS) 21, Gaur (B) 20]

(c) °रत्नपात्री Gaur (var) °पात्र Gaur (B)
Vasantatilakā metre

I still remember her being afflicted
by Cupid's arrows, she, my beloved,
the only first among the choicest women,
in point of beauty of all the limbs, she,

the source from which to taste the best elements of the drama of Eros. (S. N. Tadvatrikar's translation).

895*

अद्यापि तां गतिनिराकृतवराहंस्तौ
वस्मिल्लनिर्जतकलापमयूखभाताम् ।
मत्तश्रिया मदचकोरविलोलनेत्रां
संचिन्तयामि कलकण्ठसमानकण्ठाम् ॥

(क) Gaur [Gaur (A) 98, Gaur (KM) 116, Gaur (POS) Annex IV (p. 42) 10].

(b) °समयूरकलापभाराम् Gaur (KM), Gaur (POS)

(c) चक्षुः श्रिया मंच, प्रियां Gaur (POS); हस्ति-
मत्तचकोरनेत्रां Gaur (KM), Gaur (POS)

(d) °कण्ठीम् Gaur (KM), Gaur (POS)
Vasantatilakā metre.

Even now do I think of her who has vanquished the royal swan with her gait and the brilliance of the peacock's tail with her well-decorated tresses, and whose eyes are sparkling with the beauty of intoxication like those of the cakora-bird and whose voice is sweet like that of the cuckoo. (A.A.R.)

896*

अद्यापि तां गतमिदं मदीयं
श्रुत्वं भीरुहरीणीमिव चञ्चलाक्षीम् ।
वाचः स्खलद्विगलदभ्रजलकुलाक्षीं
संचिन्तयामि गुरुशोकविनम्रवद्वाम् ॥

(क) Gaur [Gaur (POS) 28, Gaur (BI) 28]

(a) अद्यापि भीरुहरीणीमिव चञ्चलाक्षीं Gaur (B) (Sec. b)

(b) तां गतिं प्रति जनैरुदितं तु वाचं Gaur (B) (Sec. a)

(c) श्रुत्वा [वाचः] Gaur (B)

(d) कात्यां स्मरामि [सं] Gaur (B)
Vasantatilakā metre.

I still remember the moment she heard the people saying that the time for our parting had come, her eyes, restless like those of a terrified deer, painfully giving out faltering drops of tears, and her face bent down by deep grief. (S.N. Tadvatrikar's translation).

897*

अद्यापि तां गलितवन्धनकेत्रायां
मत्तज्ज्वलं स्मितमुधामयुराचरीष्ठीम् ।

पौनोन्नतस्तनूयुगोपरिचासुचुम्बन-

मुक्तावली रहसि लोलदृशं स्मरामि ॥

(क) Gaur [Gaur (POS) 17, Gaur (B) 17]

(r) °चुम्बि Gaur (B)

Vasantatilakā metre.

Even now I remember her bands of hair having dropped away and the flowers thereon falling off, in (our) private (meeting), the necklace of pearls playing closely on her large, rising breasts, her smiling sweet lips and her longing eyes. (S. N. Tadvatrikar's translation).

अद्यापि तां चिरवते मयि see No. 920

898*

अद्यापि तां चिरयिते मयि तत्रिवास्तं
रात्री समागतवतीं परिवर्तमानाम् ।
मत्वा स्मितं किमपि चञ्चलितां निवर्ण्यां
सख्या समागतवतीमाधिकां स्मरामि ॥

(क) Gaur [Gaur (A) 83]. (Cf. No. 920.

Vasantatilakā metre.

Even to-day do I remember her very much when she came with her friend, a little flurried and resting and smiling after wandering about the house at night, when I happened to be late at the rendezvous. (A.A.R.)

899*

अद्यापि तां जयति वर्णयितुं न कश्चिच्च
छन्दोत्पद्वृत्तदृशो च परिग्रहं मे ।
दृष्टं द्वयोः सदृशयोः खलु येन रूपं
शक्तो भवेद्यदि त एव नरो न चाप्यः ॥

(क) Gaur [Gaur (POS) 38, Gaur (B) 39]

(d) कश्चित् Gaur (B)

(b) शक्तो दृष्टं Gaur (B); शक्तो (Gaur (var.)
प्रतिविद्यते [य व] Gaur (var.)

(c) तयोः [दृ] Gaur (POS)

(d) शक्तो Gaur (var.); एव तुभ्यः [न न चा] Gaur (B)

Vasantatilakā metre.

None in this world has, upto now, been able to describe her adequately she, my better half, the like of whom has not been found. Only that man, and none other, who has seen the charm of both these equals, would, if at all, be able to do it. (S. N. Tadvatrikar's translation).

900*

अद्यापि ता जघनदर्शनलालसेन

कृष्ट मया निवसनाचलमेकपाश्चात् ।

पूज्य स्थितामपि ततो मुहुराकृषन्ती

मग्नाक्षतकुचिततन्मूर्त्तिं स्मरामि ॥

- (म) Caur [Caur (A) 89, Caur (KM) 107],
Caur (POS) Annex IV p 41 4]
(a) नाञ्ज° Caur (POS), °सात्री° Caur (POS)
(b) कान्त मया इव (?) समाञ्जनमेव पश्यन् Caur
(KM) सुष्ट [५०] Caur (A) (var), निवसना
Caur (POS)
(c) पूर्वोक्तामपरतो बहुरा क्षिपन्ती Caur (KM),
पूर्वोक्ता मम रते बहुरा क्षिपन्ती Caur (POS)
(d) मग्नाक्षरं (?) कुचितमर्चतु Caur (KM),
°चिन्मर्चतु Caur (POS),
Vasantatilakā metre

Even now do I remember her fresh face, bent a little due to shyness, when I drew her garment aside, a little on one side, with an intense curiosity to see her thighs, when she held it back again and again (A A R)

901*

अद्यापि तां हृदिति वक्रिणकण्ठरात्रा

निक्षिप्तपाणिकमलां च नितम्बबिम्बे ।

वामाक्षपाश्चात्तुल्यवर्णकेशपाशा

पश्यामि मां प्रति दृष्टा बहुधा क्षिपन्तीम् ॥

- (म) Caur [Caur (A) 77, Caur (KM) 85, Caur
(POS) Annex IV 9]
(a) रतविवर्णिकम् Caur (POS), °राष्ट्रा Caur
(KM)
(b) °वर्णैरुपाधि° Caur (KM), Caur (POS),
स्वनिम्बबिम्बे [च नि°] Caur (KM)
(c) वामाक्षपाश्चात्तुल्यवर्णकेश° Caur (KM), वामाक्ष-
पाश्चात्तुल्यवर्णकेश° Caur (POS)
(d) बहुरा Caur (var)
Vasantatilakā metre

Even now do I see her with her neck curved aside a little, with hands resting on her charming hips and tresses tossed over her left shoulder and glancing at me frequently sideways (A A R)

902*

अद्यापि तां धवलवेश्मनि रत्नवीप-

मालामयपल्लवैर्दलितायकारे ।

प्राप्तोद्यमे रहसि समुज्ज्वलानां

लज्जामभयार्तनयनामनुचिन्तयापि ॥

(अ) Caur [Caur (POS) 18, Caur (B) 18]

(b) मालामयपल्लव° Caur (B)

(c) स्वापोऽथ मे र° Caur (B), °दर्शनोत्था Caur (B)
Vasantatilakā metre

And then I still think of her (sad plight), when, in that white house, the darkness was dispelled by flood of rays emanating from rows of diamond lamps, and I was busy trying to have her frontal view, while her eyes suffered from bashfulness and fear (S N Tadpatrikar's translation)

903*

अद्यापि ता नलपद स्तनमण्डले यद्

इत्त मयास्पर्शमधुपानविमोहितेन ।

उद्भिन्नरोमपुलकैर्बहुभि समगताम्

जागर्ति रक्षति विलोकयति स्मरामि ॥

- (अ) Caur [Caur (POS) 35, Caur (B) 35]
(a) सा [ता] Caur (B), दत् Caur (B)
(c) प्रयत्नाद् [सं] Caur (B)
Vasantatilakā metre

and trying to defend herself (from further attacks) she looked on (S N Tadpatrikar's translation)

904*

अद्यापि ता म खलु वैप्रि किमोशपत्नी

शाप गता मुरपतेरप्य कृष्णलक्ष्मी ।

पार्श्वे किं नु जपत परिपोहनाय

सा निमित्ता युवतिरत्नदिवक्षया वा ॥

- (म) Caur [Caur (POS) 39, Caur (B) 38]
(a) अद्याप्यह Caur (B)
(b) शापगता Caur (B)
(c) त्रिवर्ग [नु न°] Caur (B)
Vasantatilakā metre

I am still unable to decide whether she is a Pārvatī, the consort of Śiva, or Urvāṣī, (who had become) the victim of curse from the Lord of Gods, or Kṛṣṇa's Lakṣmī. Or was she, by the Creator, created to make the world mad, or was it that the Lord Himself wanted to see the jewel among women? (S N Tadpatrikar's translation)

905*

अद्यापि तां नववयःश्रियमिन्दुचक्रां

उत्तुङ्गपीवरपयोधरभारस्त्रिनाम् ।

संपीड्य बाहुयुगलेन पिबामि चक्रां

प्रोन्मत्तवन्मयुकरः कमलं यथेष्टम् ॥

(अ) Gaur [Gaur (A) 72, Gaur (KM) 80]. Cf. No. 925.

(a) तां मकरजेश्वराक्षराक्षीम् Gaur (KM).

(d) श्रौष्टीनमन्मयसङ्गमलं Gaur (A).

Vasantatilakā metre.

Even now do I seem to kiss her lips, as an intoxicated bee a lotus to its heart's content, crushing with both hands her bosom, stout and high, and with her face resembling the moon in her budding youth. (A.A.R.)

906*

अद्यापि तां निजवपुःकृशवेदिमध्याम्

उत्तुङ्गसंभृतमुद्यास्तनकुम्भयुगाम् ।

नानाविचित्रकृतमण्डनमण्डिताङ्गौ

सुप्तोत्थितां निशि दिवा न हि विस्मरामि ॥

(अ) Gaur [Gaur (POS) 46, Gaur (B) 46].

(a) प्रद्युम्नी [नि] Gaur (B).

Vasantatilakā metre.

Even now, by day as by night, I cannot forget her (charming) body slender in the waist, like that of the sacrificial altar, her two towering breasts touching each other like jars, full of nectar, she who had adorned her body with variegated ornaments, and had just awakened from sleep. (S. N. Tadpatrikar's translation).

907

अद्यापि तां निधुवनवलमनिःसहाङ्गीम्

आपाण्डुगण्डपतितालफकुन्तलाक्षीम् ।

प्रच्छन्नपापकृतमन्तरियावहर्ती

कण्ठावसप्तमदुद्याह्वलां स्मरामि ॥

(अ) Gaur [Gaur (B) 4, Gaur (POS) 4].

(a) कृतमन्त्रमाव Gaur (POS)

Vasantatilakā metre.

Even now I remember her limbs unable to bear the fatigue of sexual act, her profuse hair falling (in disorder) on her pale cheeks, herself trembling on account of (the fear caused by the secret sin, and her tender arms clinging to my (her) neck. (S. N. Tadpatrikar's translation).

908*

अद्यापि तां निधुवने मधुपानरयतां

लोलधरां कृशतनुं चपलायताक्षीम् ।

काश्मीरपङ्कमगताभिष्टाङ्गरागां

कर्पूरपुष्पपरिपूरण्मुखीं स्मरामि ॥

(अ) Gaur [Gaur (B) 9, Gaur (POS) 9].

(a) मधुवने Gaur (var.).

(ab) मधुदिग्धमुष्णलीलाधरां Gaur (var.).

(c) काश्मीरगन्धमृम Gaur (B).

Vasantatilakā metre.

Even now I remember her during sexual sport, her face glowing (ruddy) by drink—she of a sportive nature, and slender build; her large eyes rolling about, she having besmeared her body with paste made of saffron, sandal and musk, and her mouth full with camphor-scented betel-powder. (S. N. Tadpatrikar's translation).

909*

अद्यापि तां निभूतवक्त्रकमापतन्तं

मां द्वारि वीक्ष्य सहस्रं मिश्रेण सुप्तम् ।

मन्दं मयि स्पृशति कण्ठकिताङ्गयष्टिम्

उत्फुल्लगल्लफलां बहुशः स्मरामि ॥

(अ) Gaur [Gaur (POS) Annex IV. 33].

Vasantatilakā metre.

Frequently now do I remember her (pose of once) feigning asleep when she saw me enter the chamber silently; and when I gently touched her there was a thrill all over her body and her broad cheek was blooming (with pleasure). (A. A. R.).

910*

अद्यापि तां नृपतिशेखरराजपुत्रीं

संपूर्णधौवनमदालसघर्गनेत्रीम् ।

गन्धर्वयक्षसुरकिन्नरनागकन्यां

स्वर्गादिहो निपतितामिव चिन्तयामि ॥

(अ) Gaur [Gaur (POS) 45, Gaur (B) 45].

(a) शेषराज Gaur (B).

(b) नेत्राम् Gaur (B).

(c) किन्नरावकन्यां Gaur (B).

(d) सावान्नमोनि Gaur (B).

Vasantatilakā metre.

I still brood over that princess, her eyes languidly rolling in the intoxication of full blowing youth, thinking her to be

the daughter of a Gandharva, a Yaksha, Sura, Kinnara or Nāga, fallen down from heaven (S N Tadvatrikar's translation)

911*

अद्यापि ता प्रणयिनो मृगशावकास्तौ
पीयूषपूर्णकुचकुम्भमग्नं वहन्तीम् ।
पश्याम्यहं यदि पुनर्दिवसावसाने
स्वर्गापवर्गनरराजमुखं त्यजामि ॥

- (अ) Gaur [Gaur (POS) 23, Gaur (B) 26]
(d) स्वर्गे तथात्र न च रा° Gaur (B), स्मरामि
[त्य°] Gaur (B)
Vasantatilakā metre

If, again, towards the close of the day, I meet that loving girl having eyes of young deer and wearing her large breasts full of nectar, I shall discard royal pleasures (in this world) nay, even the pleasures in heaven, or in absolution (S N Tadvatrikar's translation)

912*

अद्यापि ता प्रथमतो वरमुन्दरीणा
स्नेहं कपाशप्रदितामवनीशपुत्रीम् ।
हृहो जना मन विचोगहृताग्निनाम्य
सोढुं न शक्यत इति प्रसिञ्चितयामि ॥

- (अ) Gaur [Gaur (POS) 26, Gaur (B) 22]
(c) हृहोऽय मे न विरहं सुकुमारगाथा Gaur (B)
Vasantatilakā metre

Alas ! Oh people, because this fire of separation is impossible to bear, I still think of the princess, made as a sole receptacle of love, she being the first among the beauties of distinction (S N Tadvatrikar's translation)

913*

अद्यापि ता प्रथममेव गत विराम
निर्भर्त्स्य रोपपर्यवर्चनेर्मुहुर्ममम् ।
आन्दोलनेन च नितम्बसहायकृत्या
सञ्चिन्तयामि रतये सुदतीमभीष्टाम् ॥

- (अ) Gaur [Gaur (A) 91, Gaur (KM) 109, Gaur
(POS) Annex IV (p 41) 5]
(a) गता Gaur (var), विराम Gaur (POS)
(b) निर्भर्त्स्य Gaur (A), रोपवर्चने पर्यपर Gaur
(POS)
(c) आन्दोलितोद्धतनि° Gaur (KM), Gaur (POS)

- (d) हृदय [र°] Gaur (KM), सुदतीमभिष्टाम् Gaur
(var)

Vasantatilakā metre

Even now I remember how when I was rather disinclined after the initial pleasures the pearly teetted beloved threatened me with harsh and angry words and thus greatly contributed to the pleasures of love with the aid of the swing and her charms (A A R)

914*

अद्यापि ता प्रथमसमजातलज्जा
बाला रसेन पतिते मयि मन्दपीठे ।
कूकारकम्पितशिलातरलप्रदीपं
कर्णोत्पलेन विनिवारयती स्मरामि ॥

- (अ) Gaur [Gaur (A) 97, Gaur (KM) 114, Gaur
(POS) Annex IV (p 42) 13]
(b) नीन्वा (नीर्वि Gaur (POS)) स्वरायदि करे
मम मन्दमन्दे (°मन्दम् Gaur (POS)) Gaur (KM),
Gaur (POS)
(c) °तरल प्र° Gaur (KM), Gaur (POS)
(d) निमिषासुमहं (वि° Gaur (POS) [वि°] Gaur
(KM), Gaur (POS).
Vasantatilakā metre

She in her first meeting with me in love sports the young one attempted to prevent the putting out of the lamp with the lily taken off her ear when the flame was quivering by the gush of my breath as I had reclined on the couch in ecstasy This I remember even now vividly (A A R)

915*

अद्यापि ता भुजस्तापितकण्ठपाशा
बल स्थल मम पित्राय पयोधराभ्याम् ।
ईषभिर्भोलितसलीलविलोचनात्तां
पश्यामि भुषवदनां वदनं पिबन्तीम् ॥

- (अ) Gaur [Gaur (KM) 100, Gaur (POS) Annex
IV 22]
(b) वध Gaur (POS)
(c) °भूलोल° Gaur (POS)
(d) मन्दवद° Gaur (KM), Gaur (POS), °दनमुग्धवदं
Gaur (POS), °मुग्धवदनं Gaur (KM)
Vasantatilakā metre

Even today do I see the fair arms that encircled my neck, when she clasped me close to her breast, and pressed her dear face against my own in a kiss, while

her playful eyes half closed in ecstasy.
(A. B. Keith's translation in his History
of Sanskrit Literature, p. 190).

अद्यापि तां मकरकेतु^० See No. 905.

916*

अद्यापि तां मदनमन्दिरवैजयन्तीम्
अन्तर्गृहे विवसनां दयतां निशान्ते ।
अङ्गैरनङ्गविसरं मेम गाढमङ्गन्
आलिङ्ग्य केलिशयने दायितां स्मरामि ॥

- (क) Gaur [Gaur (A) 99, Gaur (KM) 117; Gaur (POS) Annex IV (p. 42) 11].
(b) अन्तर्गृहे मदनरोटदलं विषय Gaur (KM), Gaur (POS); अन्तर्गृहे Gaur (A) (var).
(c) विक्रमैर् Gaur (KM), Gaur (POS).
(d) केलिशयितां दायितां [के०श०] Gaur (KM).
Vasantatilakā metre.

I remember her even now, the banner
of victory in the mansion of love, who
laid herself in the couch of love sports
in the inner chamber, embracing me
warmly with her undressed limbs full of
passion as the night advanced. (A.A.R.)

917*

अद्यापि तां मम मनःपरितापशान्त्यै
चक्षुर्विशुद्धतदिनीमललताङ्गीम् ।
श्रीखण्डखण्डखिताचितगात्रघाट
तन्वीं तदा हृदयहर्षनिधिं स्मरामि ॥

- (क) Gaur [Gaur (POS) Annex IV. 32].
Vasantatilakā metre.

To assuage the torments of my mind
(due to the impending execution), I
remember her, the slim young lady, the
treasure of joy to my heart, who had
well shaped limbs pleasing to the eyes,
limbs full of gentle movements and who
had adorned her charming person with
the cooling paste of fragrant sandal.
(A. A. R.).

918*

अद्यापि तां मयि कयाटसमीपलोने
मन्मार्गदत्तशमाननदत्तहस्ताम् ।
मदगात्रचिह्नितपदं मृदुफारुर्लोभिः
किञ्चित्तरङ्गमभसं मनसा स्मरामि ॥

- (क) Gaur [Gaur (A) 93, Gaur (KM) 95; Gaur (POS) Annex IV 23].

- (c) समीपकयाटलीने Gaur (POS).
(b) मन्मार्गनृदत्त^० Gaur (KM), (POS).
(c) मृदुफारु^० [म०] Gaur (KM); पदं Gaur (A) (var).
(d) किञ्चिद्विमानमनिदां मनसि Gaur (KM); किञ्चित्
गतिमनसं म० Gaur (POS).
Vasantatilakā metre.

I remember her singing in a low sweet
tone a song in which my name had been
inserted, gazing at the path by which
I should approach, with her face resting
on her palm, even though I was hidden
by the door near by. (A. A. R.).

919*

अद्यापि तां मयि कृतागतिं दुष्टभावां
भाषां लपत्यपि मुहुर्निगूहीतवाचम् ।
रामां निरुद्धधनमप्युत्तदाप्यकृष्णं
निःश्वसतशुष्यदधरां हवतीं स्मरामि ॥

- (क) Gaur [Gaur (A) 80, Gaur (KM) 89, Gaur (POS) Annex IV. 12].
(a) दुष्टभावां [दु०] Gaur (KM); दुष्टभावात् Gaur (POS).
(b) संभावत्यपि [भा०ल०] Gaur (KM), Gaur (POS).
(c) अन्तर, Gaur (KM), Gaur (POS); गृह^० [गृ०] Gaur (POS); गृहकोष^० [गृ०] Gaur (KM);
जवा [स०] Gaur (POS); कष्टती Gaur (KM).
(d) निश्वा^० Gaur (A).
Vasantatilakā metre.

Even now do I remember her once
crying, with her lips dried up by deep
sighs, with tears flowing, but restraining
her great sorrow and making no retorts
even though I was teasing her with harsh
words when the fault was entirely on my
side. (A. A. R.).

920*

अद्यापि तां मयि गते चिरकोपयन्तीं
यान्तां समापन्नवतीं परिचर्तमानान् ।
ऊर्ध्वस्थितां किमपि मञ्जवतलं निषण्णां
शय्यां समाश्रितवतीमधिकं स्मरामि ॥

- (क) Gaur [Gaur (KM) 103, Gaur (POS) Annex IV 34, Cf. No. 893].
(c) तां विरगते मयि पादनारैर् Gaur (POS).
(b) यान्तां सम् स्वयमेव प० Gaur (POS).
(c) संवर्तितां [म०] Gaur (POS).
(d) निश्वास० Gaur (POS).
Vasantatilakā metre.

I remember her most (in her varying moods) when I arrived late (one night)--- first exhibiting anger, then moving away from me, then coming close to me, then walking round and round, then going high up, then seated on a couch and (finally) resorting to the bed (A A R)

921*

अद्यापि तां मयि दृश सुदतीं स्मरामि
स्मेरा स्मरद्वरकरा मधुरा सुताराम् ।
अरुद्वला मुरतला कुटिला सुशीला
निपन्दमन्वसमदप्रमदप्रसादाम् ॥

(म) Gaur [Gaur (KM) 123]
Vasantatilakā metre

Even now do I remember her directing at me her glance, smiling, full of love, sweet, with charming pupils, very powerful

bing (A A R)

922*

अद्यापि ता मयि निमीलितचाक्षेत्रे
कोऽयं वदेत्यभिहिता वदतीं सखीभि ।
मातर्न विद्य इति सन्मिमतमुल्लसन्तीम्
उत्फुल्लगण्डफलका नितरा स्मरामि ॥

- (म) Gaur [Gaur (A) 56, Gaur (KM) 115],
Gaur (POS) Annex IV (p 42) 12)
(a) मनुपगम्य मयि वृताक्षीं (सखीभि (Gaur (POS)),
[म°नि°] Gaur (KM), Gaur (POS), चारुनेत्रा
Gaur (A) (var)
(b) °हिता वदुरा Gaur (KM), वदुरो मृगाक्षीम्
Gaur (POS)
(c) मौन न वेचि Gaur (POS), विद्य [विद्य] Gaur
(A)
(d) उत्पन्नगल्लुलकाकुलितां (अपन्नवत्° Gaur
(POS)) स्म° Gaur (KM), Gaur (POS)

Vasantatilakā metre

Even now do I remember how thrilled her cheeks were when she smilingly replied to her friends that she was totally ignorant who it was that closed her eyes from behind when I had come unexpectedly and did so (A A R)

अद्यापि ता मयि समीपकवाटलीने See No 918

923*

अद्यापि ता मसृगवन्दनपङ्कमिध-
कस्तुरिकापरिमलोत्पवितपिण्णाम् ।
अभ्योन्मेषञ्च पुटचम्बनलनपक्ष्म-
युग्माभिरामनयना शयने स्मरामि ॥

(अ) Gaur [Gaur (B) 8, Gaur (POS) 8]

(c) °नखत्रोट° or °रीटयुग्मा° Gaur (B)
Vasantatilakā metre

I still remember her attractive eyes being closed, in ecstacy, at the time of the meeting of our lips in a kiss, on bed, while she spread all round, the fragrance of musk mixed with soft sandal paste (S N Tadpatrikar's translation)

अद्यापि तामिह ततश्च See No 961

924*

अद्यापि ता मुक्ताक्षीरवर्णं करारं
आपृष्टयमानमपि मौनं विभाषयन्तीम् ।
तद्व्याप्यपूरितदृशं षट् नि द्रवसगतीं
चिन्ताकुला किमपि गम्यमुखीं स्मरामि ॥

(म) Gaur [Gaur (POS) Annex IV 29]
Vasantatilakā metre

I remember her when she did not utter even one word, though I was bidding her good bye, (she) with her rosy fingers resting on the face, eyes filled with tears (due to the impending separation), sighing frequently, overcome with worry, and with the face slightly bent down (A A R)

925*

अद्यापि ता यदि पुन कमलायताक्षीं
पद्मयामि पीवरपयोधरभारविभ्राम् ।
सपीड्य बाहुयुगलेन पिबामि वक्त्रम्
उन्मत्तवस्त्रधुकर कमल यथेष्टम् ॥

(अ) Gaur [Gaur (B) 3, Gaur (POS) 3]
CF No 905

(c) बाहुयुगलेन Gaur (POS)
Vasantatilakā metre

Even now, if I see her again with her large lotus-eyes, herself suffering from the burden of her large breasts, I shall hold her fast in both my arms, and like one intoxicated, shall drink of her mouth, to my heart's content, like unto bee drinking of a lotus (S N Tadpatrikar's translation)

926*

अद्यापि तां यदि पुनः श्रवणापिताक्षौ
पश्यामि दीर्घविरहज्वरिताङ्गुष्ठम् ।
अङ्गैरहं समुपगृह्य ततोऽस्तिगाढं
नोन्मीलयामि नयने न च तां त्यजामि ॥

- (अ) Gaur [Gaur (B) 6, Gaur (POS) 6].
(a) कमलायं [अ०] Gaur (var.).
(c) ततोऽस्ति गं Gaur (B).
Vasantatilakā metre.

Even now, if, again, I see her of large eyes, her slender body feverish on account of long separation, I would hold her fast in a limb-to-limb embrace, and having closed my eyes in intense pleasure, would not open my eyes, nor would leave her again. (S. N. Tadvatrikar's translation).

अद्यापि तां रतचिर्वर्ति° Sec No. 901.

927*

अद्यापि तां रहसि दर्पणमीक्षमाणां
वृद्ध्वा स्फुटं प्रतिनिधिं मयि पृष्ठलीने ।
पश्यामि बेपयुमतीं च सुविभ्रमां च
लज्जाकुलां च समुदं जितमन्ययां च ॥

- (अ) Gaur [Gaur (A) 8a, Gaur (KM) 9], Gaur (POS) Annex IV. 27].
(b) संक्रान्तमग्नलिं (°तिभिर्) Gaur (POS)), Gaur (KM), Gaur (POS); पृष्ठलीनाम्, Gaur (KM).
(c) सत्तन्त्रमां च Gaur (POS).
(d) दयितां समदनां (Gaur (POS)) च सुविभ्रमां च [सं विं च] Gaur (KM); Gaur (POS).
Vasantatilakā metre.

When my beloved was stealthily looking at the mirror she saw clearly my image as I was hidden behind; then I noticed her in a tremor and agitation and overcame with shyness but pleasing and more charming than Cupid. This I remember even to-day.¹ (A. A. R.).

1. Translation of A. B. Keith of the text in POS is given in his History of Sanskrit Literature, p. 189.

928*

अद्यापि तां वदनपङ्कजगन्धसङ्ग-
मान्यद्विरेफचयस्रक्तपिपु प्रकामम् ।
वलेशावधूतकरपल्लवहृत्कृतानि
संचिन्तयामि भयविह्वलचारुनेत्राम् ॥

- (अ) Gaur [Gaur (A) 106]. Cf. No. 882].
(a) मदनपङ्कजं Gaur (A) (var.).
(b) विरेम Gaur (A) (var.).
Vasantatilakā metre.

I recall to my mind the beloved with her charming eyes disturbed by fear as a swarm of buzzing bees attracted by the sweet smell of her lotus face crowded round her and when she attempted to ward off painfully with her sproutlike hands. (A. A. R.).

अद्यापि तां विकसि° Sec No. 883.

929*

अद्यापि तां विधूतकञ्जललोनेत्रां
पुष्पौ प्रभूतकुसुमाकुलकेशपाशाम् ।
सिन्दूरसलिलतमोयितकदन्तकान्तिम् ॥
आवद्धहेमकटकां रहसि स्मरामि ॥

- (अ) Gaur [Gaur (POS) 16, Gaur (B) 16].
(a) लचारुनेत्रां Gaur (B).
(b) प्रोत्कुलपुष्पनिकराकुलं Gaur (B); पृथिवीप्रभू° Gaur (var.).
(c) केशारदन्तम् Gaur (B).
(d) आयातयेम° Gaur (B).
Vasantatilakā metre.

I still remember her, (appearing before me) in private, wearing black pigment in her sparkling eyes, her braid of hair adorned with numerous flowers, her teeth shining like pearls with a tinge of red, and wearing gold bracelets. (S. N. Tadvatrikar's translation).

930*

अद्यापि तां विरहवह्निनिषीडिताङ्गां
तन्वीं कुरङ्गनेत्रमां सुरतकपाश्रीम् ।
नानाविचित्रकृतमण्डनभावहृन्तीं
तां राजहंसयमनां सुदतीं स्मरामि ॥

- (अ) Gaur [Gaur (POS) 19, Gaur (B) 19, Gaur (A) 107].
(a) मद [तां] Gaur (var.) विरहवह्निनिषी° Gaur (B); विरहविह्वलपोलितानां Gaur (A).
(b) लज्जी [वि°] Gaur (B); पात्रम् Gaur (B).
(c) विचित्रकरीकुसुमावहृन्तीं Gaur (A).
(d) स्वां [तां] Gaur (var.); श्यामां मरालगमनां सुदतीं रम° Gaur (A).
Vasantatilakā metre.

Even now I remember her, of a slender build, her limbs afflicted by fire of sepa-

ration (from me), she having eyes like those of a deer, she, the sole resort of love-sports, wearing different ornaments of variegated make, she of a beautiful face, and having the (graceful) gait of a swan (S N Tadpatrikar's translation)

अद्यापि ता विलुलिताकुल° See No 835.

931*

अद्यापि ता विहसितां कुचभारनम्यां
मुक्ताकुलापधवलीवृतकण्टदेशाम् ।
सरहेलिमन्दरगिरीं कुसुमायुधस्य
कास्तां स्मरामि हृदिरोज्ज्वलपुष्पकेतुम् ॥

- (अ) Gaur [Gaur (POS) 20, Gaur (B) 23]
(a) अद्याप्यह [अ° ता] Gaur (B)
(c) ता [तय] Gaur (B), °इदम गं Gaur (B)
Vasantatilakā metre

I still remember that smiling beloved, bent by the burden of her breasts, part round her neck being whitened by collection of pearls, she, the bright, shining flowery flag on Mandara, the sport-hill of the God of Love (S N Tadpatrikar's translation)

932*

अद्यापि तां शशिमुखीं नवयौवनश्रृंगी
पोनस्तनीं पुनरहं यदि गीष्कान्तिम् ।
पश्यामि मन्मथशरानलपीडिताङ्गीं
गात्राणि सप्रति करोमि सुशीतलानि ॥

- (अ) Gaur [Gaur (B) 2, Gaur (POS) 2, Gaur (A) Gaur (A) 71, Gaur (K.M) 78]
(a) °यौवनायां Gaur (B)
(b) अद्याप्य किमुनरहं यदि गीष्कान्तिम् Gaur (A), गीष्कान्तिम् Gaur (B), गीष्कान्ति° Gaur (var)
(c) °गीष्कान्ति° Gaur (K.M), °वीडितानि Gaur (A), °शरानल° or °शरानल° Gaur (var)
(d) मे प्रतिकरोमि Gaur (A)
Vasantatilakā metre

Even now, if I see her of moon-like face, (her body) having an attractive grace, with fresh youth, fat breasts, her body fired by erotic passion caused by arrows of Cupid, if I see her again, I shall make my own (or her) tormented limbs pacified (S N Tadpatrikar's translation)

933*

अद्यापि ता शिसरचाखलक्षदन्तं
मूष्यानि कुन्दमुकुलानि जिता च साध्वीम् ।
सचिन्तयामि सततं प्रविलोचिता
काम्येयुनीरज्जुश वनजावतसाम् ॥

- (अ) Gaur [Gaur (A) 110]
(a) वल्लभ° Gaur (A)
Vasantatilakā metre

I see before my mind's eye the good girl who had vanquished the jasmine buds with her charming, white and pointed teeth and who was full of sportive love, and with eyes resembling lilies as the arrows of Cupid and adorned with a lotus flower in her ear (A A R)

934*

अद्यापि ता समपनीतनिम्बवन्त्रा
दपोभा च साध्वसरसाकुलबिह्वलाङ्गीम् ।
एकेन पाणिमलेन पिपाय गृह्यम्
अग्रेण नाभिकुहरं दधतीं स्मरामि ॥

- (अ) Gaur [Gaur (A) 81, Gaur (K.M) 90, Gaur (POS) Annex 4 13]
(a) समपनीत° Gaur (A) (var), हुकननीयनि° Gaur (POS)
(b) पश्यामि मन्मथशरानल° Gaur (K.M), पश्यामि Gaur (POS), °विह° Gaur (POS)
(c) गुह्यनिहितेन करेण पाणिम् [पां पि° गु°] Gaur (K.M), Gaur (POS)
(d) °कुहरादवतान्दन्तीम् Gaur (K.M), °दधतीं मदीयम् Gaur (POS)
Vasantatilakā metre

I recollect my beloved in that pose when she was bereft of her inner dress, full of youthfulness, with limbs agitated by love and trepidation and with one hand covering her loins and the other placed over her deep navel (A A R)

अद्यापि ता समुपमय मया° See No 922

935*

अद्यापि ता सललितश्लेषैशपाशाम्
ईषत्समुन्मिदितधृणितवक्रनेत्राम् ।
सुप्तोत्थिता विदधतीं मुहुर्ज्ज्वलन्
पश्यामि शृष्टमघरं बहुश स्पृशन्तीम् ॥

- (अ) Gaur [Gaur (A) 92, Gaur (K.M) 110, Gaur (POS) Annex IV (p 41) 6]
(a) विलुलिताकुलके° Gaur (K.M), विलुलिताशुकके Gaur (POS)

- (b) किञ्चित् [ई°] Gaur (KM), Gaur (POS); समुग्मभित° Gaur (POS); °जित् Gaur (KM), Gaur (POS); °वक्त्रनेत्राम् Gaur (A) (var.).
 (c) सुनोदितं Gaur (A); सललित Gaur (A) (var.).
 (d) नारुग्धर° [द°] Gaur (KM), Gaur (POS).
 स्मरन्तीम् [स्म°] Gaur (KM).
 Vasantatilakā metre.

I remember her with the charming tresses all dishevelled and eyes turned a little sideways but full of animation, risen from sleep and stretching her (tired) limbs and frequently feeling the lip that had been bitten (in love sports). (A. A. R.).

अद्यापि तां सुकमनीय° See No. 834.

936*

अद्यापि तां सुनिपुणं यतता मयापि
 वृष्टं न यस्तद्वृत्तौ वदनं कदाचित् ।
 सौन्दर्यमिजितरति द्विजराजकान्ति
 कान्तामिहातिविमलस्त्वमहोगुणेन ॥

- (ग्र) Gaur [Gaur ((POS) 29, Gaur (B) 39].
 (a) जातु निपुणं [तां सु°] Gaur (B).
 (b) वृष्टं दृशं जगति जातिविषे वृष्टं Gaur (B).
 (c) °कान्ते: Gaur (B).
 (d) कान्तानन्दस्य सदृशं वदनं सुयुक्ते Gaur (B).

Vasantatilakā metre.

Even after most careful efforts, I have still not seen the like of her face, beautiful by its extremely pure lustre, which in its splendour wins the graceful beauty of Rati, as well as that of the moon. (S. N. Tadpatrikar's translation).

अद्यापि तां सुनिभृतं पद° See No. 952.

937*

अद्यापि तां सुरतघूर्णनिमोलिताक्षीं
 अस्ताङ्गपट्टिमलितानुक्केषापाश्रमाम् ।
 शृङ्गारवारिपट्टकाननराजहंसी
 जगन्तरेऽपि निधनेऽप्यनुचिन्तयामि ॥

- (ग्र) Gaur [Gaur (POS) 22, Gaur (B) 25].
 (a) सुरतजागरमीलितार्त्तौ Gaur (B).
 (b) शरता° Gaur (B).
 (c) जगन्तरेऽपि निपुवने° Gaur (B).
 Vasantatilakā metre.

At this moment of my death, nay,

even in my next birth, shall I ever remember that swan in the lotus-group of Eros, her eyes closed in ecstasy of sexual climax, when all her limbs were relaxed, while her garments, as well as the braid of hair had fallen away, in disorder. (S. N. Tadpatrikar's translation).

938*

अद्यापि तां सुरतजागरघूर्णमान-
 तिर्यग्बलत्तरलतारकवीर्धनेत्राम् ।
 शृङ्गारस्तारकमलाकरराजहंसी
 योदायिमम्रवदनामुपसि स्मरामि ॥

- (ग्र) Gaur [Gaur (B) 5, Gaur (POS) 5].
 (b) °तारकनायताक्षीम् Gaur (POS).
 Vasantatilakā metre.

Even now I remember her large eyes, with their sparkling pupils moving sideways, (eyes) rolling on account of the wakeful night due to sexual sports, she like a queen swan in a lotus-lake, moving gracefully in that temple of Eros, her face drooping bashfully in the morning. (S. N. Tadpatrikar's translation).

939*

अद्यापि तां सुरतताण्डवसूत्रधारं
 दुर्वारवर्षजघनगलपिताङ्गपट्टिम् ।
 यद्गुः रतः समुपगुह्य कटि वपलां
 किञ्चिन्मिलनयनौ मनसा स्मरामि ॥

- (ग्र) Gaur [Gaur (A) 104]. Cf. 940.
 (b) °दीर्घ° [°दृष°] Gaur (A) (var.).
 Vasantatilakā metre.

I remember her, the stage manager of the dance of love sports, with her limbs exhausted by intense pleasures of love, possessing hips that were full of pleasurable excitement of the moment and with eyes closed in ecstasy. (A. A. R.).

940*

अद्यापि तां सुरतताण्डवसूत्रधारौ
 पुणेंदुसुन्दरमुक्तां मदविह्वलाङ्गीम् ।
 तन्वौ विशालजघनस्तनभारनग्रां
 व्यालोलकुन्तलकलापयती स्मरामि ॥

- (ग्र) Gaur [Gaur (B) 7, Gaur (POS) 7]. Cf. No. 839.
 (c) °नगराग्निनां Gaur (B).
 Vasantatilakā metre.

I still remember her, as holding the

reins in the Tāṇḍava dance of sexual sports, her face beautiful like the full moon, her limbs affected by intoxicated love, she of a slender build, bending on account of the burden of her large breasts and hips, and her (loose) band of hair waving sideways (S N Tāḍpatrikar's translation)

941 •

भयार्थि तां मुरतलव्यया यताकां
 लम्बालको विरहपाण्डुरगण्डभित्तिम् ।
 ह्वानेऽपि लोलनयनो क्षणदृष्ट्यष्टा
 विद्या प्रमादगणितामिह संस्मरामि ॥

- (अ) [Gaur Gaur (POS) Annex IV 3].
 (आ) VS 1278.
 (इ) सुप्ता विलो^० Gaur
 (उ) प्रमादगलिता^० VS (var), प्रसाद^० VS.

learning acquired by one who is careless
(in practising it) (A A R)

942*

अद्यापि तां सुरभिनिर्भरवन्तभाज
 धावन्तात्मकमल चलच्चरीकम् ।
 किञ्चिच्चलल्ललितकुञ्चितवामनेश्च
 पश्यामि कैलिकमलेन निवारयन्तीम् ॥

- (ग) Gaur [Gaur (A) 83, Gaur (KM) 92, Gaur (POS) Annex IV.14]
 (घ) हुरमिदुर्गगन्धोर्लं (*लोमाद् Gaur (POS))
 Gaur (KM), Gaur (POS); हुरमिदुर्गहुरं Gaur (A) var).
 (ङ) ह्वथान्तं Gaur (POS), *स्वमिदुर्ग गतिचं
 Gaur (KM), प्रति [सुलं] Gaur (POS)
 (च) चकोरहविकुञ्चितवारुनेत्रा Gaur (KM),
 किञ्चित्सुलं Gaur (POS), *वारुनेत्रा
 Gaur (POS).

Vasantatilakā metre

I remember her warding off with her sportive lotus a buzzing bee who was flying towards her face attracted by her naturally sweet smell and with her left eye casting glances and slightly bent down (due to the fear of the bee) (A A R)

913*

अथापि तां सुवदना वलभौ निषण्णां
तदग्रेहसनिधिपदे मयि दृष्टमात्रे ।
योतोत्तरा प्रियसखीषु कृतस्मरामु
लज्जाविलासहसिता हृदि चिन्तयामि ॥

- (ग) Gaur [Gaur (A) 93, Gaur (KM) 111, Gaur (POS) Annex IV (p 42) 8]
 (घ) बलयोगि^० Gaur (KM), Gaur (POS)
 (ङ) सद्गोहमन्मसमहो रतु दृष्टमत्र Gaur (KM), सद्देहसवितमुरो Gaur (POS), सृष्ट्याते Gaur (A) (var), दृष्टिमाने Gaur (POS), सृष्ट्याते Gaur (A) (var), सृष्ट्याते Gaur (var) (in Telugu editions as above)
 (च) नमोत्तर^० (Gaur (POS), नमोत्तर Gaur (KM), कृतस्मितासु Gaur (KM), Gaur (POS), नवसराम Gaur (A) (var)
 (छ) सन्ना^० यथा Gaur (POS), विलक्ष्य ह^० Gaur (KM), Gaur (POS)
 Vasantatilakā metre

I think of her, possessing a charming face, and seated in the balcony, and as she observed me approaching the house she immediately left off giving replies to her friends who were all smiles (at this shyness) and was all sportiveness, shyness and smiles (A A R)

944*

अद्यापि तां सुखदनां स्तनभारतया
इयासां च वामनयना रमणीयगात्रीम् ।
निद्रालसामलकमिजितपद्मदालि
सच्चिन्त्यामि सततं स्मरन्वैजयन्तीम् ॥

- (अ) Gaur [Gaur (A) 109]
(४) रमनिष्प^० Gaur (A) (var.)
Vasantatilakā metre

I am always thinking of her, the victorious banner of Cupid, possessing a charming face, slightly stooping by the heaviness of the bosom, full of youthfulness, eyes charming and with body attractive and overcome with sleep (due to the exhaustion of love sports) and with tresses that had vanquished a row of bees (A A R)

945*

अद्यापि तां सुशयिता क्षणविप्रबुद्धां
निद्रालसां हृदि बहामि कृताङ्गभङ्गाम् ।

जम्भावतीर्णमुखमारुतगन्धलब्ध-
मुग्धमन्मथमरविग्रमलीलेनेत्राम् ॥

- (घ) Gaur [Gaur (A) 95, Gaur (KM) 113, Gaur (POS) Annex IV (p. 42) 14].
(a) तामुपसि तत्तदाय° Gaur (KM), Gaur (POS).
(b) शताङ्ग° [कृ°] Gaur (KM).
(c) जम्भाविदोर्ध्व° Gaur (POS).
(d) °लोलपत्रम् Gaur (KM).
Vasantatilakā metre.

I treasure in my heart that scene when my beloved, after a good sleep, awakened suddenly and was stretching her limbs in drowsiness with eyes that were slightly disturbed by the buzzing of a bee which was attracted to her face by the fragrance of her breath as she was yawning. (A. A. R.)

946*

अद्यापि तां स्तिमितवस्त्रमिवाङ्गलगां
प्रीडप्रतापमदनानलतप्तवेहाम् ।

बालामनापशरणामनुकम्पनीयां

प्राणाधिकां क्षणमहं न हि विस्मरामि ॥

- (क) Gaur [Gaur (POS) 25, Gaur (B) 21].
Vasantatilakā metre.

Even now, I cannot, for a moment, forget the girl dearer to me than life, her body heated by the fire of intense passion, she pitiable on account of the parting from her lover (i.e. myself) and clinging to my body like a wet garment. (S. N. Tadpatrikar's translation.)

947*

अद्यापि तां स्मितमुखीं पुरुषायितेषु
स्म्यालकाकुलकपीललतां स्मरामि ।

आन्दोलनश्रमजलाकुलविह्वलाङ्गुर्वि

श्वासीतरं च निमृशं च भ्रुवन्दन्तीम् ॥

- (क) Gaur [Gaur (KM) 104, Gaur (POS) Annex IV. 26].
(b) °पीललतां Gaur (POS).
(c) °विह्वलाङ्गी Gaur (POS).
(d) रवासानिलातिमुरभीकृतकेलिगह्वाम्, Gaur (POS);
रनिभृशं मुमुद्गुः राशङ्गीम् (?) Gaur (KM);
corrected in accordance with Telugu and Grantha texts.
Vasantatilakā metre.

I remember her with the face full of smiles when she took the initiative in love

sports, with her charming cheeks covered by dishevelled tresses, with limbs overcome with fatigue due to the exertion of dalliance and rendering the well-furnished bed chamber very fragrant with her deep breathings. (A. A. R.)

अद्यापि तन्मग्न° see No. 900°

948*

अद्यापि तानि परिवर्तितकंपराणि

किंचित्क्षुत्तुद्रुतितकञ्चुकजालकानि ।

तस्या भुजाग्रलुलदुहलकुन्तलानि

चित्तं स्फुरन्ति मम वक्रविलोचनानि ॥

- (क) Gaur [Gaur (KM) 101, Gaur (POS) Annex IV. 23].
(b) चम्पत्, कुचप्रवितकञ्चुकबन्धानि Gaur (POS).
(c) तस्याः सुषल्लघनदुहल° Gaur (POS).
(d) चित्रविलोहितानि Gaur (POS).
Vasantatilakā metre.

Even now does this throb (clearly comes up) in my mind—those side glances of my beloved, sometimes turned towards the neck, sometimes producing an illusion of a torn jacket dark like mustard, and sometimes appearing like a profusion of her tresses hanging loose over her shoulders. (A. A. R.)

949*

अद्यापि तानि मम चेतसि संस्फुरन्ति

कर्णान्तसंगतकटाक्षनिरीक्षितानि ।

तस्याः स्मरज्वरकराणि मदालसानि

लोलाविलासयद्गलानि विलोचनानि ॥

- (क) Gaur [Gaur (KM) 94, Gaur (POS) Annex IV. 17]. Cf. No. 950.
(a) विस्फुरन्ति [सं°] Gaur (POS).
(c) °स्मरज° Gaur (KM).
(d) चटुलानि [°वद्°] Gaur (POS).
Vasantatilakā metre.

Even now are those glances of my beloved quivering in my mind—glances, now directed sideways reaching up to the ears, producing the fever of love in me, gentle due to intoxication and full of delightful sportive movements. (A. A. R.)

950*

अद्यापि तानि मम चेतसि सत्स्फुरन्ति
बिम्बोच्छ्देशपरिकीर्णशुचिस्मितानि ।
पीयूषपूर्णमधुराणि तपोत्तराणि
वाक्यानि मन्मथरसानि मृदूनि तस्याः ॥

- (अ) Gaur [Gaur (A) 86, Gaur (B) 98, Gaur (POS) Annex IV 20] Cf No 949
(a) द्वये मम विस्फुरन्ति [मं चे° स°] Gaur (POS), विस्फुरन्ति [स°] Gaur (B).
(b) °मृष्ट° [°देश°] Gaur (B), °ष्टकर° [°दे°] Gaur (POS) °सुनिष्कृतानि Gaur (POS)
(c) पीयूषपूर्णमधुराणि स्वदुष्ट (°बहूत° Gaur (POS)) Gaur (B), Gaur (POS), मधुराणि च उत्तराणि Gaur (A) (var)
(d) पर्याणि Gaur (A), मन्मथरसानि (°दकराणि Gaur (POS)) Gaur (B), (Gaur (POS)), च बलभाया Gaur (POS), यस्या [त°] Gaur (B).
Vasantatilakā metre

These are still fresh in my mind—the pure smiles enlivening the regions of her *bimba*-like lips, her answers sweet by the flow of nectar and her gentle speech filled into devoted love (A A R)

951*

अद्यापि तानि मृदुवाक्यमुभाषितानि
तिर्यग्बिम्बस्तिनयनान्तनिरीक्षणानि ।
लीलालसाञ्चितगतानि शुचिस्मितानि
तस्याः स्मरामि भवविभ्रमवेष्टितानि ॥

- (अ) Gaur [Gaur (A) 101, Gaur (KM) 120, Gaur (POS) Annex IV (p 41) 3]
(a) मृदुसारम् Gaur (KM), Gaur (POS)
(b) °वृष्ट° [°वर्ति°] Gaur (KM), °वृष्ट Gaur (POS), रीक्षितानि Gaur (KM)
(c) सुविस्म Gaur (KM)
(d) तस्याः Gaur (KM), Gaur (POS), हृदि विभ्रमवेष्टितानि Gaur (KM), Gaur (POS), मदचलश्चम Gaur (A) (var)
Vasantatilakā metre

I remember even now her excellent utterances full of gentle words, the glances from the corners of her eyes that were turned sideways a little, her movements that were sportive and gentle, her pure smiles and the activities full of charm due to intoxication (A A R)

अद्यापि तामतिविद्यालं see No 955

952*

अद्यापि तामनिभूतरुममागत च
मा द्वारि घोष्य शयने निमिषेण सुप्ताम् ।
मन्द मयि स्पृशति कण्टकितान्नायटिम
उत्कुल्लगण्डकलका बहुदा स्मरामि ॥

- (अ) Gaur [Gaur (A) 90, Gaur (KM) 108]
(a) अद्यापि वा सुनिमृणं पदमापतन्त Gaur (KM); °अमं [°क्र°] Gaur (A) (var).
(b) महसैव निपश्यसुप्ताम् [श° नि° सु°] Gaur (KM)
(d) बहुदा Gaur (KM)
Vasantatilakā metre

I frequently remember, her cheeks bristling with pleasure and hairs on her body standing on ends when I gently touched her to see whether she was really asleep when she was lying in bed—she who had gone to sleep in a moment on seeing me at the gate, having arrived unexpectedly (A A R)

953*

अद्यापि तामनुपरयपि चादुर्बुधं
कोपात् पराकृतमूर्खी मयि सापराधे ।
आलिङ्गति प्रसन्नमस्तुलकाङ्गयटि
मायेति दुःसहनिबोधवती स्मरामि ॥

- (अ) Gaur [Gaur (A) 94, Gaur (KM) 112, Gaur (POS) Annex IV (p 42) 9]
(a) °दुर्बुध Gaur (POS)
(c) अमराग्रे Gaur (POS), स्व रजनि [प्र°] Gaur (A)
(d) शोषपक्षे भूवती [हु °] Gaur (KM), नि स्पृश्यचो भूवती रये° Gaur (POS)
Vasantatilakā metre

Though I tried with coaxing words to conciliate her she turned her face away in anger as if the fault were entirely mine. But when I embraced her she bristled with pleasure though crying out, 'Please don't repeatedly as if it were unbearable. Thus (scene) I vividly remember even now (A A R)

954*

अद्यापि तामनुपरयपि मध्यसक्ता
ध्यावृत्त्य केलिशयने शयिता पराजीम् ।
निद्राकुलामिव समानिमूर्खीभवन्ती
प्रातर्भेदङ्गनिहितकम्बुजी स्मरामि ॥

- (अ) Gaur [Gaur (KM) 103, Gaur (POS) Annex IV 25]

- (a) अनुवदति Gaur (KM) *anuvadati metrum* 'सुवती'
Gaur (POS).
(b) द्यादृक् Gaur (KM); शयति Gaur (KM);
पराधीन Gaur (POS).
(c) कलम् दुष्टे Gaur (POS).
(d) प्राग्वद्वदति कलम् Gaur (POS).
Vasantatilakā metre.

I even now remember her, as if un-
attached to me though I was all concilia-
tion, turning her face away from me
when lying in the bed of love, but turning
towards me (lovingly) as if due to the
(inadvertent) turning in sleep, and
placing one hand over me in the early
dawn (as then I must leave her). (A.A.R.)

955*

अद्यापि तानमि विद्यालनित्तन्मयि
गन्धारनामि कुहुरां तनुमध्यनागां ।
अन्धानां तनुमध्यनागां तनुमध्यनागां
लोलास्रान्धितगतिं मनसा स्मरामि ॥

- (a) Gaur [Gaur (KM) 67, Gaur (POS) Annex
IV. 16].
(c) तानमि Gaur (POS).
Vasantatilakā metre.

Even now do I remember her with the
charming (*timba*-like) hips that were
broad but thin at the waist, the navel very
deep, with hands resembling tender
fresh lotus stalks and with gait that was
full of gentleness and charm (sportive-
ness). (A.A.R.)

956*

अद्यापि तानमि विद्यालनित्तन्मयि
आनुवदति नान विद्यालनित्तन्मयि ।
उद्यालनित्तन्मयि नान विद्यालनित्तन्मयि
विद्यालनित्तन्मयि नान विद्यालनित्तन्मयि ॥

- (a) Gaur [Gaur (KM) 106].
Vasantatilakā metre.

Now do I remember her when at
dawn, with the sky reddened by the
rising sun I asked leave to depart, she
remained unaware (of my request) and
raising her unwinking eyes (towards me
full of sadness) and sighing, overcome
with worry, and with face slightly bent
down. (A. A. R.)

957*

अद्यापि तानमि विद्यालनित्तन्मयि
लोलास्रान्धितगतिं मनसा स्मरामि ।
लोलास्रान्धितगतिं मनसा स्मरामि
लोलास्रान्धितगतिं मनसा स्मरामि ॥

- (a) Gaur [Gaur (A) 102, Gaur (KM) 121, Gaur
(POS) Annex IV (p. 41) 1].
(c) तानमि विद्यालनित्तन्मयि Gaur (KM); तानमि विद्यालनित्तन्मयि
Gaur (POS).
(b) लोलास्रान्धितगतिं Gaur (KM); लोलास्रान्धितगतिं Gaur
(KM), Gaur (POS).
(c) लोलास्रान्धितगतिं (अनुवदति Gaur (POS), Gaur
(KM); Gaur (POS); 'तनु' 'तनु' Gaur
(KM), Gaur (POS).
Vasantatilakā metre.

I remember the beloved with her
charming eyes closed due to fatigue (of
love sports) and causing the bracelets to
jingle when she moved her hand to
scratch her broad brow raising the same
up to the ear. This I treasure in my
heart. (A. A. R.)

958

अद्यापि तानमि विद्यालनित्तन्मयि
तानमि विद्यालनित्तन्मयि नान विद्यालनित्तन्मयि ।
नान विद्यालनित्तन्मयि नान विद्यालनित्तन्मयि
नान विद्यालनित्तन्मयि नान विद्यालनित्तन्मयि ॥

- (a) Gaur [Gaur (POS) 23, Gaur (B) 23].
Vasantatilakā metre.

Even in these fast moments, I think,
with a steady mind, of that youthful girl
deeply attached to me, the sole hope
of my life, she, the essence of whose fresh
youth was tasted by (me and by) none
else—I think of her in order that even in
the birth to come, she may be my lot.
(S. N. Tadparikar's translation)

959*

अद्यापि तानमि विद्यालनित्तन्मयि
लोलास्रान्धितगतिं मनसा स्मरामि ।
लोलास्रान्धितगतिं मनसा स्मरामि
लोलास्रान्धितगतिं मनसा स्मरामि ॥

- (a) Gaur [Gaur (A) 76, Gaur (KM) 86, Gaur
(POS) Annex IV. 16].
(c) तानमि [अनुवदति Gaur (KM); तानमि Gaur
(KM), Gaur (POS).
(b) लोलास्रान्धितगतिं Gaur (KM).

- (c) वस्त्राभूषणं Gaur (POS), "कृष्णती" [१६]
Gaur (A)
Vasantatilakā metre
Even today I see her, as, heedless of

came out, no, never : (A. B. Keith's translation, in his History of Sanskrit Literature, p 189)

अद्यापि तामसममीक्षितं see No 957

960*

अद्यापि तामहमलज्जितपूवेयुष्टे
शय्यातले सुदायितो मदनोत्सवाय ।
बीणावर्तो विकचबम्पकुण्पनासा
ध्यायामि चेतति सदा गहतौ शुभाङ्गीम् ॥

- (म) Gaur [Gaur (A) 112]
(a) माया Gaur (A) (var.) (contra metrum)
Vasantatilakā metre

I remember her, the pure lumbet
darling, lying in bed ready for love sports,
with her nose resembling a full blown
campaka-flower and tuning the lute (to
while away the time till my arrival) I
revolve this scene in my mind always
(A A R)

961*

अद्यापि तामित इतश्च पुरश्च पश्चाद्
अन्तर्बहिः परित एव परिग्रमन्तीम् ।
पश्यामि कुलकनकाम्बुजसनिभेन
अवत्रेण तिर्यगपर्वतितलोचनेन ॥

- (म) Gaur [Gaur (A) 84, Gaur (KM) 93, Gaur
(POS) Annex IV 15]
(a) तामिदरश्च Gaur (KM), तामिद इतश्च Gaur
(POS); पश्चाद् Gaur (A)
(b) पुरश्च [१०] Gaur (POS).
(d) पारपरिवर्तिनं Gaur (KM), तिर्यगनि Gaur
(POS)
Vasantatilakā metre

I remember her with the face in which
the eyes, resembling, fully blossomed

962*

अद्यापि तामुपवने परिचारयुक्तां
सचिन्तयाम्युपगता मदनोत्सवाय ।
मो पादर्वसनिहितलोकमयात् सदाङ्ग
व्यावर्तितेक्षणमनुक्षणमीक्षमाणाम् ॥

- (म) Gaur [Gaur (A) 100, Gaur (KM) 118].
(a) परिवारयुक्ता Gaur (KM)
(b) च यदोत् [१०] Gaur (KM)
(d) "मल समपेय" Gaur (A), "समपेयमायाम्" Gaur
(A) (var)
Vasantatilakā metre

I think of my beloved even now (in
that scene) when she had gone out into
the flower garden to celebrate the Cupid's
festival along with her companions. She
was looking for me frequently with eyes
turned sideways but with apprehension
lest she be found out by her friends who
were near her (A A R.)

963*

अद्यापि तामुभयपार्श्वगहारम्या
वासनिकाकुमुदमसितकञ्चुका च ।
राकाभिरामविष्णुमण्डलवल्गुद्वन्त्रा
स्त्रव्यनिर्जितरयां सततं स्मरामि ॥

- (म) Gaur [Gaur (A) 115]
(c) रामाभिराम Gaur (var)
Vasantatilakā metre

I still remember her with flower gar-
lands adorning her both the inner and outer

ing moon (of autumn) and she did
eclipse in loveliness the goddess of beauty
herself (A A R).

964*

अद्यापि तामुरसिजद्वयमुग्रमय
मध्ये बलिन्नयलक्षितरोमराजिम् ।
व्यायामि बेल्लितमुखा विहिताङ्गमङ्ग
व्याजेन नाभिकुहरे मम दशयन्तीम् ॥

- (म) Gaur [Gaur (A) 103, Gaur (KM) 119,
Gaur (POS) Annex IV (p. 41) 2]
(a) "दशयामयरे" Gaur (KM), "उग्रमयि" Gaur (A) (var)
(b) अश्वत्थनिदयल Gaur (POS), अश्वत्थलि
Gaur (KM), "रजी" Gaur (A) (var), "राजि
Gaur (POS)
(c) बलिन्नयना Gaur (KM), बालित Gaur (POS);

°मद् Gaur (A), Gaur (POS).
Vasantatilakā metre.

I still think of her in that attitude when she, raising her bosom, was observing the line of hair and the three folds of the skin in the middle and showing me her deep navel under the pretence of stretching her limbs (due to drowsiness). (A. A. R.)

अद्यापि ताम्रपति तत्त्वज्ञ° see No. 945.

965*

अद्यापि तिष्ठति दशोरिदमुत्तरीयं
धर्तुं पुनः स्तनतटे गलितं प्रवृत्ता ।
वाचं निशम्य नयनं नयनं ममेति
किञ्चित्त्वा यदकरोत् स्मितमायताली ॥

- (अ) Gaur [Gaur (A) 108, Gaur (POS) Annex IV (p. 42) 15].
(आ) SR 279.33 (A. Kuv.), SSB 107.57, Kuv. ad 94.16: (p. 177).
(इ) उत्तरिद्य Gaur (A) (var.).
(उ) पुनः Gaur (POS); पुनः [पु°] SR, SSB, Kuv.; द्वाव° पतितं Gaur (A) (var.), Gaur (POS), SR, SSB, Kuv.; प्रवृत्ते Kuv.; प्रवृत्तं Gaur (A) (var.).
(ए) नयनं Gaur (POS).
(द) मन्दस्मितं यदकरोत् मनसा स्मरामि Gaur (A) (var.).
Vasantatilakā metre.

This stands before my eyes even now, how on one occasion she tried to set right the garment over her bosom which had been displaced (by the breeze). But on hearing my words 'Oh my eye, my eye,' she did put on a captivating smile, the long-eyed one. (A. A. R.)

966

अद्यापि दुर्निवारं
स्तुतिरूप्या भजति कीमारम् ।
सदस्यो न रोचते क्ष-
प्रसन्नोऽप्यस्यै न रोचते ॥

- (आ) SR 48.123, SSB 305.125, SRK 241. 26, SSap 661, SSg 248.
(इ) वदति [व°] SSap, SSg.
(उ) प्रसन्नस्वरूप्यै SSap.
Upaditi-Āryā metre.

Even now the maiden of praise (fame) resorts to the inevitable state of youth-

fulness (shyness); she is not pleasing to the good, and the bad people are not pleasing to her. (A. A. R.)

967*

अद्यापि धावति मनः किमहं करोमि
सार्धं सखीभिरपि वासगृहे सुकान्ते ।
कान्ताङ्गसंगपरिहासविचित्रनृत्यं
क्षीडाभिराम इति यातु मदीयकालः ॥

- (अ) Gaur [Gaur (POS) 37, Gaur (B) 37].
(इ) सखीभिरपि Gaur (B).
(उ) कान्ताङ्गगीतं Gaur (B).
Vasantatilakā metre.

Still the mind runs to that beautiful residence (of my beloved) wishing that my time may pass in company of friends, at that place, full of sports and attractions, where I could enjoy light talk, varied dancing movements, while having close bodily touch of my beloved. (S. N. Tadpatrikar's translation.)

968*

अद्यापि न स्फुरति केसरभारलक्ष्मीर्
न प्रेङ्खति ध्वनितमद्रगुहान्तरेषु ।
मत्तस्तथापि करिणो हरिणाधिपस्य
पश्यन्ति भीतमनसः पर्वी वनेषु ॥

- (आ) Any 28.27, ASS 6.5.
(इ) श्रूयते [श्रू°] ASS (var.).
Vasantatilakā metre.

Now, even though the beautiful profusion of the lion's mane is not visible, and although its roar is not reverberating in caverns, still the intoxicated (lordly) elephants in the forest view the foot-prints of the lion with minds full of terror. (A. A. R.)

969*

अद्यापि निर्मलशरच्छशिगीरकान्ति
चेतो मुनेरपि हरेत् किमुतास्मदीयम् ।
वक्त्रं सुधामयमहं यदि तत् प्रपद्ये
चुम्बन् पिबाम्यविरतं व्ययते मनो मे ॥

- (अ) Gaur [Gaur (POS) 41, Gaur (B) 41].
(इ) सुधारसमं Gaur (B).
(उ) चुम्बामहं न विरतो Gaur (B); अपिरतं व्ययते न येन Gaur (var.).
Vasantatilakā metre.

And Oh ! that face full of nectar,

shining bright like the moon in clear sky of *śarat*-season, it would attract the mind even of a sage, what then of mine ? If I get at it again, I would kiss it fast and suck away (the nectar from the lips) (but) my mind is pained keenly (thinking that I won't meet her again (S N Tadpatrikar's translation)

970*

अद्यापि नूनं हरकोपवह्निस्
त्वयि ज्वलत्योर्वं इवाम्बुराक्षौ ।
रत्नमग्न्या मग्नेय मद्रिपाना
भस्मावशेष रूपमेवमुष्ण ॥

- (अ) Śāk 33 or 34 (Cf A Scharpé's *Āhādāsa-Lexicon* 1:1, p 34)
(आ) Almm 17, SRK 126 6, IS 7626
(a) °वह्निः Śāk (var)
(b) रित्नीर्वाँ Śāk (var), इवाम्बुराक्षौ Almm
(c) कथमित्युष्ण Śāk (var), Almm
Upajāti metre (Indravajrā and Upendra-vajrā)

Even now, in all probability, the fire of Śiva's anger burns in you like a submarine fire in the watery deep How else O God of love, could you, of whom only ashes remain, be so hot for those like me ? (M B Emeneau's translation)

971*

अद्यापि नोऽस्ति हर किल कालकूट
कर्मो विभति धरणीं पल्लु पृष्ठभागे ।
अम्भोनिधिर्वहति दुःसहवाडवाग्निम्
अङ्गीकृत मुकृतिन परिपालयन्ति ॥

- (अ) Caur [Caur (POS) 50, Caur (B) 50, Caur (KM) 124], Cr 38 (CR 8 127, CFS 288 44), BhS 202, Śts 7 7-10, VCsr 24 10
(आ) SP 246, SuM 41, SR 50 200, SRK 17 60, Bahudarisana 33, Pras 17 7, VP 1 65, IS 203, Subh 187, SSB 308 205, Sama 1 116 and 2 41, NBh 134, SK 6 87, SU 1442, SGo f 20b, SL f 29a, SSD 1 f 95a, SSV 386, JSub 175 5, SKG f 17b SSSN 247 3
(a) किल, CR (var), कति IS
(b) रोपो विभति धरणीं पल्लु मस्तकेन Caur (var), Cr, धरणी SP, धरणीधरपृष्ठभागे Subh, वद्व्या [यं] BhS (var), निजपृष्ठभागे (°पृष्टिं) [खं°] BhS किल [खं] Śts (var), SSSN, चारमपृष्टे

[यं°] Śts Pras, पृष्ठकेन [यं°] Caur (B), पृष्टिर्वा VCsr (var)

- (c) अम्भोनिधिर्वहति IS, सहति [यं°] IS, दुःसह° SSSV, दुर्गहवाडवाग्निम् CR (var), CFS, SP, SuM, SR, SSB
(d) प्रतिपालयन्ति (पलिपां) Cr (var) Bahud, SuM (var)
Vasantatilakā metre

God Hara does not still give up the deadly poison, the Great Tortoise bears the Earth on his back, the ocean contains the unbearable *padacā*-fires, (in short) high-souled people stick to what they have once accepted (S N Tadpatrikar's translation)

अद्यापि भीरुहरिणीमिव see No 896

अद्यापि भ्रामवपणम्य see No 959

972*

अद्यापि भास्त्विपुतलताबिताता
बीणादिनोदरचना मम जीवितेशाम् ।
पञ्चेपुराष्टकमलां शुभवेदिमध्या
ध्यायामि चेत्तसि सती मदनाभिरामाम् ॥

- (अ) Caur [Caur (A) 105]
Vasantatilakā metre

I think of my beloved as a fine creeper gently swayed by a breeze, as an expert in the diversion of playing on the lute, the very breath of my life, as the goddess of beauty in the Kingdom of Cupid, as possessing a waist resembling the auspicious *vedi* (altar), the chaste one and so charming in her love (A A R)

973*

अद्यापि मे निदि दिवा हृदयं वुनोति
पूषेन्दुमुन्दरमूष मम वल्लभाया ।
लावण्यनिजितरतिस्तकामदर्पं
भूय पुर प्रतिपद्य न विलोदयते यत् ॥

- (अ) Caur [Caur (FOS) 32, Caur (B) 32]
(a) त्वं [मे] Caur (B)
(c) 'निकामदर्पं भूय [यं°] Caur (POS) (see d)
Vasantatilakā metre

By night as by day, my mind pained every moment, to think that I shall not again see before me my beloved's face, charming like full moon,—face, which by

defeating Rati in beauty, had broken down Cupid's pride. (S. N. Tadvatrikar's translation).

974*

अद्यापि मे वरतनोर्मधुराणि तस्या
याग्यर्थवन्ति न च यानि निरर्थकानि ।
निद्रानिमोलितदृशो मदमन्थरायास्तु
तान्यक्षराणि हृदये किमपि ध्वनन्ति ॥

(अ) Gaur [Gaur] (POS) Annex IV. 30].

(a) वरुत° [Gaur. Contra metrum.]

Vasantatilakā metre.

Even today here echo in my heart the words sweet whether they bore meaning or not—of my fair one, when her eyes were shut in sleep and she was heavy with our love-play. (A. B. Keith's translation in his History of Sanskrit Literature, p. 190.).

975*

अद्यापि येन विहिता विपुलाः प्रयन्धा
विद्योतमानविभवाः सुखयन्ति विश्वम् ।
लोचनं द्विशृङ्गदृष्टंशभवः प्रसिद्धो
गोपालदत्त उपमेयपदं कथं स्यात् ॥

(आ) SSB 207. a.

Vasantatilakā metre.

How can that famous (poet) Gopāladatta be the subject of comparison (being unrivalled) even now ?—he, by whom a large number of famous works were written, which gladden the world on account of their (intrinsic) merit and who was doubly blessed with nobility of birth and greatness of preceptors. (A. A. R.).

अद्यापि राजगृहतो see No. 976

976*

अद्यापि चासगृहतो मयि नीयमाने
दुर्वारभीषणकर्तारं मद्रुतकल्पः ।
किं किं तया बहुविधं न कृतं मदर्थं
वरतं न पायत इति ध्ययते मनो मे ॥

(अ) Gaur [Gaur] (POS) 31, Gaur (B) 31].

(a) राजगृहतो [वा°] Gaur (B).

(d) चधुर्न [व° न°] Gaur (var.); शक्यत [प्रा°] Gaur (B).

Vasantatilakā metre.

And then, my mind is still pained,

as it is impossible to express (in adequate words) what varied and different efforts she did do for my sake, while I was being taken away, from (her) residence, by these attendants with terrible and irresistible hands like those of the messengers of Death (S. N. Tadvatrikar's translation).

977*

अद्यापि विस्मयकरो त्रिदशान् विहाय
दुर्द्धर्षलाच्चलति मे किमहं करोमि ।
जानन्नपि प्रतिमुहूर्तमिहान्तकाले
कान्तेति यत्नभतरेति ममेति धीरा ॥

(अ) Gaur [Gaur] (POS) 27, Gaur (B) 27].

(b) दुर्द्धर्षलाच्चलति Gaur (B).

(d) धीराः Gaur (B).

Vasantatilakā metre.

And even now, knowing that death is drawing nearer every moment, my steady thought leaves gods, and by surprising force turns towards her, my beautiful and dearest beloved? What can I do? (S. N. Tadvatrikar's translation).

978*

अद्यापि शीतद्युतिरात्मयिम्बं
निर्माय निर्माय पुनर्भुनक्ति ।
तस्या मुखेनायतलोचनायाः
कर्तुं न शक्तिः सदृशं प्रियायाः ॥

(आ) SuM 16.2, Subh. 25, IS 204.

(b) निर्माय (second) om. SuM (var); पुनर्भुनक्ति SuM; पुनर्भुनक्ति Subh.

(c) अस्या [ध°] SuM; मुखस्यायतलो° SuM; लोचनाया Subh.

(d) प्रियाया Subh.

Indravajrā metre.

Even now the moon (the cool-rayed one) creates again and again his form (digits) and protects it; but he has not the power to create a face similar to the long-eyed beloved of mine. (A. A. R.).

979*

अद्यापि श्रवसी न कुण्डलचले केतुवचनकङ्कुणो
बाहू नापि न हारिहारयलयालुब्धा च कण्ठारविः ।
अस्याः पश्य तयापि यद्वद्वदो विश्वं प्रियं भावकं
पश्यामः स्फुटताविभूषणकरानां वपुर्वभम् ॥

(भा) Amd 326 943

(a) भवनी reconstructed
Sārdulavikrīḍita metre

The lily-eyed damsel is not even now adorned with dangling ear-pendants, the hands are not jingling with the sound of bracelets nor is the region of the neck decorated with a beautiful necklace of pearls
to all
(though)
brought on by (attendant) decorations
(A A R)

980*

अद्यापि सा मन मनस्तदिनी सदास्ते
रोमाञ्चवीचिविलसद्भिपुलस्वभावा ।
कादम्बकेदारदधि क्षतवीक्षण मा
गात्रबलम कथयसी प्रियराजहसी ॥

- (भा) Gaur [Gaur (POS) 44], Gaur (B) 44]
(a) ॥ (or हि) मयदौदनसुन्दराङ्गी Gaur (B)
(b) °विलसच्चपलाङ्गयतिः Gaur (B)
(c) मरुवात्तसारसचक्षुःशिरःशेखराङ्गा Gaur (B)
(d) किंविरामं प्रययति Gaur (B), कथयति Gaur (var.)
Vasantatilakā metre

That deer queen-swan still occupies my mind, she like a river, (her body) showing her profuse nature by playing waves of thrills, she having the tenderness of *kādamba*-filaments, and telling me of the fatigue of her limbs, while I was only looking at the nail-marks on her body
(S N Tadpatrikar's translation)

981*

अद्यापि मुन्दरि तवाननचन्द्राभिम्य
अन्दीकृताम्बुजपङ्क्तिं परिचुम्ब्य चेत् ।
स्वतःसंगमोद्भवमुक्तं तनुते तयापि
चैव करोति कण्ठप्रविश्लो विवेकः ॥

(भा) SR 291 12, SSB 130 12
Vasantatilakā metre

Even now, O charming lady, having kissed all around your moon-like face which imprisons within it a pair of blue lilies (eyes) my mind experiences the happiness of associating with you, still, discrimination which is devoid of compassion, is opposed to it (A A R).

982*

अद्यापि स्तनशैलदुर्गविवर्धने सीमन्तिनीना हृदि
स्वातु याञ्छति भान एव धिगिति क्रोधादिवालोहितः ।
उच्चदूरतरप्रसारितकरः कर्पत्यमी तत्क्षणात्
कुल्लरकरवकोशनि सरदलिभ्रंशनीकृपाण शशी ॥

- (भा) Hanum 2 5, (in other editions 2 41 or 2 35)
(भा) Kpr, 27 238, KāP 223, Any 9 78, Amd 139
335, Sāh ad 7 8 (p 225), SP 3636 SP
302 95 (Hanum), SSB 148 58 (a Kpr)
SkM (SkM (B) 376 (a Vasukalpa), SkM
(POS) 1, 76, 1 (a. Vasukalpa), SkV 921,
(a Vasukalpa), Prasanna 52 b, PV 577,
JS 261 6
(a) शम्भुवसाना SkM, स्तनशैलदुर्गविवर्धने Han PV,
°रौ and °दुर्ग JS, किं मानिनी SP, JS, SR
(b) नगिति [धि] SP, SR, SkV JS, कलिति
Prasanna
(c) प्रोद्यत् [उ] Kpr, Subh, प्रोद्यन् Any, उच्चदूरतर°
SP, SR SkM, SkV, कर्पत्यमी SSB, चक्षुः
SkM, °चक्षुः KāP
(d) कृपाण SkM, SkV, °कोष° SP, SkV, KāP,
°कृपाण KāP, PV
Sārdulavikrīḍita metre

"O fic ! Does this pride yet wish to dwell in woman's heart inaccessible fortified as it is with that mountain of her breast"—thus exclaiming, yon rising Moon, red with rage, stretching far his hands [rays], in a moment draws his sword—the series of bees issuing out of the opening bud [sheath] of the water-lily (Translated in Bibl Ind 9) 1

1 In Sāh and Kpr quoted as an example of misplaced compound

983*

अद्यापि हरिहरादिभिर्
अमरैरपि तत्त्वतो न विज्ञाता ।
भ्रमविभ्रमबहुभोहा
येवयः मरुतामरादयः ॥

- (भा) Kal (Kal (KM) 1 24, Kal (RP) 4 24)
(भा) SRHt 140 16 (a Kal)
(c) °दुर्लभोमा SRHt
(d) संसारमायारच SRHt
Āryā metre

Harlots and the illusions of worldly life both of whom are full of (misplaced) charms and delusions are not clearly comprehended even by the gods, Viṣṇu Śiva, etc. even to-day (A A R.).

984*

अद्यापि हि नृशंसस्य पितुस्ते दिक्सो गतः ।
तमसा पिहितः पन्था एहि पुत्रक श्रेवहे ॥
(अ) VS 1106. Cf. रथारजोरुषित.

Even to-day the day has come to an end (without the return) of your cruel [heartless] father; the roads are enveloped in darkness. Come, son, let us go to bed. (A.A.R.)

985*

अद्याप्यशोकमयपल्लवरपतहस्तां
मुक्ताफलप्रचयचुम्बितचूचुकाग्राम् ।
अन्तःस्मितौच्छ्वसितपाण्डुरगण्डभिन्ति
तां घल्लभामलतहंसगति स्मरामि ॥

(अ) Gaur [Gaur (POS) 14, Gaur (B) 14].
(b) मुक्ताफलापरिचुं Gaur (B).
Vasantatilakā metre.

I still remember that beloved of mine, her hands red like the fresh leaves of Aśoka, the tips of her breasts kissed by the garland of big pearls, the walls of her bright cheeks being throbbled by smile, and her slow gait graceful like that of a swan. (S. N. Tadpatrikar's translation).

986*

अद्याप्यहं चलितचारुनिमीलताक्षम्
आस्थं स्मरामि सततं मृस्तावतान्ते ।
तत्कालनिश्वसितनिःसृतकान्तिकान्तं
स्वेदोदविन्दुपरिदन्तुरितं प्रियायाः ॥

(अ) Gaur [Gaur (A) 79, Gaur (KM 22), Gaur (POS) 11].
(b) अद्यापि तदुल्लितनादि (°तारकमीशितायम् Gaur (POS)) Gaur (KM), Gaur (POS).
(c) सुतरां [सु°] Gaur (KM), Gaur (POS).
(d) तारकानिःश्वसितनिःसृतकान्तिकान्ति (°चन्द्रकान्ति Gaur (POS)) Gaur (KM), Gaur (POS).
(e) स्वेदाम्बुविन्दु परिदन्तुरितं प्रियायाः Gaur (KM);
प्रस्वेदविन्दुपतितम्बितं युवत्याः Gaur (A).
Vasantatilakā metre.

Even now do I remember the face of the beloved with her eye closed in ecstasy at the end of love sports, and drops of sweat covering it and charming with the deep breathings suitable to the occasion. (A.A.R.).

अद्याप्यहं न खलु वेद्यि acc No. 904.

987*

अद्याप्यहं वरवधूस्तुरतोपभोगं
जीवामि नान्यविधिना क्षणमन्तरेण ।
तद्व्यातरो मरणमेव हि दुःखशान्त्यं
विज्ञापयामि भवतस्त्वरितं लुनीध्वम् ॥

(अ) Gaur [Gaur (POS) 49, Gaur (B) 49].
(a) वरवधूनुभगाविभोगं (°विद्योगं) Gaur (var.).
(Sec b).
(b) शक्नोमि नान्यविधिना न कथं विज्ञोदुम् Gaur (var.).
(Sec a).
(c) तद्व्यात्र मे [त°] Gaur (B).
(d) लुनीहि [लु] Gaur (B).
Vasantatilakā metre.

Even now I cannot, for a moment, live by any other way without the sex-enjoyment of that excellent young girl. So, brothers! death is the only remedy for silencing this craving, I request you, therefore, to speedily cut off (my head). (S. N. Tadpatrikar's translation).

988*

अद्याप्यहं विकचकुन्दसमानदन्तं
तिर्यग्विदधितविशालयिलोचनान्तम् ।
तस्या मुखं सुविजितेन्दु न विस्मरामि
चोद्यं कृतज्ञ इव साधुकृतोपकारम् ॥

(अ) Gaur [Gaur (A) 75, Gaur (KM) 22, Gaur (POS) Annex IV.6.].
(a) अद्यापि तद्विकचं Gaur (KM), Gaur (POS).
(b) 'विलो' [°विशाल] Gaur (KM), Gaur (POS).
(c) मयि (न हि Gaur (POS)) मनागमि [सु° न] Gaur (KM), Gaur (POS).
(d) वैचात्कुं Gaur (KM); चित्ते कृ° Gaur (POS).
दन्ति [साधु°] Gaur (KM), Gaur (POS);
परोपकारम् (Gaur (POS)).
Vasantatilakā metre.

I cannot forget even now her face with teeth resembling fully developed buds of jasmine and glances directed sideways from her eyes slightly turned aside and which had vanquished the moon in beauty just as a grateful person does not forget the help rendered to him by a good man. (A. A. R.).

989*

अद्याप्यहं तरसमञ्जुलभृङ्गनाभम्
ईषत्स्मरोलसितरागमुपाण्डुगण्डम् ।

पदयामि पूर्णशरदिन्दुसमानकान्ति
तस्या मुखं विक्षेपञ्जुजपात्रनेत्रम् ॥

- (अ) Gaur [Gaur (A) 76, Gaur (K.M) 83, Gaur (POS) Annex IV 7]
(a) अद्यापि सत्तरलमञ्जुतुङ्गभासां Gaur (K.M), Gaur (POS)
(b) किञ्चिन्मिलितोच्छ्रितलषासदुरगदभागम् (‘तोल्ल’, ‘देराम्’ Gaur (POS)) Gaur (K.M), Gaur (POS)
(d) कान्तामन [तं मुं] Gaur (K.M), कान्तामुष Gaur (POS)
Vasantatilakā metre

Even now do I see her face having the brilliance equal to that of the full autumnal moon, with eyes like the petals of a full blossomed lotus, with cheeks bright and rosy with a gentle smile and having a voice pleasing and charming like the hum of bees (A A R)

990*

अद्याप्यहो जगति सुन्दरलक्षणं
अग्याम्यमूलमगुणाधिकतप्रपन्ने ।

अग्याभिरप्युपमितुं न मया यः शक्य
रूपं तदीयमिति मे हृदये वितर्कं ॥

- (अ) Gaur [Gaur (POS) 43, Gaur (B) 43]
(b) अन्योन्मदीवरगुणां Gaur (B)
(c) इत्यु [अयं] Gaur (B), मवावशक्य Gaur (B)
(d) विषाद [विं] Gaur (B)
Vasantatilakā metre

And oh ! in this world full of beautiful things in hundreds of thousands, excelling each other in their best qualities, her (charming) form, it is impossible for me to compare with any other—this is my own heart's conviction ! (S N Tadvatrikar's translation)

991*

अद्याप्युन्मदमातुधानतदणीचञ्चत्करास्फालन-
व्यावर्गन्नरूपालतालरगितं नृत्यत्पिदाचाङ्गना ।

उद्गायन्ति यशासि यस्य वितर्कतर्दं प्रचञ्चालिल-
प्रक्षुब्धत्करिकुम्भकटकुहुरध्वस्तं रणशोणय ॥

- (अ) Prab (Prab (NSP) 15, Prab (ISS) 15, Prab (V) 15)
(अ) SP 4067 (a Kṛṣṇamīra), SR 36; 7 (a SP), SSB 258 7 (a Kṛṣṇamīra)
Sārdūlavikṛidita metre

The field of battle on which the spouses of demons dance, still proclaims

his (ie Gopal's) renown, in sounds proceeding from the heads of the slain, struck like cymbals in the nimble and beautiful hands of young female Rāksasas, and by the wind blowing through the openings in the skulls of lofty elephants killed in fight (J Taylor's translation)

992*

अद्याभोगिनि गडमर्मनिवहे हर्म्याग्रिवेदीजुषा
सयदचन्दनशोणितं स्तनतटे सद्गणे कुरङ्गीश्याम् ।
प्रायः प्रसन्नयन्ति पुष्पघनपुष्पपाकरे निरिदते
निर्बद्ध नवमल्लिकामुरभय सायतना वायव ॥

(अ) SkV 1136 (a, Sātinanda)

Sārdūlavikṛidita metre

Gazelle-eyed damsels now resort to pavilions on their roof-tops and there upon their swelling breasts, / sore wounded, drying even the sandalpaste, / the pain of love as spring begins is at first touch assuaged / by evening breezes sweet with scent / of newly blossomed jasmine (D H H Ingalls's translation)

993*

अद्याप्य पन्ति पतिप्यति भुवस्तपोऽयं निर्वास्यति
सोत्रेवद्य यतिप्यते जनपदं सस्येयु पर्वसुक ।

नतिप्यति तदीयेश जलद व्यालोलपुच्छच्छत्र-
च्छत्रच्छत्रवितमोलयो दिशि दिशि कीडालता केकिन ॥

(अ) SkV 243, Kāv 121 (ab and 5 akṣara-s of c missing)

(d) चन्द्रनम्रद्वारितमौनयो Kāv (MS)
Sārdūlavikṛidita metre

At your advent today, oh cloud, / the rain will fall, earth's fever will be quenched, / the farmer, eager for his crop, will work his fields and everywhere the peacocks, slowly sporting, / raising their shaking tails as parasols / and holding them aloft, will dance. (D H H Ingalls's translation)

994*

अधारम्य कठोरकामुककन्ताविविस्तहस्ताम्बुजम्
तावन्न प्रकटोरुनि नयने शोणे निमेषोदयान् ।

यावत् सायककोटिपाटितिरिपुष्पापालनीलिस्त्रलम्
मल्लीमाल्यपतलपरागपटलेरामोदिनी मेदिनी ॥

(अ) Pad 21 28 (a Bhāṇukara), SR 36; 45, SSB 238 45

(b) ‘दयार’ SR, SSR

(d) ‘मितव’ [‘पतन्’] SR, SSB

Sārdūlavikrīḍita metre.

From to-day onwards, with my rosy hands holding the creeper-like fierce bow, I shall not exhibit the closings of the lids of my red eyes until the earth is rendered fragrant by the mass of pollen of the jasmine garlands fallen from the heads of enemy kings struck down by the (sharp) points of my arrows. (A.A.R.)

995*

अद्यारम्भ न हि त्रिवे पुनरहं मानस्य वा भाजनं
गुह्याणां विपरिपिणः शठमतेनमिषि संक्षेपतः ।
किं तेनैव विना शशाङ्किकरणस्पष्टाद्दृष्टासा निशा
नंको वा दिवसः पयोदमलिनो यायान् मम प्रावृषि ॥

(अ) Amar Amar (D) doubtful 15, Amar (RK) 107, Amar (K) 91, Amar (POS) 72; Amar (S) 72¹).

(आ) SP 351, VS 1139 (a.Amar), SR 309.9 (a.VS), SSB 160.9 (identical with SR).

(a) यदि [न हि] Amar (D), Amar (RK), Amar (K), SP, VS, SR; न च [न हि] Amar (POS) (var.); दान्त्वस्य वा [वा भा] Amar (D), Amar (K) SP, VS; चान्वस्य वा Amar (RK), SR; नान्वस्य वा Amar (var.).

(b) शठदुर्नयेन मनसा नामापि Amar (D), Amar (K) SR, संक्षेपितः SP, VS; संक्षेपतः SR.

(c) शट् [कि] Amar (D), Amar (RK), Amar (K); SP, VS, SR; शशाङ्कध्वजः स्व° Amar (D); किरणस्पष्टाद्दृष्टासा Amar (POS) (var.); ध्वजस्व° Amar (RK); °ध्वजः स्व° Amar (K); °स्वच्छा °VS; °स्पष्टा° Amar (POS); °स्पष्टेतिशान्ता Amar (POS) (var.).

(d) एको [ने°] Amar (D), Amar (KR) Amar (K), SP; द्वेको वा VS; सवि [वा] Amar (var.); दिवसो Amar (D); यायान् [या°] SP, SR; न कोको Amar (POS) (var.); यैको वा Amar (POS) (var.).

Sārdūla-vikrīḍita metre.

1 Western (Arj.) 93; Southern (Vema) 72; Ravi om.; Rāma om.; Br. MM. om.; BORI I 109; BORI II 107.

From today onwards, I shall not give any place in my heart to anger against my lover; nor shall I ever mention the name of that poison-like-evil-minded one. So will not the night laughing loudly through the clear rays of the moon, pass without him, or will not a single day in the rainy season, darkened by clouds, pass without him ? (C. R. Devadhar's translation)

996*

अद्याज्ञानं शिशुजनस्य बलेन जातं
इवो वा कथं नु भवितेति विचिन्तयन्ती ।

इत्यथुपातमलिनोक्तगणदेशः

नच्छेद्विरिद्रपृहिणी रजनीविरामम् ॥

(आ) SkV 1311, Skm (Skm (B) 2241, Skm (POS) 5.49.1), Prasanna 170a.

(c) अत्यथ° Skm; °कलुषी° [°म°] Skm (POS), SkV (var.).

(d) नैच्छद् [ने°] Skm (POS), SkV (var.), नैच्छद् Prasanna.

Vasantaṭilakā metre.

"Today we barely eat the children food; how will we ever do tomorrow ?" The poor man's wife keeps worrying and with cheeks darkened by her falling tears takes no joy in the evening rest from work. (D. H. H. Ingalls's translation)

997*

अद्यैवं श्व इदं तथा पक्षिदं कृत्यं परारि त्वदश
चेतश्चिन्तयसीत्यमेव सततं निर्व्याकुलं रे कृतः ।
तत्कालं विलसन्मनोरथलताकान्तरवाधानलो
यस्मिन् दण्डधरं स्मरिष्यसि सर्वे सोऽप्यस्ति
कश्चित् क्षणः ॥

(आ) JS 454.56

Sārdūlavikrīḍita metre.

Oh mind, why do you, without worry, thus think always of the work of to-day, to-morrow, the previous year and the year before that ? O friend, do you remember the time, when there is (that moment, the forest fire (destroyer) of the wood of creepers in the form of pleasing desires at which there is a punisher (of all misdeeds). (A.A.R.)

998*

अद्येश्वराद्यारणगायनानां

सदं कल्पद्रुपवत् फलन्ति ।

सदभ्यस्तु किञ्चिद् वचसं सायं

दीपाय कर्पूरमिवार्पयन्ति ॥

(आ) VS 2395.

Upajāti metre (Indravajrā and Upendravajrā).

Now a days the kings (wealthy people) are always munificent like the wish-granting tree to the bards and musicians. To the good people they offer a few

(empty) words as comphor unto the waving light in the evening (A A R)

999

अद्यैव प्रातरपरे विततेऽहनि तथा परे ।
याति नितोमि संसारे क स्थाता ननु शोचति ॥
(भा) SRHt 26; 27 (a MBh, not found in MBh (Bh)

In the limitless worldly existence (samsāra) some depart to-day, others in the morning, still others during the broad day Who, indeed, is stable to bewail ? (A A R)

1000

अद्यैव कुह यच्छेद्यो मा र्वा कालोऽयमायम् ।
अकृत्यैव कार्येषु मृत्युर्वै सप्रकरोति ॥
(भा) MBh (MBh (Bh) 12 169, 13, MBh (C) 12 6533-6, 12 9741 and 9942)

(भा) SR 38; 143, IS 205
(b) मा र्वा कालोऽयमायम् MBh (var), मा [मा] MBh (var), र्वा MBh (C), SR, कार्ये [कालो] MBh (var), अयमायम् [अयम्] MBh (var), अयम् [अयम्] MBh (var) अयमायमायम् IS
(c) अकृत्यैव च कार्येषु सुख MBh (var) (hypermetric), अकृत्यैव च कार्येषु MBh (var), कार्येषु or कार्येषु MBh (var)
(d) मृत्युर्वै सप्रकरोति MBh (var)

Do thou, this very day, accomplish that which is for thy good Let not this Death come to thee ? Death drags its victims before their acts are accomplished (P C Roy's translation)

1001

अद्यैव कुह यच्छेद्यो बृद्ध सन् किं करिष्यति ।
स्वगात्राण्यपि भाराय भवन्ति हि विपर्यये ॥
(भा) Yogavāsīṣṭha 6, 162, 20
(भा) SSap 438

Do to-day what is beneficial, what will you do when grown old ? In the change (into old age) even the limbs (of the body) are a burden (A A R)

1002*

अद्यैव यत् प्रतिपदुद्गतचन्द्रलेखा-
सह्य त्वया तनुरिय गमिता वराक्या ।
काले गते कुसुमसायक तत् प्रभाते
बाणावली कथम् कुत्र विमोक्ष्यति त्वम् ॥

(भा) Rudraṭa's Śṛṅgārāṭṭakā 2 87

(भा) PG 313 (a Rudraṭa)

(a) रीखा Śṛṅg° (var), PG (var)

(b) मर्या PG (var), निपुरिदं गमित PG, वराक्या Śṛṅg° (var)

(c) कुले [का] P G, "सावक Śṛṅg° (var) : तु [त] Śṛṅg° (var)

(d) बाणावली PG, Śṛṅg° (var), विमोक्ष्यति Śṛṅg° (var)

Vasantatilakā metre

Even to-day, the body of the poor girl has been reduced by you to the state of friendship (equality) with the digit of the moon on the first lunar day (extreme emaciation) O flower-arrowed one (Cupid), tell me where will you release your arrows in the morning when the lover has departed (on a journey) ? (A A R.)

1003*

अद्यैव इव परस्वस्त्रियस्तु दिवसान्तर सायमहनि
प्रातः प्राहणे पराहणे क्षणमिह निवस प्रस्थितो-
ज्येहि भूय ।

इत्य रेकातिरेकानविदितकपटप्रक्रियान्वितार्थान्
अपर्ययं स्वयंयन्ति प्रतिदिनसमूहो राजधान्या धनान्या

(भा) SRHt 219 23(a Bhallaṭa)¹, SSSN 162 18

¹ Not found in the Bhallaṭa sataka (KM IV) Sragdharā metre

Alas ! the eloquent officers in the king's capital disappoint keenly, day by day, groups of needy low class people who are innocent of the wiles of courts (and in the capital) with the words, "To-day (you shall see the king officer), to-morrow, the next day, after three or four days, in the evening, during the day, in the morning, before noon, in the afternoon, wait here for a moment, O he has gone just now, come again (A A R)

1004

अद्यैव हसितं योत कीडितं ये शरीरिभिः ॥
अद्यैव ते न दुःखन्ते पश्य कारुण्य चेष्टितम् ॥

(भा) Vet 23 14

(भा) SP 4168, SR 373 191 (a SP), SSB 271 77

(b) पडित [की] SP, SR, SSB, कीडन Vet (var), वत [वे] Vet (var)

(d) कट [क] SP, SR, SSB

People who are still laughing, joking today, they are no longer here today, look ! what the time can do ?

1005*

अद्योत्सं वसदभुजंगकवलकलेशादिवेशाचल-
 प्रालेपलवनच्छप्रानुसरति श्रोत्रण्डशैलानिलः ।
 किं च स्निग्धरसालमौलिमुकुलान्यालोव्य हृषींदयाद्
 उन्मीलन्ति कुङ्कुःकुङ्कुरिति कलोत्तालः पिकानां गिरः॥
 (आ) SR 326.30, SSB 189.30.
 Śārdūlavikrīḍita metre.

To-day the Malaya breeze follows (the traveller) as if with the desire of plunging into the snow of the mountain of Lord Śiva (Kailāsa) due to the torment, as it were, of being swallowed in mouthfuls by the serpents residing in its lap (i.e. slopes); moreover, the cuckoos exhilarated by the sight of the buds on the tops of glossy and juicy mango trees have commenced their sweet and loud songs in the form of 'kuṅṅū, kuṅṅū.' (A. A. R.)

1006*

अद्योद्यानगृहाग्रणे सखि मया स्वप्नेन लासारुणः
 प्रोक्षितोऽपमशोःकदोहद्विधौ पादः खण्डपुरः ।
 तावत् किं कथयामि कैलिपटुना निर्गत्य कुञ्जोदराद्
 अजातोपमतेन तेन सहसा मूर्ध्नि च सन्नाधितः ॥
 (आ) SkV 693 (a. Madhukūṭa), Kav 406 (a. Madhukūṭa).
 Śārdūlavikrīḍita metre.

Today I dreamed, my friend, / that on the parterre of the garden house / to satisfy the longing of the red *asoka*-tree / I kicked it so my anklets rang; / whereon, how shall I say it, from within the grove my lover came without my knowing it / and bowed his head before my lacquered foot. (D. H. H. Ingalls's translation).

1007*

अद्योन्मीलन्मलयपवनोद्भूतचूतांकुराग्र-
 शास्तास्त्रादादधिकमवुरंश्चरन्निनिर्नादः ।
 पवापि पवापि स्मरहृतयहोदधिपनायाध्वगानां
 होतुं प्राधानचमिव पिकः सामिधेनीमवीते ॥
 (आ) Skm (Skm (B) 1247 (a. Hari), Skm (POS) 2.135, 2) (a. Hari).
 Māndākrāntī metre.

The cuckoo, with his notes rendered sweeter by tasting the tips of mango sprouts that are shaken by the Malaya breeze now blowing, repeats to master

the notes of Rg-vedic prayers for kindling the sacred fires to offer the oblation of the lives of travellers, here and there, in the blaze of the fire of love. (A. A. R.)

1008*

अद्राक्षीदपनिद्र कोरकभरव्यानम्रवत्लोस्त्वलद-
 घूलोद्दिनसूदिताम्बरमसावद्यानमूर्वीपतिः ।
 आस्थानीभवनं वसन्तनृपतेर्देवस्य चेतोनुवः
 सत्रागारमनुत्तरं मवुलिहामेकं प्रयागण्टपम् ॥

(आ) SkV 1679.

(ब) १मुदिताम्बरं SkV (var);
 Śārdūlavikrīḍita metre.

The king there saw a garden where the sky was hid / by the rain of pollen shaken from the vines / that bent beneath their weight of opening buds; / a hall of public audience for royal Spring, / a sacrificial chamber for the god of love, / a pavilioned well, most perfect, for the thirsty bees. (D. H. H. Ingalls's translation).

1009*

अद्राक्ष्यं नरेन्द्रा द्रुपदतनुभूदः केदाप्रायाध्वकृष्टि
 चक्रुर्वाकारयन् वा मनसि किमपरं येऽन्वमन्वन्त मोहात् ।
 सर्वयामेव तेषां समरमलभुवि प्रीयवह्नी जुहोति
 द्वित्रं हंकारमन्वरेभिजनसमिधौ सप्रमः पाण्डवः ॥
 (आ) Amd 65.122.
 Śaṅkharā metre.

The middle son of Pāṇḍu [Bhīmasena] will offer as oblation, in the fire of his anger at the sacrificial ground of battlefield with only two or three *mantra*-s in the form of the sounds "Huḥ", the whole race of those kings who witnessed (without protest) or did or helped to do or even approved out of delusion the (shameful deed of the) dragging by hair of the daughter of king Drupada. (A. A. R.)

1010*

अद्रिष्वञ्जनपुञ्जकान्ति जन्दप्रायं च मले दिगम्
 ऊर्ध्वं नीलवितानकल्पमन्त्री जम्बाललेपयमम् ।
 तीरे नीरनियेस्तमाञ्जितपिच्छायं च सायं गर्नरं
 उद्वेगच्छत्यनितारिकाप्रियतमप्रेमानुद्वर्त तनः ॥
 (आ) Skm (Skm (B) 1207 (a. Jhañjānīla); Skm (POS) 2.147, 3 (a. Rikapīṭa), AB 533 (a. Jhañjānīla).
 (c) १पिच्छायं (AB).

(d) उद्गद्यत् AB

Sārdūlavikrāṇṭa metre

Darkness now comes on in the evening like a mass of collyrium in mountain regions, and like dark clouds at the ends of quarters. Above it looks like a black canopy and on the earth as if it is smeared with a paste of dark mud. At the sea shore it looks like a row of *tamāla* trees. Its descent is very congenial to the love making of the lover and the beloved who are moving towards a rendezvous (A A R)

1011*

अद्रे कि स्थिद्वहति पवन भृङ्गमित्युन्मलीभिर्
बृण्डीरसाहचकितचकित मुपसिद्धाङ्गनाभि ।
स्पानादस्मात् सरसनिबलादुत्पतीदद्मल न
दिङ्गनागाना पथि परिहरन् स्थूलहस्ताबलेपान् ॥

(म) Megh 14 (cf A Scharpe's Kālidāsa Lexicon I 3, (P 143)

(भा) Sar 3 123 (P 371)

(a) भृङ्ग वहति (हरति) पवन कि स्थिद् Megh (var), Sar

(b) इण्डो Megh (Edgerton's ed) (printing error), °द्वयपरा Megh (var), Sar Mandakrāntā metre

While simple Siddha-women cry, Is the wind taking off the mountain's top ?/ With upturned faces, trembling as they behold thy might, /soar thou to heaven, northward bound, from this abode of moist *nicula* stalks, / avoiding on thy way the insolent brush of the sky-elephants' coarse trunks (F Edgerton's translation).

अद्रे भृङ्ग वहति पवन see No 1011

अद्रे भृङ्ग हरति see No 1011

अद्रोह समय कृत्वा see No 1014

1012

अद्रोह शौचानाम्

अचापल व्रतविज्ञेयनियमानाम् ।

पंशुन्यमप्रियाणा

वृत्तिच्छेदो नृशंसचरितानाम् ॥

(म) Kal (Kal (KM) 10 19, Kal (RP) 10 19).
Giti āryā metre

Non-injury to the pure-hearted, absence of fickleness in those who perform special kinds of religious vows and tale bearing by enemies will result in the loss of livelihood to those with evil conduct (A A R)

1013

अद्रोह सर्वभूतेषु कर्मणा मनसा गिरा ।
अनुग्रहश्च दानं च सता धर्म सनातन ॥

(म) MBh (MBh (Bh) 3 281, 34 and 12 156, 21, MBh (C) 3 16782 and 12 5997)

(भा) VS 3047, SRH 234 1 (a MBh), IS 208, SR 84 7 (a MBh), SSB 361 7 (a Vyāsa), SRS 2 1, 49

(इ) SS (OJ) 163

(a) सर्वभूतानां MBh Āranya°, (var), सर्वभूतेषु SRS

(b) कायेन [क°] SS(OJ)

(c) अहिंसोक्ति च सत्य च MBh, Śānti (var); अनुग्रहमहिंसा च MBh, Śānti (var.), वितनीयो महारथं MBh, Śānti (var)

(d) सता धर्मपरायण MBh Śānti, (var), स हि [स°] MBh Śānti (var), धर्मा, MBh, Śānti (var), रीत्यनेतद्विद्मथा VS SRH, SR, SSB, SRS, SS (OJ)

Abstinence from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good (P C Roy's translation).

अद्रोहसमय कृत्वा चि० see No 1015

1014

अद्रोहसमय कृत्वा मूनीनामप्रतो हरिः ।

जपान नमुचि पश्चाद् अया केनेन पायिव ॥

(भा) Upanat in Hariv 1169, IS 207 Cf No 1015

(a) अद्रोह समय Hariv

Having made an agreement (promise) of non-injury in the presence of the sages Indra afterwards killed *Namuci* (the demon) with the foam of waters, O king (A A R)

1015

अद्रोहे समय कृत्वा चिच्छेद नमुचे शिरः ।

शक्र सा हि सता तस्य रिपो वृत्ति सनातनी ॥

(म) MBh (MBh (Bh) 2 59, 26, MBh (C) 2 1957)
Cf No 1014

(भा) IS 206

- (a) अद्वोद् MBh (var.); अद्वोद् MBh (var.); शक्रोपि (°सि) or विद्वोहे or दंद्दोपि [अ°] MBh (var.).
- (c) शक्रः संनिदिता तस्य MBh (var.); शक्रः साभिम्ता तस्य MBh (var.); शक्रः (°क) सभा मतिस्तस्य (यत्तमय) MBh (var.); शक्रोख विदिता (°दिता) तात MBh (var.); शक्रस्य [शं सा] MBh (var.); यतां or यतिम् [म°] MBh (var.).
- (d) रिपोर्द्विनिवेशने (°निषेवने) MBh (var.); रिपोर् MBh (var.); वृत्ति° or वृत्तिः or वृत्तः MBh (var.).

It was during a time of peace and having given a pledge to the contrary that Śakra cut off the head of Namuci, and it was because he approved of this eternal usage towards the enemy that he did so. (P. C. Roy's translation).

1016*

अद्वी जीर्णदरीपु संकटसरित्तरेषु निम्नोन्नते
अज्ञा येन वृषेण घूर्धलवता युना द्वितीयेन वा ।
तां वृद्धोऽपि कुशोऽपि दुर्वहं घूर् वीरुं स एव क्षमो
रय्याभङ्गलकैः समेत्य बहुभिर्नाकृष्यतेज्ज्वर्षुषैः ॥

(आ) Any 55.

Śārdūlavikrīḍita metre.

That ox, who, with a second strong one similar to him, bore the yoke in ploughing hard-cruised valleys in mountains or difficult marshy regions on the banks of streams—regions full of ups and downs—he alone, though now old and emaciated is capable of bearing that unbearable yoke: it cannot be borne to plough by a combination of numerous other oxen that roam about the streets. (A. A. R.)

1017

अद्वितीयं निजं लोके विलोक्य बहती मृदम् ।
प्रमदावदमत्पार्यं द्योर्दिको न तु स्मितम् ॥

(आ) SSB 31.1.

The woman, who bears joy on seeing her face to be incomparable in the world, only exhibits the heights of her arrogance. —it is not a smile (at all). (A. A. R.)

1018

अद्विसंवीक्षणं चक्षुर् अद्विसंमिलनं मनः ।
अद्विस्तर्पणनः पाणिर् अद्य मे किं करिष्यति ॥

(आ) SR 287.1, SSB 121.1.

What will my eye do today when there is no second one [the beloved's] to see, the mind without the contact with a second and the hand without the touch with a second [of the beloved]? (A. A. R.)

1019

अद्वेयपेशलं कुर्यान् मनः कुसुमकोमलम् ।
यन्मूव द्वेयदोषणं देवदानयसंक्षयः ॥

(अ) Cārucyā 24.

(आ) Nisam 25.

The mind should be rendered into the state of gentleness without any haired and soft as a flower. Calamity befell the gods and demons by the fault of (mutual) hatred. (A. A. R.)

1020

अद्वैतं सुखदुःखयोरनुगुणं सर्वास्त्ववस्थासु यद्
विश्रामो हृदयस्य यत्र जरसा पश्चिमग्रहायो रतः ।
कालेनावरणात्ययात् परिणते यस्त्वेहसारे स्थितं
भद्रं तस्य सुमानुषस्य कथमप्येकं हि तत् प्राप्यते ॥

(अ) Uttara. 1.39.

(आ) Sar. ad 5.453, Daś ad 2.6; JS 423B, (n. Bhavabhūti), SR 53.237 (n. Uttara.), SSB 312.274.

(a) अनुगतं JS, SR, SSB; यो JS.

(b) विश्रम्भो Sar (but यं स as above).

(c) परिणतेर्वत् [य°] Sar (var.); प्रेमसारे [स्ते°] Sar. (var.).

(d) भद्रे or भद्र Sar. (var.); यद्प्राप्यते Sar; तत्प्राप्यते Sar (var.).

Śārdūlavikrīḍita metre.

Happy is that lucky man, to whom with difficulty is secured that unique thing viz. perfect identity in happiness and misery, favourable in all conditions, where the heart finds its solace, the flavour of which cannot be taken away by old age, which ripens into firm attachment after time has removed the veil (of reserve). (C. N. Joshi's translation).

1021

अद्वैतमेकं सुखमुन्नयन्ती
विस्मारयन्ती जगदेव तन्वि ।
सुवताश्रितामात्मर्षाच्च यदन्तो
वेदान्तसिद्धान्तकथेव भासि ॥

(आ) PV 415 (n. Mādhava).

Indravajrā metre.

Raising yourself to the state of happiness of Advaita, causing forgetfulness of (other) worldly things, and exhibiting your brilliance aided by pearls (the desire of the soul for liberation), you, slender lady, shine similar to the conclusion of the Vedānta philosophy (A A R)

1022

अद्वैतोक्तिपटून् वटून्पि घय बालान् नमस्कुर्महे
ये तु द्वन्द्वदास्तदीयशिरसि न्यस्याम वाम पदम् ।
सिंह स्वीयशिखान् निवेश्य हृदये सान्द्रादरादामुशत्य्
आवेशेन निर्गतं सग्नमपह मत्तं भकुम्भस्थलम् ॥
(भा) SR 376 233, SSB 275 149
Śārdūlavikṛīḍita metre

We bow even to young students who are proficient in the philosophy of *advaita*, we place our left foot on the heads of those who speak of dualism. The lion places in his heart (hugs) its cubs and fondles them with great affection, but he breaks impetuously the fore-heads of intoxicated elephants (A A R)

1023

अद्वयमानसंयुत शूर धीर विपश्चितम् ।
न धी सत्यजिते नित्यम् आदित्यमिव रश्मय ॥
(क) MBh (MBh (Bh) 12 297 41, MBh (R) 11 304, 43, MBh (C) 12 10986)
(भा) SRHt 203 6 (a MBh)
(a) अद्वैतं ar सधैर्यं or अद्वैतं MBh(var), मनसा MBh(var), मानस SRHt, युक्त MBh(var)
(b) शूर or शूरे MBh(var), धीर [धी] MBh(var),
(c) न धी सत्यजेनिय MBh(var), धी MBh var, सत्यजये (or 'जिते) MBh(var.), नीनम् MBh(var)
Prosperity never abandons that person who has honourable singleness of purpose and is brave, energetic and wise just as the rays never leave the sun (A A R)

अद्वयमर्थोजनशता° sec सयदाधोजनशता°

1024

अथ करोति यद्वत् मूर्धा धारयते तूष्णम् ।
दोषस्तस्यैव जलघ्नं रत्न रत्न तूष्णम् ॥
(भा) SP 1081, SuM 9.40, SR 215 4 (a SP), SRK 195 7 (a SP), SSB 597 4 RJ 255, (IS 209 (Cf ZDMG 52, 255-6), VP 10 7, Any 95.18.
(a) करोति SP, SR, SSB, RJ, VP, SRK, Any रत्नानि [य] SuM, SR, SSB, RJ
(b) धारयते SP, SuM(var), SR SSB, SRK, Any

(c) दोषस्तस्यैव SP, SuM(var), SR, SSB, SRK Any
It is only the fault of the sea that it drops down [attaches little value] the pearl, but lifts up [holds in high esteem] the grass, the pearl remains the pearl, and the grass remains the grass

1025

अथ कुर्वन्प्रजा सर्वा बहुधा महिमोत्सव ।
राजा पर्वाण कस्मिन्दिच् भवेदहिमयाकुल ॥
(भा) SSKR 2 9, KSSLP 2 9
(b) महिमोत्सव SSKR
A king suppressing all his subjects and ever keen on his own greatness may find himself on some juncture worried by fear as at a serpent (A A R)

1026

अथ क्षिपन्ति कृपणा वित्तं तत्र यियासव ।
तन्तस्तु गुरुनीयादी तदुच्चै पवकाद्भक्षिण ॥
(भा) SuM 5
(b) यत्र [त] SuM(var), यियासव SuM(var)
Miserly people bury their wealth in the ground (evidently) desirous of going there (the downward path, hell), good people, on the other hand, desiring to go up (to heaven after death) give their wealth to (deserving) elders and holy places and such other good causes (A A R)

1027

अथ पश्यन् पाशवद्वयबलितसाधोक्तशिरा
ज्ञानं पक्षस्थैर्यादिवि मसृणचक्राकृतिगति ।
विराजिष्वल्गितस्यैवस्वरिततरमाहारनिपुणो
निपत्यैवाकस्माच्छलचरणमूर्धं प्रपतति ॥
(भा) SkV 273 (a. Manovinoda) Prasanna 98a.
(a) शाचीहृत्तगिरा Prasanna
(b) पक्षस्थैर्यादिवि Prasanna
(c) विराजिष्वल्गित Prasanna, दुरिततर° Prasanna
(d) छलचरण° Prasanna, निपतति [प्र°] Prasanna
Sikharini metre

For hours the hawk looks down, head turned to either side, by strength of wing describing slow smooth circles in the sky, then swift, oblique, skilful after prey, he drops and suddenly attacks with flashing beak and claws (D H H Ingalls's translation)

1028

अथ पद्यसि किं बाले पतितं तव किं भुवि ।
दे दे मूर्खं न जानासि यत् तारुण्यमोवितकम् ॥

(अ) Gr 39 (CVR 17.20, GPS 352.14).

(आ) IS 210, Sama 2 ग¹.

(a) वृद्धे CV (var.).

(b) तं किं प⁰ Sama; भूवि CV (var.).

(c) मूढ [मू⁰] Sama.

"O woman, why do you look down ?
What did you drop on the ground ?"

"O fool,¹ do you not know that the pearl
of the youth² is lost"

1. Reply of the woman.

2. breasts.

1029-30**

अधःपुष्पी शङ्खलपुष्पी लज्जालुगिरिकर्णिका ।

नीलिनी सहदेवा च पुत्रमार्जारिका तथा ॥

विष्णुकान्ता च सर्वासां जटा ग्राह्या रवेदिने ।

बद्धा भुजे विलेपाद्वा काये शस्त्रीषवारिका ॥

(आ) ŚP 1887-8.

The flowers *Adhahpuspī* (*Pimpinella Anisuma*, etc.), *Śaṅkhapuspī* (*Andropogon Acientalus*), *Lajjālu* (*Mimosa Pudica*), *Girikarnikā* (*Achyranthes*), *Nilinī* (*Convolvulus*), *Sahadevā* (*Sida Cordi folia*), *Putramārajārikā* and *Viṣṇukrāntā* (*Clitoria Ternatea*) should be worn on the hair by all women on Sunday; and (in the case of men) if these are worn on the arm or used as unguent the body is protected against all weapons. (A. A. R.)

1031*

अधः शोते शम्भुस्तव चरणमाधाय हृदये

बहिर्द्वारे दीवारिकपटमपेतः कमलजः ।

विडोजा वैकल्यं भजति निजविजयनकृते

तवाहं दासः स्यामिति मनसि लज्जा भयमपि ॥

(आ) Vidy 944.

Śikharinī metre.

Lord Śiva lies down (on the floor) placing your feet in his heart : the lotus born [Lord Brahmā] has taken up the duties of the door-keeper at the outer entrance : the mighty Indra is frustrated in presenting his petition. There is in my mind both shame and fear that I too may have to be a slave of yours. (A. A. R.)

1032

अधःस्था रमते नारी उपरिस्थश्च कामुकः ।

प्रतिद्वं तद्वत् तेषां ग्रामजालजनप्रियम् ॥

(अ) Vet (Vet (U) 1.12*, Hu¹ 1.13).

(आ) IS 224.

(a) अधःस्था Vet Hu¹, Vet (var.); उपरिस्ताद⁰ (स्थादः⁰स्था) Vet (var.); नारी Vet (var.).

(b) कामुकः Vet Hu¹; चोपरि or उपरि Vet (var.);
स्था or °स्थाश्च Vet (var.); तु [च] Vet (var.).

(d) ग्राम्य⁰ Vet Hu¹, Vet (var.); सर्वथा⁰ Vet (var.)
*wrongly marked in Vet (U) 1.14.

That variety of love sports is well known and is the favourite of the village youths in which the woman enjoys when she is below and the lover above. (A. A. R.)

1033

अयनं खलु जीवधनं

धनमर्थधनं महद्वनं धान्यम् ।

अतिधनमेतत् सुन्दरि

विद्या च तपश्च कीर्तिश्च ॥

(आ) JS 437-3.

Āryā metre.

Charming young lady, wealth of life (mere living) is no wealth; money is half-wealth and grains constitute great wealth; but learning, austerity and fame constitute the greatest wealth (of man). (A. A. R.)

अयनः पतितो राजा see No. 88.

1034

अधना अपि ते धन्याः साधवी गृहमेधिनः ।

यद्गृहा हृहवयाम्बु- तृणभूमीश्वरावराः ॥

(अ) BhPp 4.22, 10.

... those houses which although may be filled with riches but have not been blessed with the sacred foot-prints of godly minded Vaiṣṇava-s are verily like the tree which is the abode of serpents and as such terrible. (J. M. Sanyal's translation).

1035

अधना धनमिच्छन्ति दावं चैव चतुष्पदाः ।

मानवाः स्वर्गमिच्छन्ति मोक्षमिच्छन्ति देवताः ॥

(अ) Gr 40 (CVR 5.18, GNP 142, GNI 1306, GNP IV 41, CNM 39 v.l., CNMN 39 v.l., GPS 127-54). Cf. Nos. 1042, 1043, हृष्येन राजा;

मन्त्रिणा मण्डपम् and गर्दभः पश्यते.

(आ) SR 159.289 (a.C), IS 211; SSB 490. 296, Sa ma 1.95 and 2.40.

(b) कदिमिच्छन्ति गर्विताः (नृकृताः GNI) GNI 1,

SR, SSB, वाच CV (var), चतुष्पद CV(var)

(c) मानवा GNI I, इच्छति CV (var.)

(d) ०न्ति om GNI I, पश्यता [दे०] SSB

Poor desire wealth, quadrupeds desire (the faculty) of speech, men desire heaven, (and) gods desire liberation (mokṣa)

1036

अथनेनायंकामेन नायं शक्यो विविस्तता ।

अयं रथा निवध्यन्ते गर्जरिव महागजा ॥

(अ) MBh (MBh (Bh) 12 B, 20, MBh (Cl 12 240-1), R(R (Bar) 6 70 38 cd+1582, R (G) 6 62, 35, R (B) ॥ 83, 38 cd), R (R) 6 83, 38 cd) Cf No 3023

(आ) SRHt 203 ॥ (a MBh), SSSN 135 6, IS 212

(b) विविस्तितु (विधि*, श्रमवा) MBh (var), विविस्तता MBh (G), विविस्तता MBh (var), R(B), विविस्तिनु IS, विविस्तता, MBh (var), शक्या समीहितु R(G), शक्य विविस्तता R(B), विविस्तता MBh (R)

(c) अयं नायं MBh (var), विविस्ते MBh (var)

(d) तोदर [न] MBh (var)

If a person who has no wealth desires to achieve a particular purpose he meets with failure¹ Wealth brings about accessions of wealth like elephants capturing (wild) elephants (P C Roy's translation)

1 O Bohtlingk translates this sentence better, he translates Ein Armer, dem es um Geld zu thun ist, kann nicht daran denken sich Geld zu machen

1037

अथनो बानुकामोऽपि संप्राप्तो यनिना गृहम् ।

मन्यते याचकोऽपि धिन् वारिद्वय खलु देहिनाम् ॥

(अ) P (Pis 2 102, PisK 2 110)

(आ) IS 213

A poor man who comes to a house of a rich man, even if he wants to give, is considered like a beggar i.e., indeed, shame to poverty²

1038

अथनोऽप्य धन प्राप्य मायमूर्च्छने मा स्मरेत् ।

इति काशिको नून धनं मे भूरि नाददत् ॥

(अ) Gr 1145 (GRG 8 157, OPS 343 29)

Surely, the Lord, being compassionate towards me, did not give me much wealth,

being of the opinion that = poor man, after gaining wealth will be greatly intoxicated (by it) and may not remember Him

1039

अथम वाचते भूयो दुःखवेगो न तूत्तमम् ।

पादद्वय व्रजत्यागं शीतस्पर्शो न चक्षुषो ॥

(अ) Kusumadeva's Drṣṭāntasāhita (in KSH 64 p 222)

(आ) VS 300 (a Kusumadeva), SR 169 698 (a) Drṣṭāntasāhita SSB 502 698, IS 214

(c) पाणिपाद इच्छाशु VS, इच्छाशु SR, SSB
The force of grief overcomes = low person but not the superior men The touch of cold (objects) affects the two feet quickly but not the two eyes (A A R)

1040

अथममित्रकुम्भित्रसमागम

प्रियविपोगभयानि हरिप्रता ।

अपयस खलु लोकपराभयो

भवति पापतरो क्लमोदुशम् ॥

(आ) SuM B after 25 9 (34*)

Drutavilambita metre

The fruits of the tree of sinful actions, indeed, are the associations with low or false friends, worries due to separation from dear ones, poverty, infamy and defeat (humiliation) at the hands of the people (A A R)

1041

अथमर्षशवाजीवि- आद्रभृगुदुदभृजान् ।

अभिप्राया न सिद्धयन्ति तेनैव प्रियते जगत् ॥

(आ) VS 2322 (Cf Weber's Indische Studien XVI 209-210)

The (evil) desires of debtors, of those who depend on corpses for their livelihood, of those who live by feasting on frāddha and of evil kings are not successful (A A R)

1042

अथमा कलिमिच्छन्ति सधिमिच्छन्ति मध्यमा ।

उत्तमा मानमिच्छन्ति मानो हि महता धनम् ॥

(अ) Gr 41 (GRV VIII 9) GP 1115, 11, SKr ad

मान (a G), IS 215 (Cf Nos 103, 1013,

5781, गदम वटहो, वृष्येन्न राजा and मधिका नखम्

- (a) दुर्जनाः [अ०] GR (but GRT and GP as above);
दुर्जना GR (var.).
(b) साधवः (सज्जनाः or भानवाः) GR (but GP
as above); GRBh II on the margin has
मध्यमा. Cf. also No. 1043).
(c) उत्तमाः GR (var.).
(d) महता GR (var.).

The base desire strife; the mediocre
desire peace; the best desire respect, since
for (the best men) respect is wealth.

1043

अधमा धनमिच्छन्ति धनमानो च मध्यमाः ।
उत्तमा मानमिच्छन्ति मानो हि महतां धनम् ॥

- (अ) Gr 42 (CVr VIII. 1, CSr III. 14), GNP
II 147 and 243, GNI I 125, GNG 146,
GNT IV 131, GdT II 15.11, GdT III 7.83,
GdT V 125, GPS 228, 24, GP 1.115, 13 (cf.
1.115, 11). Cf. Nos. 1035, 1042, 5784,
गदभः पद्मोः तुल्येन राजा and मल्लिका ब्रह्मम्.
(भा) SuM 28.1, SRHt 209.4, (a. Pratāpacakra-
vartī), IS 216, ŚKDr ad मानः Subh 228
and 298, SuB 11.24, TP 386 ch/ad, GSL 9,
Sama 1.81, Sama2 मृ27, SSSN 155.3, SSPr 15.
(a) अधमः (°नैः) CS (var.); अधना CV (var.)
अधमा CS (var.); धमम् [ध०] IS.
(b) प्रीतिर् (प्रितिम, प्रतिम) इच्छन्ति मध्यमाः (°माः
°मान्) GS; मानमिच्छन्ति सेवकाः GNP II 243;
धानं मानं च म० CV, GNG, GNP I, GPS,
Sama; धनमानो IS; धनमानं CV (var.); हि[च]
SRHt, SuB, SSSN, SuM; मध्यमा CV (var.).
(c) उत्तम CS (var.); मोक्षो [मा०] CV (var.)
इच्छन्ति CV (var.).
(d) शान्तिमिच्छन्ति साधवः GS (var.); मनं GS (var.);
मनः SSSN; क्षी CV (var.); महता CV (var.),
CS (var.); धन CS (var.); धनी CS (var.).

The base desire wealth; the
mediocre desire wealth and respect; the
best desire respect, since for (the best
men) respect is wealth.

1044

अधमे संगता लक्ष्मीर् नोपभोगाय कस्यचित् ।
कर्मणे पतिता छाया सहकारस्तरोरिव ॥

- (आ) SRHt 42.31 (a. Bhaṭṭakathā; could not be
traced in KsB).

Wealth associated with low people is
of no use to any one (good); it is similar
to the shade of an (excellent) mango tree
falling into a muddy place (where no one
goes to enjoy the shade). (A. A. R.)

1045

अधमो मातुकारश्च धातुकारश्च मध्यमः ।
धातुमातुक्रियाकार उत्तमः परिकीर्तितः ॥

- (आ) ŚP 1956. (Cf. No. 1046)

One who is proficient in vocal song
only is said to be inferior; one well up
in instrumental music is said to be mid-
dling; but he who is at home in both
vocal and instrumental music is said to
be the best. (A. A. R.)

1046

अधमो लक्षणज्ञः स्यान् मध्यमो लक्ष्यमाचरेत् ।
लक्ष्यलक्षणसंयुत उत्तमः परिकीर्तितः ॥

- (आ) ŚP 1957 (Cf. No. 1045)

One knowing the theory of music is
inferior and one proficient in practice
only is middling, but one proficient in
theory and practice is said to be the best.
A. A. R.).

1047*

अधरं किल विम्वनामकं
कलमस्मादिति भव्यमन्यम् ।
लभतेऽधरविम्वमित्यदः
पदमस्या रदनच्छदं यदत् ॥

- (अ) Naiṣ 2.24.

(आ) SR 261.144, SSB 76.8.

(a) खलु [किल] SR, SSB.

(b) कवमास्यामिति Naiṣ (var.), SR, SSB.

(c) विम्व इत्यदः SR, SSB.

(d) रदनच्छदे Naiṣ (var.), SR, SSB.
Viyoginī metre.

The word *adharabimba* [i.e. a lower
lip like the *bimba*-fruit] designating her
lip has acquired a (more) appropriate
construing, viz., "The fruit called *bimba*
is inferior (*adhara*) to it (in beauty).
(K. K. Handiqui's translation).

अधरं खलु विम्वनामकं see No. 1047.

1048*

अपर कितलपराग

कोमलविटपानुकारिणी वयू ।

कुसुममिव लोभनीय

यौवनमङ्गेषु सनदम् ॥

- (ग्र) Śāk : 20 (in some editions : 21) (Cf A Scharpe's *Kālidāsa-Lexicon* I 2, p. 17)
 (ग्र) Śāk ad 6 413 (p. 176), SR 235 B, and 380 144, SSB 61 10, IS 217, Altm 18, SRK 286 7
 (a) किशल* Śāk
 (e) वितोमनीय SRK (*tejana metrum*)
 (d) सनदम् IS, सन्नाथं SRK
 Aryā metre

Her ruddy lip vies with the opening bud, her graceful arms are as the twining stalks, and her whole form is radiant with the glow of youthful beauty, as the tree with bloom (Sir Monier-Williams translation)

1049*

अपर पद्मरागोष्मम् अनर्घं सख्योऽपि ते ।

मूर्ध्ने हस्तं किमयोऽयम् अपारं इह वीयते ॥

- (ग्र) ŚkV 629, Kav 342
 (a) अपर* Kav
 (b) सख्योऽपि Kav (var)
 (c) किमयोऽयम् Kav (var)
 (d) किमयोऽयम् अपारं ŚkV (var).

Your lower lip is a ruby / priceless despite its flow / There is no need, sweet innocent, / to lude it with your hand (D H H Ingalls's translation)

1050*

अपरपुतरस्तपस्तया

मूलतीभा शशिकान्तिलयिनी ।

सन्तुष्टप्रतिमा च सुमुखी

॥ विप्रेरस्य कृतिं विवक्षति ॥

- (ग्र) BhV (BhV (POS) 2 68, BhV (C) 2 67
 (c) द्व [च] BhV (var)
 Vigrahi metre

The grace of the lower lip obscuring (the redness of) the tenderness of sprouts, the beauty of the face surpassing that of the moon, and the incomparable body of her whose eyebrows are beautiful—all this does not speak of the creation of this creator [i.e. this must have been the creation of some other creator] (H D Sharma's translation)

अपरपद्मरागोष्मम् see No 1049

1051*

अधरमधरे कण्ठ कण्ठे निधाय भुज भुजे

हृदि च हृदये मध्ये मध्ये सरोजद्वारे दृढम् ।

सरमसमहो चोरावूरु वद च परे बलाद्

गमयति जनो धन्य कश्चित् सर्वोऽतिशरे निशाम् ॥

- (ग्र) Jananag 39
 Harini metre

That fortunate man passes the winter night with the lotus-eyed beloved, with lip pressed against lip, neck to neck, hand to hand, heart to heart, waist to waist, thighs to thighs and feet to feet (A A R)

1052*

अधरमधरे कण्ठ कण्ठे सदाद् वृणोवृणाम्

अलिकृषांतिके कुर्या गोपीजनं सप्तमम् ।

शिशुरिति वदन् कुण्डो वक्ष इत्येके निहितोऽचिरान्-

निमृत्पुष्पक एधेरे पायात् स्मरालसविग्रह ॥

- (ग्र) Śkm (Śkm (B) 224, Śkm (POS) 1 51, 4, Śkm (B) 1-51, 4, AB 533) (a Divākara-datta), PG 135 (a Divākara)
 (a) कं कं tr PG दशो दशोर [६.] PG (but var as above)
 (b) दौलक्यनिके Śkm (POS)
 (c) दला [कं] PG (var), वदन् [३०] PG (var), इव स्यजे Śkm (POS), निहितदिवराद् PG
 Harini metre

May that Kṛṣṇa who was fondled as a baby by the cowherdresses by pressing lip to lip, neck to neck, eye to eye and forehead to forehead and who, when crying, was pressed to the bosom by them and consequently experienced a thrill on his love-affected body, smiling all the while, protect us all (A A R)

1053

अनरेममृतं कं सवेहो मधुन्यपि नान्यथा

मनुस्मयिकं द्वासायाश्च प्रसन्नरसं कलम् ।

सकुर्वन् पुनर्मध्यस्य स्मृत् रसांतरजिज्ञासो

वदतु यदिहान्यत् स्वादु स्यात् प्रियादाशनच्छदात् ॥

- (ग्र) SR 261 143, SSB 76 16
 (a) मधुन्यपि SSB
 Harini metre

Sweet is the lip (of the beloved),

what doubt is there ? So is also honey; sweeter (than honey) is the fruit, full of fine juice, of the grape. Let an impartial judge and a connoisseur of taste, however, say even once whether there is anything sweeter than the lip (of the loved one). (A. A. R.)

1054

अथरस्य मधुरिमाणं

कुचकाठिग्यं दशोस्तथा तंक्ष्यम् ।

कवितायाः परिपाकान्

अनुभवरसिको विजानाति ॥

- (अ) BhPr (BhPr (NSP) 88, BhPr (B) 88).
 (आ) SR 171.799, SSB 506.799, SRK 251.95 (a. Kālpitaru), VP 3.5.
 (b) दशोश्च [द०] BhPr (NSP) (contra metrum); दशोश्च तैद्वय च BhPr(B).
 (c) कवितायां BhPr; परिपाकं BhPr.
 (d) अनु० BhPr.
 Āryā metre.

The sweetness of (a woman's) lip, the firmness of (her) breasts, and the keenness of (her) eyes, (and) ripeness in poetry (only) he distinguishes (who has) the taste of experience. (L. H. Gray's translation).

1055*

अथरामृतपात्रेन समास्यमपराध्यतु ।
 मूर्ध्नो किमपराधं यः पादौ नाप्नोति चुम्बितुम् ॥

(अ) Nais 20.59.
 My mouth might be guilty of drinking the nectar of her nether lip. But what is the offence of my head that it is debarrd from bowing low at her feet ? (K. K. Handiqui's translation).

1056*

अथरामृतमाधुरीघृणी

हरिलीलामुरलीनिनाद एषः ।

प्रतप्तान मनःप्रमोदमुच्चैर्

हरिणीनां हरिणीदृशं मुनीनाम् ॥

- (आ) PGr 28; (a. Śrīmādhayendrapuri).
 Aupacchandisika metre.

This is the sound of the playful flute of Śrī Kṛṣṇa, which has assumed importance; due to the sweetness of the nectar of his lips it has spread great joy to the minds of does, to the doe-eyed ones (gopī-s) and to the sages. (A. A. R.)

1057

अथरामृतेन पित्तं

नश्यति वायुः पयोवरपुगेन ।

अनवरतरतेन कफं

त्रिदोषशमनं वपुर्निर्वाहः ॥

- (अ) BhS 362 (doubtful).
 (आ) VS 2340, SSSN 240.11, SHV part II.13, SLP 2.20.
 (a) अथररसपात्रेन BhS (var.) (contra metrum); पीते BhS (var.).
 (b) नश्यति ते पयोधराल्लोके BhS (var.) (contra metrum); नश्यति वातं पयोधररसपात्रे BhS (var.) (contra metrum); शमयति वातं [न'वा'] BhS (var.); भारेण [पुगेन] VS; धरोष्णेन SSSN.
 (c) अविरलसुरतेन BhS (var.). SHV; कफसु VS.
 (d) स्त्रीणां [ना'] BhS (var.) तस्याः [ना'] BhS (var.).
 (ed) अनवरतराश्लेषेण न च कफपित्तिरपि शमनीयति पृथ्वा BhS (var.) (contra metrum); वपुस्तन्मया VS; वपुस्तस्याः SSSN; वपुःस्त्रीणाम् SHV.
 Āryā metre.

Excess of bile (pittam) is destroyed by the nectar of her lips, wind-complaints (vāyu) by her pair of breasts and phlegm diseases by constant enjoyment with her; (thus) the body of a woman tranquilises the three humours (i.e. vāta, pitta and kapha). (A. A. R.)

1058*

अवरेण समागमाद् रदानाम्

अरणिन्ना पिहितोऽपि शुक्लभावः ।

हस्तिनेन सितेन पक्ष्मलाक्ष्याः

पुनरुल्लासमवाप जातपक्षः ॥

- (अ) BhV (BhV (POS) 2.98, BhV (C) 2.98, or 2.99).
 (b) शुद्धभावः BhV (Var.).
 Aupacchandasikā metre.

The whiteness of the teeth, concealed by the redness (produced) from the contact with lower lip, became again visible, being helped out by a white smile of the lady who had beautiful eyelashes. (H. D. Sharma's translation.)

1059*

अधरेणोन्नतिभाज

भुजङ्गपरिपीडितेन ते हृति ।

संशोभितं मनो मे

जलनिधिरिव मन्दरागेण ॥

- (आ) SkV 8.71, Prasanna 156 b, JS 166.3 (a. Vidyāyah).

- (a) भागो Prasanna
(b) परि om Prasanna, तेन तेन Prasanna
Aryā metre

By your swollen lip, oh messenger,
that has been bitten by a snake [or by
(my) lover] my heart is churned as the
ocean was by Mt Mandara [or by one
whose love is small : is has ceased]
(D H H Ingalls's translation)

1060

अधरे नववीटिकानुरागो

नयने कज्जलमुज्ज्वले हुक्लम् ।

इदमाभरणं नितम्बनीनाम्

इतरद्वभूषणमङ्गदूषणाय ॥

- (का) SR 231 29, SSB 58 33, SRK 273 28 (a
Sphuṭaloka), Vidy 974

(e) रागो SRK

(d) इतर Vidy

Aupacchandisikā metre.

The lips stained (reddened) by fresh
betel-rolls, the eyes with collyrium and a
sparkling silken garment—these consti-
tute the (true) decoration of young
women, other ornaments spoil the
beauty of limbs (A A R)

1061*

अधरे बिन्दु कण्ठे

मणिमाला स्तनयुगे शशाङ्गतम् ।

तव सूचयन्ति केतकि

कुसुमायुषशास्त्रपण्डित रमणम् ॥

- (क) Kutt (Kutt (NSP) 402, Kutt (BI) 402)
(का) Kavi (Kavi (NSP) ad 3 1 (p 163), Kavi (RP)
39) (a Dāmodaragupta) (Cf Vātsyāyana's
Kāmasūtra IV and V, chapters on बिन्दु,
मणिमाला and शशाङ्गतम् and Sitzungsberichte
der Wiener Akademie, philos.-hist. Kl Bd
106, 498)

(b) कुचयुगे [१८°] Kavi (RP)

(c) केतकि Kutt (BI) (var), सुन्दरि [३°] Kavi
Giti-ārya metre

O beautiful damsel, a mark of a bite
on your lower lip, a series of such
marks on your neck, a scratch with a
finger-nail (i.e. in the form of a hare's
leap) on your breasts,—these show that
(you have been) enjoyed (by one) well-
versed in the art of love-making (Sūrya-
kānta's translation in Ksemendra's
Studies)

1 In Kavi quoted as an example of Kṣemen-
dra's acquaintance with the Kāmasūtra-s

1062*

अधरे मधुरा सरस्वतीय

ननु कर्णे मणिकर्णिकाप्रवाह ।

शिरसि प्रतिभासि चारुवेणी

कयमेवोनयना न वीर्यराज ॥

- (का) SR 270 30, SSB 94 30, SRK 271 7 (a
Sphuṭaloka), IS 762B (a Sphuṭaloka)

(e) सरस्वती SRK, ॥ (contra metrum)
Aupacchandisikā metre

How is the deer-eyed damsel not the
best place of pilgrimage ? There is the
sweet Sarasvatī [speech, or holy river]
on her lip, and is there not in her ear
the flash of manikarnikā [ear-ring set
with gems, or holy place at Banaras] ?
On her head there shines the charming
veṇī [tresses, or stream at Prayāga]
(A A R)

1063*

अधरे विनिहितवर्ण

चम्पककुसुममन कल्पितोत्तमम् ।

विनतं दधानमस

बाध सततं नयामि जितकलम् ॥

- (का) PG 48 (a Puruṣottamadeva) (Cf Kav
P 53)
(b) विकल्पितोत्तम or विविचितीर्य or कल्पितोत्तम
PG (var)
(c) विनतकल्पितमस PG (var) (contra
metrum)
(d) बाध om PG (var) (contra metrum), बाते
नयामि सततं PG (var)
Giti-ārya metre

Constantly do I bow to Śrī Kṛṣṇa
(the conqueror of King Kamsa) who
has placed the flute on his lip, whose
head is adorned with campaka-flowers
(Michelia Campaka), and who has his
left shoulder (slightly) bent (A A R)

1064

अधरोऽयमधोराक्ष्या बन्धुजीवप्रभाहर ।

अन्यजीवप्रभा हन्त हर्ततीति किमद्भुतम् ॥

- (का) SR 261 140 (a Kuv), SSB 76 4, Kuv,
ad 59 120 (p 135)

The lip of the tremulous eyed damsel takes away (vanquishes) the brilliance of the flower *bandhujiva* [*Pentapetes Phoenicea*; or : the life of relations]. Alas ! what wonder is there that she deprives the brilliance of other lives ? (A. A. R.)

अवरो वीतरागस्ते see बिहारः कण्ठदेशस्ते

1065*

अवरोष्ठे च घोषायां गण्डयोश्चिबुके तथा ।
मुक्ते नाभौ शिक्रे कुशाब् आवर्तस्त्वतिनिन्दिताः ॥
(आ) SP 1665 (a, Śrīrāghadhara).

Horses having locks of hair curling backwards on the lips, nostril, cheeks, chin, scrotum, navel, shoulder blade and belly are of extremely inferior breed. (A. A. R.).

1066*

अवरोक्षी कुरङ्गाख्याः शोभते नासिकातले ।
सुवर्णनलिकामध्यात् भाषिष्यमिव विष्णुतम् ॥
(आ) SR 261.143, SSB 76.7.

The lip of the gazelle eyed young lady shines below the nose as if it were a ruby dropped from the midst of a golden lotus. (A. A. R.).

1067

अधर्म धर्ममिति या मय्यते तमसावृता ।
सर्वान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥
(अ) MBh (MBh (Bh) 6.49, 30, MBh (C) 6. 1486; BhG 18.32).

(a) अधर्म्य MBh (var.); धर्म्यम् MBh (var.).
(b) बुद्धते [म°] MBh (var.); तमसान्विता (°सो°) MBh (var.).
(c) तु [च] MBh (var.).
(d) तामसी मता [प° ता°] MBh (var.).

Right as unright what / conceives, obscured by darkness, / and all things contrary (to the truth), / that intelligence, son of Pṛthā, is of darkness. (F. Edgerton's translation).

1068

अधर्मं धर्मवेषेण यद्विं लोकसंकरम् ।
अभिपश्ये शुभं हित्वा क्रियाविधिर्विजितम् ॥
(अ) R (R (Bar) 2. 101.6, R (B) 2.107, G R (G) 2.118.6).

(a) अधर्मान् (°मो) R (var.); धर्मलोभेन R (var.);
"रूपेण R (var.).
(b) मलिनं or यथा or मानितं or यदीजं or यदि मां
or यद्येवं or यदीदं [य°] R (var.); लोकमहितं
(°संगरं; °संकरं) [लो°] R (var.).
(c) अभिपश्येत् or अभिपश्ये [अ°] R (var.; विधिं
or क्रियां or शुभां or शुचिर- [शु°] R (var.);
हित्वा or मित्वा or मूत्वा [हि°] R (var.).
(d) क्रियाविधिषु विजितं (R (var.); क्रियां R (var.);
"लोक" or "लोप" [°विधि°] R (var.); "विजित
तां" R (var.); "विगृहीतां R (var.).

To pretend to be virtuous when one is not so; to pretend to be pure when really one is not; to appear as possessing all the good qualities that make a righteous man, to pretend to be a man of principles, when one does not have any and to act unrighteously in the garb of righteousness—all these are to be condemned. (T. Śrinivasa Raghavacharya's translation)

1069

अधर्मः सत्रियस्यैतद् यद् व्याधिमरणं गृहे ।
युद्धे तु मरणं यत् स्यात् सोऽस्य धर्मः सनातनः ॥
(अ) SRH 165.22 (a, MBh). (Cf. MBh (Bh) 6.17.11 and 12.98.23)

Highly unbecoming (*adharma*) is death overtaking a *Kṣatriya* by disease in his house; that he meets with death in the battlefield is the eternal law of *dharma*. (A. A. R.).

अधर्मः सुमहात्रा (न्ता) न(य) see No. 1078

1070

अधर्मः सुरस्तस्य चोत्कर्षमधुरायते ।
यादृशंश्च फलंश्च सुफलो लोभापादः ॥
(अ) PdP Bhūmi kh. 11, 20, Variant of No. 1062.

The tree of avarice has *adharma* as its sap, rendered sweet by arrogance and its abundance of fruits are also of the same kind. (A. A. R.).

1071

अधर्मदण्डं लोके यद्योऽप्यं कीर्तिनाशनम् ।
अत्यर्थं च परत्रासि तस्मात् परिवर्जयेत् ॥
(अ) Mn 2.127 (Cf. No 1072, 8.6-7, and राजानो
अन्वि°).
(आ) VR 182.5.

- (a) अधर्मदण्डन Mn (var), लोक° VR (var)
 (b) धनमिति पाठान्तरम् VR (var)
 (c) स्यात् [च] Mn (var)

Unjust punishment destroys reputation among men and fame (after death), and causes even in the next world the loss of heaven, let him,¹ therefore, beware of (inflicting) it (G Bühler's translation)

¹ The king

1072

अधर्मदण्डन स्वर्ग- कीर्तिलोकविनाशनम् ।

सम्पत्तु इण्डन राज स्वर्गकीर्तिजयावहम् ॥

- (अ) Y 1 357 (in some texts 1 35 6) Cf No 1071, 806-7, and राजानो मन्त्रि°

The unrighteous punishment destroys the heaven, fame, and all the worlds, the proper punishment, however, for the king, procures heaven, glory and victory (J R Gharpure's translation)

1073

अधर्मद्वोहसमुक्ते मित्रजातेऽप्युपेक्षणम् ।

आत्मवन्मित्रवर्गे तु प्राणानपि परित्यजेत् ॥

- (अ) KN (KN (BI) 10 7, KN (ĀnSS) 10 9, KN (TSS) 10 9

- (a) अधर्मे° KN (BI)
 (b) मित्रजाते उदे° KN (BI)
 (c) मित्रजाते KN (ĀnSS), KN (TSS), आत्मवन्मित्र° KN (BI)

Wars brought about by allies through their oppression and persecution, should be looked upon with indifference, but for a generous ally even the very life may be risked (M N Dutt's translation)

1074

अधर्मप्रतिषेधश्च न्यायमार्गेण वर्तनम् ।

उपकार्योपकारित्वम् इति वृत्त महीपते ॥

- (अ) KN (KN (ĀnSS) 14 58, KN (BI) 13 58), KN (TSS) 14 58

- (b) न्यायमार्गानुवर्तन° KN (BI)

the functions of a ruler of earth (M N Dutt's translation)

1075*

अधर्ममन्यत्र महीतलेऽस्मिन्

सप्तोभेदु भलिन विचार्य ।

निष्कासनायास्य रुवेव देव

तितं यशः सर्वदिश प्रयाति ॥

- (अ) VS 2513 (a Pt Śrī Baka)

Upajāti metre (Upendravajrā and Indravajrā)

Your fame (all white in colour), O king, has spread in all directions to banish all dirt, as if indignant at the thought that unrighteousness elsewhere would cause disturbance in this land also (A A R)

1076*

अधर्मद्वयो मूढास् तिर्यग्गतिपरायणाः ।

कृच्छ्रा योनिमनुप्राप्य ॥ सुख विन्दते जना ॥

- (अ) MBh (MBh (Bh) 3 245 18, MBh (C) 3 15387).

- (r) SS (OJ) 54

- (a) मूढास् [मू] SS (OJ)

- (b) तिर्य्योनि° MBh (var)

- (c) गति° [योनि°] MBh (var), अनुप्राप्ता MBh (var)

- (d) न विन्दन्ति (°वे SS (OJ)) सुख ज° MBh (var), SS (OJ), सुख विदन्ति नो ज° MBh (var), महर [ज°] MBh (var)

The dull-witted have no interest in *dharma*. They are born as low creatures. Thus incarnated they attain no joy [Raghuvīra's translation of SS (OJ)]

अधर्मशील च महात्मानं see No 27

अधर्म सह सद्गतेन see No 3071

1077

अधर्मसाधनं बुधा मूढा न जन्तुर्हितम्

सृजन्तु वेदान्दिया भजन्तु केवल इयाम् ।

इति प्रबोधयन् विधि विधाय वैदिक विधि

विशुद्धबोधबन्धुरन्तरेषि बुद्धदेव न ॥

- (अ) PV 863 (a Rāmācandī abhāṣita)

- (c) विधाय PV (var)

Pañcatāmara metre

O wise men, injury to living beings brings *adharma*. Let not this be done falsely. By disregarding the Veda-s (in this respect) take only to compassion. Interpreting the Vedic injunction in this way, may the Lord Buddha, the kinsman of pure understanding, enter into us (infuse that spirit in us) (A A R)

1078

अधर्मस्तु महास्तात भवेत् तस्य महीपतेः ।

यो हरेद् दलपद्भागं न च रक्षति पुत्रवत् ॥

(अ) R (R (Bar) 3.5, 10, R (B) 3.6, 11, R (G) 3. 10, 11-2).

(आ) IS 218.

(a) अधर्मो हि महां (मयां) रतरय R (var.); अधर्मः सुमहाया (ना) धं (य) R (var.); अधर्मः सुमहान्नाथ R. (var.). च [तु] R (var.).

(b) इह [तरय] R (var.); तु भूपतेः or महीपते [यं] R (var.).

(c) एह or भुवि [यति] R (var.).

(d) न च रक्षतिमाः प्रजाः R (var.); नावचेत् पुत्रवत् R (var.); रक्षेत् [रं] R (var.).

The sin, O lord, of that monarch is mighty that takes a sixth part of the subjects' incomes, but does not protect them as sons. (M. N. Dutt's translation).

1079

अधर्मदिजितं प्रथम् अल्पकालं तु तिष्ठति ।

ततः सप्तममयते समूलं तेन नश्यति ॥

(आ) NDh 152.

Wealth acquired by *adharma* remains for a short time only; thereafter it passes on to the enemy and by that he perishes completely (root and branch). (A.A. R.)

1080

अधर्मो च यः प्राह यश्चाधर्मो पृच्छति ।

तयोदन्यतरः प्रीतिं विद्वेपं वाधिगच्छति ॥

(अ) Mn 2.111, MBh (MBh (Bh) 12.314, 48; MBh (R) 1.3, 53 and 12.327, 327, 50; MBh (G) 1.755) and 12.12232-3, Vi 29.7.

(आ) Vir, Sushikāraprakāśa quoting Mn 516.5-6, SR 33a. 146 (a. MBh)¹, IS 219.

(a) यश्चाधर्मो (यश्च धं) वं (विं) नृयाद् MBh, C2 in Vi.

(b) यश्च धं MBh 12. (var.); अन्यायेन [अधं] MBh 12 (var.).

(c) अर्थेति Gh in Vi (R); अन्यतरं MBh 12 (var.); न्येति or येति or न्येति or प्रीति [प्रं] MBh 12 (var.).

(d) विद्वेपं or वेदेपं [विं] MBh 12 (var.); च [वां] MBh 12 (var.); वा निं MBh 12 (var.). वाधिं Mn (var.); वाधिं Mn (var.) (Rāghavānanda). MBh; वाभिं or वानं or वा न [वाधिं] MBh 12 (var.); यश्च वि MBh 12 (var.).

1. but quotes Mn.

Of the two persons, him who illegally explains (anything) and him who illegally asks (a question), one (or both) will die or incur (the other's) enmity. (G. Bühler's translation).

1081

अधर्मोऽप्यते तावत् ततो भद्राणि पश्यति ।

ततः सप्तमाञ्च जयति समूलस्तु विनश्यति ॥

(अ) Mn 4.174, MBh (MBh (Bh), 3.92, 4, MBh (R); 3.94.4, MBh (G) 3.8490).

(आ) SRHt 13.1 (a.R.), Daripati, 22, 18 220, ŚKDr ad अधर्मः (a. MBh), BrDh 2.16, 3, SSap 407 (a. Mn), SSSN 26.1.

(a) वर्षेऽधर्मो नरसु MBh; अधर्मोऽप्यते ते MBh (K 4); अधर्मोऽप्यते राजन् MBh (De D 3.5), ŚKDr.

(c) सप्तमान् Mn (var.), MBh (R), SRHt, ŚKDr.

(d) समूलं MBh (var.); च [तु] MBh (var.).

He prospers for a while through unrighteousness, then he gains great good fortune, next he conquers his enemies, but (at last) he perishes (branch and root.) (G. Bühler's translation).

अधर्मोऽप्यते राजन् see No. 1081.

अधर्मोऽप्यते ते see No. 1081.

अधर्मो दानोत्कर्षो see No. 2671

1082

अधर्मो रसस्तस्य उत्पलेर्दमपुरायते ।

तावदंशे च फलेऽर्चव सफलो लोभपावपः ॥

(आ) PAn 331, PWW 665 (in both a. PdP, Pāṭā kh. 87, 58, but not found there).

Variant of No 1070.

1083

अधर्मोपचितं वित्तं हरन्त्यन्येऽल्पमेधसः ।

संभोजनीयापदेशं जलानीव जलीकसः ॥

(अ) BhPq 10.49, 22.

(आ) IS 221.

Others prefer the ill-begotten wealth of the ignorant people under the pretext that they should be protected by them like water covering the aquatic animals. (J. M. Sanyal's translation).

Le bien injustement amassé par l'homme de peu d'intelligence, d'autres le lui prennent sous prétexte qu'il doit les nourrir, comme on prend l'eau à l'habitant des eaux. (E. Burnouf's translation).

1084

अधर्मोपाजितं यं करोत्यौघं देहिकम् ।
न तस्य फलं प्रेत्य भुङ्क्तेऽप्यस्य दुराणमात् ॥

(म) MBh (MBh (Bh) 5 39, 52, MBh (R) 5 38, 67-8 MBh (G) 5 1512-3)

(भा) IS 222

(a) द्रष्टुं [अर्थ] MBh (var)

(b) औघ्वेदिक MBh (var), ऊघ्वेदे (दे) दिक MBh (var)

(c) मुक्ते [मे] MBh (var)

(d) तस्य [भुङ्क्ते] MBh (var), दुराणवान् MBh (var)

He who performs acts (like sacrifices, gift and so forth) calculated to secure merit in the other world (after death) with ill-gotten wealth, does not reap those fruits after death, as that wealth was acquired by unrighteous means (P N Menon's translation)

अधर्मो हि महा (भवो) स्तस्य see No. 1078.

1085

अधर्षितानां शूराणां समरेष्वनिर्वर्तिनाम् ।
धर्षणामर्षणं भीरु मरणादतिरिच्यते ॥

(म) R (R(Bar) 4 16, 15, R (B) 4 16, 3 R (G) 4 15, 3)

(a) अधर्षितानां R (var), समर्वकानां R (var), अधर्षि R (var), अधर्ष R (var), शूर्या R (var), शूराणां R (var)

(b) संप्रामेय (युगेय) R (var), अनुवर्तिना (निवर्तिना) R (var)

(c) अधर्षि R (var), कान्ते [मौ] R (var)

(d) मरणाच्च (सु, च) विशिष्यते R (var)

Chivalrous warriors who do not retrace their steps in the battle-field, prefer to give up their ghosts to bearing an unavenged dishonour (T Srinivasa Raghavacharya's translation)

1086**

अधश्च दूरपातित्वं समे लक्ष्यं मुनिश्चितम् ।
दृढकोटं प्रकुर्वीत ऊघ्वंसत्यानयोपत ॥

(भा) SP 1803

If the grasp on the bow (in archery) is (too) low, then the arrow misses the target. The arrow correctly hit

1087

अधस्तनश्चमृभुवो न याति पण-
न सधनारीपु न सञ्जितोऽन्यत ।

न जायते ध्यन्तरदेवजातिपु
न भावनग्योतिपिनेपु सदृचि ॥

(म) AS 169

(a) जाति AS (var)

(b) सञ्जितो (स) AS (var), नत or न्यत [अन्य] AS (var)

(d) ध्योति AS (var)

Vamsastha metre

A person of good taste is not born in the class of being *adhastana-srabhira* nor in common woman nor in *sahajika* nor in the class known as *gyanaradeva* and *bhavanagyalisika* (A A R)

1088

अधस्ताच्छिन्नितं धर्मं दुर्गन्धिपरिपूरितम् ।
मृत्रलिप्तं च तस्यायं सा राजन् ब्राह्मणान् वधो ॥

(म) ad Prab (NSP) 5 24 (a Harivamsa)

(भा) IS 223

(b) दुर्गन्धो IS

(c) मृत्रनिनस्य तं IS

O King, do not kill the Brāhmanas for the sake of women who have (but) a parted skin below that is full of foul smell and wet with urine (A A R)

1089*

अधाक्षीप्रो लङ्कामयमयमुहन्तमतरव-
विशल्या सीमित्रैरमृपुनिनायौषधिवराम् ।

इति स्मार स्मारं त्वहरिणपरीभित्तिनिक्षिप्तं
हनुमन्त इत्येवैव क्षति कुपितो राक्षसगण ॥

(म) Mahān 9 113.

(भा) SP 1267, Skm (B) (Skm (B) 1591, Skm (POS) 3 43, 1) (a Panmala), Ujjvalad, 1.11, AB p 517, SSS 173, Pad 28 71, SR 119 123, SSB 429 8

(a) लङ्कामयमयमुहन्त SSS

(b) विशल्या Skm (B), Pad ISR, SSB, हरिण Skm, वन्य Pad, SR, SSB गणम् [वाम] SSS

(c) गरीमैपिनिक्षिप्त Skm

(d) राक्षसगण Skm
Sikhannī metre

Angry crowds of demons are biting with their teeth Hanūmān, painted on the walls of the city of your enemy, remembering and exclaiming, '(Here is

Kāvya-lāṅkāra but it could not be traced there).

You should not show the least dishonour to those learned men who have obtained true spiritual knowledge; for, your worthless wealth is quite helpless to make them surrender to your power : the furious elephants whose temples have newly been marked with black lines of rut can never be bound by the delicate tendrils of a lotus stem. (P. G. Nath's translation)

1101

अधिगतमहिमा चन्द्रलोकै

वत सुतरामवसीदति प्रभावी ।

गजपतिरदृशं लक्ष्मणं

गुरुवमज्जति पङ्कजभाङ्ग न दाह ॥

(अ) Bhaṭṭikāvya 10.73 (NSP; in other editions 10.72).

(६) वत Bhaṭṭi* (var.).

Puspitāgrā metre.

Also those who have attained greatness in this world, give way [go down] if they are reckless [nervous, or weak-minded]; the elephant with his body huge like the peak of a mountain sinks down in the mud, but the wood does not. (S. and K. Ray's translation).

1102*

अधिगतप्रेवृतेतस्या हृदयं मृदुतामृचोः ।

प्रतीम एव बन्धुस्य कुचयोर्वृक्षवृक्षयोः ॥

(अ) Naiṣ 20.36.

Knowing her heart to be such, I realize why her hard breasts turn away from me, though their action is something which befits them. (K. K. Handiqui's translation).

1103

अधिगमनमनेकास्तारका राजमानाः

प्रतिगृहमपि दीपाः प्राप्नुवन्ति प्रतिष्ठाम् ।

दिशि दिशि विकसन्तः सन्ति श्रयोतपोताः

सचित्रि उदितेस्मिन् किं नु लोकेरलोकि ॥

(अ) SR 209.11. (Cf. No. 1099).

Mālinī metre.

(In the absence of the sun) numerous stars are shining in the sky and in every house the lamps get themselves firmly

established. There are the glow-worms illuminating all the quarters. But, when the sun has risen, what is seen by the people ? (A. A. R.)

1104

अधिगम्यान्नु योलङ्घ्यम् एकः शाम्यति मार्गणः ।

अनुरोवस्थिरतया न च शङ्क्यप्रतारणः ॥

(अ) SSKR 5.10, KSSKP 5.10.

An arrow having quickly reached its target comes to rest; as it conforms firmly to its course it is not possible to deceive [deflect] it. (A. A. R.).

1105

अधिदेहलि हन्त हेमवल्ली

शरदिन्दुः सरसोरुहे शयानः ।

अधिलब्धजनचञ्चु मौक्तिकाली

फलितं कस्य सुजन्मनस्तपोभिः ॥

(अ) PdT 168 (a. Śāpṁśika), Pad 41.12 (a. Śāpṁśika), SR 275.15, SSB 102.17, Vidy 595 (a. Lakṣmīnātha), HS 2077.

(a) कापि [हन्त] Vidy.

(६) हनुदधिपल्लवमुखशरीरोभिः Vidy.

(c) उपपञ्च SR, SSB; मौक्तिकाली [मौ] Pad. Aupacchandisita metre.

Alas ! at the threshold there is the golden creeper; when lying in the bed of lotuses, there is the autumnal moon; in the beak of every wag-tail there is a pearl necklace. By whose lucky person's penance has this borne fruit ? (A. A. R.)

अधि धर्माद्वलं see No. 568.

1106*

अधिपञ्चवटो कुटीरवति

स्फुटितेन्दोवरनुन्दरोरुमृति ।

अपि लक्ष्मणलोचनेकलक्ष्यं

भजत दक्ष नरोरुहायताक्षम् ॥

(अ) Pad 3.17 (a. Lakṣmaṇa), SR 21.70, SSB 34.4, SH 10 (a. Lakṣmaṇa).

(६) कर्मणि SR, SSB.

(c) कर्मणि SR; 'कर्मणि' SSB (tr.) Aupacchandisita metre.

(d) नयन SH.

with a charming body resembling the blooming blue lily and the one target (object) of the eyes of Lakshmana (A A R)

1107

अधिल्लपल्लमल्ल

स्याद्वल्लवपल्लवोऽपि पावाह ।

नगिरनरयरपरिपदि

कस्य मुखादक्षरं सरति ॥

(भा) SR 37 9, SSB 289.9

(५) स्याद् om SSB (omira r r rram)

Āryā metre

Even uncouth herdsman can have eloquence in the hutments of wild tribes But from whose mouth do (eloquent) words flow in the assembly of the cultured men of the city? (A A R)

1108*

अधियामिनि गजगामिनि

कामिनि सौवामिनीष यं व्रजसि ।

जलदेनेष न जाने

कति कति मुहुतानि तेन विहितानि ॥

(भा) SR 298 6, SSB 142 5

Āryā metre (in d hypermetric)

O lovely young lady in love, possessing a charming gait like that of an elephant, I do not know what good deeds that young man, like a cloud, has done previously that you now at night, like lightning, go to meet him at a rendezvous? (A A R)

अधि सदन न दयस्सव see No 2757

1109*

अधिरजनि जगाम धाम तस्या.

प्रियतमयेति यथा सज्जवनञ्च ।

यदमपि चर्त्तुं युवा न सेहे

किमिव न शक्तिहर सताप्यसानाम् ॥

(भा) Śiś 7 52

(भा) JS 296 6 (a Māgha), SP 3570 (a Māgha), SR 310.2 (a Śiś), SSB 161 (a Māgha)

(५) अयज् JS

Puṣpāgrā metre

Struck with a garland by the beloved exclaiming angrily, "You went into her (co-wife's) house last night," the young man was unable to move even a step What is not capable of undermining the strength of those who have a guilty conscience? (A A R.)

1110*

अधिरजनि प्रियसविधे

कयमपि सवेशिता बलाद् गृहमि ।

किं भवितेति सशङ्क

यद्वजनयना परामृशति ॥

(भा) BhV (BhV (POS) 2 51, BhV (C) 2 50)

(a) प्रियसविधे BhV (C)

(५) बलान् in most texts, om BhV (POS) contra metrum

(c) सु शङ्क BhV (C)

(d) पर मृशति BhV (C)

Āryā metre

The lotus-eyed one,¹ made somehow or other the sad thinks follow

1. Newly wedded bride

1111*

अधिरजनिमुखे यं साङ्गलाशानुरायंद्

व्यतिकरित इवोक्ते पादलत्व वधान् ।

उपसि ॥ अल दीप पाननिर्घूतराग

स्फुरदक्षर इवाय घसरत्वं विभति ॥

(भा) JS 287 9 (a Māgha, but not found in Śiś)

(c) राग JS

Mālinī metre

That lamp which at the beginning of the night was all full of reddish brightness, as if mixed with a profusion of the auspicious red powder placed on it, is, at dawn, devoid of brightness due to the exhaustion of oil and with flickering

and who with his natural colour deprived by (excessive) drink becomes pale with quivering lips (A A R)

1112*

अधिरजनि व्यापगृहे

गुह्यमननभूतमनुभूय ।

अपशोककोकमियुनं

जीवनदाने समूल्लसति ॥

(आ) [Vidy 173 (a. (?) Śaṅkaramiśra).

Āryā metre (defective in b).

During the night having experienced joy unknown before in the house of the hunter, the pair of *akramāka*-birds [ruddy geese], free from sorrow, are greatly pleased to offer their life (as food in the morning). (A. A. R.)

1113

अधिरोहार्थं पादाम्यां पादुके हेमभूषिते ।

एते हि सर्वलोकस्य योगक्षेमं विधास्यतः ॥

(अ) R (R(Bar) 2.104.21, R(B) 2.112.21, R(G) 2.123.20).

(आ) SRH 94.5.

(a) अधिरोहार्थं (अभि०; °हार्थ; °हृत्) R (var); अवरोपय [अ०] R (var.)

(b) इमे गृहीत्व (स्वं कुश) पादके R (var.).

(nb) प्रवच्छ पादुके पुन भरताम महारामने R (var.).

(c) इमे [एते] R (var.); दि om. R (var.).

(d) करिष्यतः [दि०] R (var.).

Please step into this pair of sandals decorated with gold, O revered brother (Śrī Rāma). These will (like = good king) look after the welfare of all the subjects. (A. A. R.)

1114*

अधिलवङ्गममौ रजसाधिकं

मलिनितः सुमनोदलतालिनः ।

स्फुटमिति प्रसवेन पुरोऽहसत्

सपदि कुन्दलता दलतालिनः ॥

(अ) ŚiŚ 6.66.

(आ) SR 347.11 (a. ŚiŚ), SSB 225.13 (a. Māgha).

(b) मलिनितसु० SR.

Drutavilambita metre.

These bees settling on the *lavaṅga* flowers [or : women in their courses] were covered all over with pollen [or blood] and rendered dirty; observing which the jasmine creeper with blossomed white flowers [or : co-wives with white teeth] laughed aloud. (A. A. R.)

1115*

अधिशीरुद्याने त्वमसि भवतः पल्लवचमो

धुरीणः कल्पाणे तव जगति द्राक्षा श्रमहृता ।

मुदे पुष्पोल्लेखः फलमपि च तुष्ट्यं तनभूतां

रसाल त्वां तस्माच् छपति शतशः कोकिलकुलम् ॥

(आ) Aya 246, SR 240.118, SSB 639.23.

Śikharīṇī metre.

O mango tree, you are the beauty of the garden; your tender leaves are ever foremost on all auspicious (religious) functions, and your shade removes the fatigue (of the midday sun); the cluster of your flowers gladdens all, and your fruits are for the delicious satisfaction of all people. Hence it is that flocks of cuckoos, in hundreds, flock to you. (A. A. R.)

1116

अधिष्ठानं समिच्छन्ति ह्यचलं निर्वले सति ।

संसारे सर्वभूतानां तृणविम्बुवदस्यरे ॥

(अ) SkP, Āvāntykh, Revākh. 133, 4.

(आ) PAn 86, PWW 593.

In this worldly existence which is uncertain like a drop of water clinging to a blade of grass, people, when they grow weak (infirm due to old age) seek the (firm) abode of a mountain [forest]. (A. A. R.)

1117*

अधोतपञ्चाशुगवाणवञ्चने

स्थिता मदन्तर्बहिरेपि चेदुरः ।

स्मराशुगेभ्यो हृदयं विभेभु न

प्रविश्य तत्स्वन्मयसंपुटे मम ॥

(अ) Naiṣ 9.115.

Vamśastha metre.

Thou who hast studied the guile of Cupid's arrows ! If thou who art inside my heart comest outside to my bosom, my heart, folded in thee, will no more dread Cupid's arrows. (K. K. Handiqui's translation).

1118

अधोतचिराङ्गिगते शिवायुत्ये

धनोजिते हारिणि ग्रीयने च ।

सेव्या नितम्बास्तु विलासिनीनां

ततस्तदर्थं धरणीधराणाम् ॥

(भा) SP 3935, VS 2230

Upajāti metre (Upendravajrā and Indra vajrā)

After passing childhood with the acquisition of learning, people should, in the charming and prosperous period of youth, resort to the (company) of delightful women, and thereafter (in old age) to the slopes of mountains for the sake of that (salvation) (A A R)

अधीतयवहाराङ्गम् (रायम्) see स्वदेवज कुत्तः

1119

अधीतस्य च तप्तस्य कर्मण सुकृतस्य च ।
पण्डं भजति भग्नं तु प्रजा धर्मण पालयन् ॥
पञ्चभागस्य न मोक्षताती रक्षते न प्रजा कथम् ॥

(भा) R (R (Bar) did not appear yet), R (B) 7 74
31-2 R(R) 7 74, 31-2)

A monarch who righteously rules his realm obtains a sixth share of the benefits of the Vedic lore, penance and virtues of his subjects. How can a king who receives these benefits not protect them? (T Srinivasa Raghavacharya's translation)

1120*

अधीतिबोधाचरणप्रचारणं

दशाश्चतस्रः प्रणयन्नुपाधिभिः ।

चतुर्विंशत्यं कृतवान् कुत स्वयं
न वेत्ति विद्यातु चतुर्विंशत्यम् ॥

(भा) Nai 1 4

(भा) SR 105, 120 (a Nais), SSB 395 130 (a Harsa)

Vamśastha metre

Creating as he did four stages (in each of the fourteen branches of knowledge) with the attributes of study, understanding practice and teaching, I know not why he himself created "the character of being fourteen," in the fourteen sciences (K K Handiqui's translation)

1121

अधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ।

नाधीते तु महाभाष्ये व्यर्था सा पदमञ्जरी ॥

(भा) Vidy 936

That Padamañjarī [grammatical work of Haradatta] is useless when one has studied the Mahābhāṣya [of Patanjali]; equally useless is the Padamañjarī when

one has not studied the Mahābhāṣya (A A R)

अधीते य इदं नित्यं see योऽर्थं तत् पठति प्रायो

1122

अधीत्य चतुरो वेदान् धर्मशास्त्राण्यनेका ।

परं तत्त्वं न जानाति दर्वो पाकरस्तानि ॥

(भा) Sama 2 द 9 Cf No 1123

Having studied the four Veda-s and the Dharmaśāstra-s one does not know the highest truth (without practising the teachings), just as the spoon knows not the taste (of the excellence of the dishes) of cooking (A A R)

1123

अधीत्य चतुरो वेदान् व्याकृत्याष्टादश स्मृतौ ।

ग्रहो धर्मस्य र्वकृत्यम् आत्मापि कलितो न चेत् ॥

(भा) SP 4174 (AF 97, ZDMG 27 638) (a Harigana),
SR 375 232, SSB 274 122 (a Harigana)
(Cf No 1122)

(f) र्वकृत्यम् AP

Having learnt the four Veda-s and having expounded the eighteen *smṛti*-texts, if one does not realize the self, O what a waste of energy! (A A R)

1124

अधीत्य नीतिं यस्माच्च नीतियुक्तो न वृथपते ।

अनभिज्ञश्च साधित्यं यमितं केन हेतुना ॥

(भा) MBh (MBh (Bh) 13, 143 G ab/cd, MBh
(R) 13, 103, 7 8 MBh (G) 13, 7603 4)

(भा) IS 249

(a) अधीत्य नीतिं कस्मात् MBh (var), अनभिज्ञं च
कस्मात् MBh (var), नीतिशास्त्राणि MBh (G),
MBh (R), कस्माच्च [य] MBh (var)

(d) यमितं MBh (var)

Why is one, having learnt the course of policy is seen not to be practising the same and not fully conversant with it, appointed to the post of minister? (A A R).

अधीत्य नीतिशास्त्राणि नीतियुक्ता see No 1124.

अधीत्य नीतिशास्त्राणि बहव see No 1207.

1125

अधीत्य वेदान् परिसंस्तौर्षं चाम्नीन्
इष्ट्वा यज्ञः पालयित्वा प्रजाश्च ।
गोब्राह्मणायै शस्त्रपूतान्तरात्मा
हृतः संश्रामे क्षत्रियः स्वर्गमेति ॥

- (ख) MBh (MBh (Bh) 5-40, 24, MBh (R) 5-40, 26, MBh (C) 12.151B).
(ङ) SS(OJ) 64 ab.
(ग) परिचय MBh (var.); अग्नि MBh (var.).
(घ) इ° य° tr. MBh (var.).
(च) गोब्राह्मणायै MBh (var.); च [शस्त्रं] MBh (var.) (contra metrum); भूयान् भूत्वा याति-सम्बन्धितश्च SS (OJ).
(द) हृतः [हृ°] MBh (var.); स्वर्गभाक्स्यात् [स्व°] MBh (var.); दानं दत्त्वा क्षत्रियः स्वर्गमेति SS (OJ).

Irregular epic metre.

After studying the Vedas, consecrating the sacrificial fires, performing sacrifices, and protecting the subjects, and with a soul purified by taking to arms to protect cows and Brahmins and facing death in the battle-field, a Kṣatriya attains heaven. (P. N. Menon's translation). (or *ed*; support his dependents, kinsmen and relatives, give alms. Thereby he goes to heaven [Raghu Vira's translation of SS (OJ)]).

1126

अधीत्य सकलं धृतं चिरमुपात्य घोरं तपो
यदिच्छसि फलं तयोर्हृदि लाभपूजादिकम् ।
छिनत्सि तद्वपुःश्लेषप्रसरनेव शून्याशयः
कथं समुपलिप्तस्ते सुरसमस्य पथं कलम् ॥

- (ख) BhS 363 (doubtful).
(ग) चिरमुपात्य BhS (var.).
(घ) तयोर्हृदि हि BhS (var.);
(च) छिनत्सि सतयश्चरौ BhS (var.); छिनत्सि... शून्याशया BhS (var.).
(द) समुपलिप्तस्ते BhS (var.).
Prthvi metre.

If after studying all the scriptures and practising severe penance for long, you desire as the fruit of these two (only) worldly profit, honour, etc. you are, without vision, cutting off the spreading tender leaves of a tree. How do you expect to obtain the juicy ripe fruit of divine grace? (A. A. R.)

1127

- अधीत्येवं यथाशास्त्रं नरो जानाति सत्तमः ।
धर्मोपदेशविख्यातं कार्याकार्यं शुभाशुभम् ॥
(ख) Gr 43 (Gr I.2, Gr I.2, CS I.2, CNG 3, GNS ap 2, GrT II I.2, GrT III. I.2, GrT VI.2, GrT V3.CPS 2.3), Introductory stanza.
(ङ) Tantri (OJ) 1.
(ग) अधीत्येवमिदं शास्त्रं CS (var.); अधीत्यैकमिदं GNSap.
(घ) शास्त्रं तत्त्वतः CV (var.), CS (var.), GNSap.
(च) धर्मोपदेशविनयं CS (var.), GNSap.
(द) शुभाशुभम् Tantri (a).

That man who by the study of these maxims from the Śāstra-s acquires a knowledge of the most celebrated principles of duty, and understands what ought and ought not to be followed, and what is good and what is bad, is most excellent. (K. Raghunathji's translation).

1128

अधीयते विजानन्ति विरज्यन्ति मूढमूढः ।
नात्यन्ताय निवर्तन्ते नरा वपम्यतो विषेः ॥
(ख) Sabhā Gr.

People are instructed, they understand and again and again they get unattached (to the sway of the sense-organs) but they do not completely turn away (from enticing pleasures) due to the vagaries of fate. (A. A. R.)

1129-32

अधीयीत ब्राह्मणोऽप्यो यजेत
दद्यादियात् तीर्थमुप्यानि चैव ।
अध्यापयेद्याज्येच्चापि याज्यान्
प्रतिग्रहान् वा विदितान् प्रतीच्छेत् ॥

तथा राजप्यो रक्षणं वै प्रजाणां
कृत्वा धर्मोपप्रयत्तोऽय दत्त्वा ।
यज्ञैरिष्ट्वा सर्ववेदानधीत्य
दारान् कृत्वा पुण्यकृदावसेद् गृहान् ॥

वंश्योऽधीत्य कृषिबोरक्षपणैर्
वित्तं चिन्वन् पालयन्प्रमत्तः ।
प्रियं कुर्वन् ब्राह्मणक्षत्रियाणां
धर्मशौलः पुण्यकृदावसेद् गृहान् ॥

परिचर्या चन्दनं ब्राह्मणानां
नाधीयीत प्रतिपिद्वोऽय यज्ञः ।

नित्योत्थितो भूतयेऽन्वितः स्याद्

एष स्मृत. शूद्रधर्म पुराण. ॥

- (म) MBh (MBh (Bh) 5 29, 21-4; MBh (R) 5 28, 23-2706, MBh (G) 5 831-4)
 (इ) SS (O) 62 (first stanza only)
 (a) वाजपेयि or यो जपे or यो यजेत [यो य०] MBh (var), वै यजेत MBh (var), SS (O)
 (b) देवान् or ईशान् or दैवान् [ईशान्] MBh (var), सोमैशानि MBh (var)
 (c) चैव वापि [चापि] MBh (var), यज्ञान् or याजान् [या०] MBh (var)
 (d) प्रतिग्रहान्वितित्वा [हितानां] ददति MBh (var), प्रतिग्रह च (or है) MBh (var), विहितान् or विधिं MBh (var), विहितानुषंगान् SS (O)
 (e) मूर्धनिपिस्तो [त० रा०] MBh (var), रथान् [र०] MBh (var)
 (f) अग्रमादो [अग्र०] MBh (var), अग्रवान् [अग्र०] MBh (var)
 (g) धर्मानधीत्य MBh (var), देवान्धर्मात् [वेद०] MBh (var)
 (h) कृत्वा यादान् (tr) MBh (var), राजगृह्णा MBh (var), गृह् MBh (var)
 in some texts (e.g. MBh (R) after b the following is added)
 स धर्मस्या धर्ममधीत्य पुण्यं (or वेदान्) यदि दद्यात् (यद् or पुण्यस्तं) अस्ति अदालोक (or हि लोकान्)
 (i) पृथग्य [पृ०] MBh (var), गोरक्षं MBh (var), गोरक्षं MBh (e) (printing error)
 (j) प्राद्व MBh (var), विद्वान् or ज्ञावा or विचिन्वन् [वि०] MBh (var) वासिष्ठा [वा०] MBh (var)
 (k) कुबीयो [कु०] MBh (var)
 (l) धर्म्योत्तदा or धर्म्योत्तदा or धर्म्यं कृत्वा or धर्म्यं तया [धा] [ध०] MBh (var), गृह् or गृहे [गृ०] MBh (var)
 (m) आप्नानां MBh (R) (printing error)
 (n) नाधीयते or अनापायी [ना०] MBh (var)
 (o) नित्योत्थाने [नो] or नित्योत्थितो [नि०] MBh (var)
 (p) यद् [य०] MBh (var), गृह् MBh (var), स्थिर [स्थ०] MBh (var)
 Irregular epic metre

A Brāhmana should study, offer sacrifices, make charities, and sojourn to the best of all holy places on the earth, he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly a Ksatriya should protect the people in accordance

with the injunctions of the law, diligently practice the virtue of charity, offer sacrifices, study the whole Veda, take a wife, and lead a virtuous householder's life (If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the supreme Being) "A Vaisya should study, and diligently earn and accumulate wealth by means of commerce, agriculture and the tending of cattle. He should so act as to please the Brāhmanas and Ksatriyas, be virtuous, do good works, and be a householder." The following are the duties declared for Śūdra-s from the olden times. He should serve the Brāhmanas and submit to them, should not study, sacrifices are forbidden to him, he should be diligent and constantly enterprising in doing all that is for his good (P. C. Roy's translation of MBh (R))

1133

अथोर कर्कश स्तब्ध कुचैल स्वयमागत ।

एते पञ्च न पूज्यन्ते बृहस्पतिस्मा यदि ॥

- (म) Gr 44 (CR VIII 21, CPS 231 57), GP 113, 22 (GP 113, 22), FWW 953
 (a) न धीर [अ०] GP (GP as above), कर्कश-स्तब्ध CR (var)
 (b) कुचैल CR (var)
 (c) पञ्च शिष्य न पूज्यन्ते GP, सुपन्ते [प०] CR (var)
 (d) अग्नि [वर्ति] CR, CPS, GP (FWW)

Five classes of people, viz those without boldness, those that are harsh, the lazy, the ill-dressed and those who come as guests uninvited, are not honoured even if they are equal to Brhaspati in learning (A A R)

1134

अथोराक्षया पीनस्तनकलशमास्कादति भृश.

कमादूरादुद कलपीय च लावण्यललितम् ।

भुजाश्लिष्टो हृष्यन्भवति हस्ताहतिक्राम्

इदं धीषावण्ड प्रकटय कल कल्प तोष ॥

- (म) SkV 422 (a Vācaspati), Prasanna 1104, Skm (Skm (B) 954, Skm (POS) 2 6, 1 (a Vācaspati)
 (n) इवम् Skm Prasanna
 (c) दस्तादिति SKV (var), इत्या इति Prasanna

- (d) अदे [इदं] Skm.
Sikhariṇī metre.

You climb upon her swelling breasts/
and touch her shapely and alluring
thighs. / Nay, more; she puts her arm
about you, / her hand delighting you
with skillful stroke. / Oh, stem the lute,
for what austerities / are you rewarded
thus ? (D. H. H. Ingalls's translation).

1135*

अधुना दधिमग्नानुसग्नं

कुक्षये किं गुरुविभ्रमालसाङ्गि ।

कलतस्तस्मिन् लालसीति कुक्षये

मुरलीकोमलकाकली मुरारेः ॥

(आ) PG 203 (a. Samāharaṇī = Rūpa Gosvāmīn)

(b) गुरुविभ्रमालसाङ्गि or गुरुविभ्रमालसा PG (var.)
(both contra metrum).

(c) कलतः [कः] PG.

Aupacchandika metre.

O young lady with the gentleness of
movements of limbs and profusion of
sportiveness, why do you produce an
uninterrupted succession of the noise of
churning the curds ? Dear girl with
attractive bosom, there goes merrily
on the sweet music of the flute of Śrī
Kṛṣṇa (the enemy of the demon Mura)
in the bower (on the bank of the river
Yamunā). (A. A. R.).

1136**

अधुना मधुकरपत्तिना

गिलितोऽप्यपकारदपती येन ।

भ्रातः स पालयेत्तर्वा

विकाररहितो विनायकी लक्ष्म्याः ॥

(आ) SR 101.46, SSB 537-57, SRK 153.22 (a.
Sphuṭaśloka), Vidy 7.(d) विमलविकारी SR, SSB, Vidy.
Gītā-ryā metre.

May that god, the lord of Lakṣmī (the
Goddess of prosperity), by whom the
elephant in the clutches of a crocodile was
saved, protect you.¹ (A. A. R.).

1. A puzzle.

1137*

अधृतपरिपतत्रिचोलेनग्नं

मुपितनकारमयकृष्टिपातम् ।

प्रकटहसितमुन्नतास्यविभवं

पुरसुदृशः स्मरचेष्टितं स्मरामि ॥

(आ) SR 276.30, SSB 106. 34.

Puspitāgrā metre.

I remember the amorous movements
of the charming young lady of the city,
in which the knot of the upper silk was
dropping down as it was not held (firmly),
with the side-glances from her very large
eyes, with the charming face raised and
with laughter clearly visible. (A. A. R.).

1138*

अधृत यद्विरहोऽग्नौ मज्जितं

मनसिजेन तद्वदधुना तदा ।

स्युजति तत्कदनं कदलीतटम्

यदि मरुज्ज्वलद्वीपरद्वयितः ॥

(आ) Nāṭy 4.8.

Vaiśaṣṭhī metre.

The banana plant, if it were tainted
by the burning barren soil of the desert,
would experience the suffering of her
thighs, as they then lay buried by Cupid
in the heat of the grief of desolation.
(K. K. Handiqui's translation).

1139*

अधोर्गतं च सम्प्राप्य विताः पञ्चकलद्वयिताः ।

मुषिणो निर्गुणेश्वरैः कृष्टाः स्वाङ्गं रदशिताः ॥

(आ) VS 996.

The lotus stalks, going down (into
the lake) and being smeared with mud,
though possessed of *guṇa*-s, are dragged
out by fishermen with no merits to speak
of when the sprouts are disclosed. (A.A.R.)

1140

अधोदृष्टिर्न कृतिकः स्वार्थसाधनतत्परः ।

शतो मित्याविनीतश्च यक्षतचरो द्विजः ॥

(आ) Mn. 4.196, Vi 93-9.

(a) *दृष्टिर्न कृतिकः Ma (var.), Vi (var.).

(d) *नितपरो Vi; दृष्टिचरो Mn (var.) (Govinda-
rāja).

That Brāhmaṇa who with downcast
look, of cruel disposition, is solely intent
on attaining his own ends, dishonest and
falsely gentle, is one who acts like a
heron. (G. Bühler's translation).

अधोदृष्टिर्भवेत् श्रुत्वा see No 5096

1141

- अधोऽय पश्यत कस्य महिमा नोपचीयते ।
उपर्यपरि पश्यन्त सर्वे एव दरिद्रा इति ॥
(अ) H (HJ 2 2, HS 2 2, HM 2 2, HK 2 2, HP 2 2, HN 2 2, HH 40 10-1, HG 53 11-2)
(आ) SkV 1607 SR 163 467 (a H), SSB 493 467, IS 231, GSL 10, Sama 1 44 and 2 63, SRHt 154-77 (a Kāśmīra (2))
(a) अधोऽयो दशने SRHt
(b) नोपचयने HP (but HN as above), HS Paris MS, SkV, IS SRHt
(d) दरिद्रता A in HP, दरिद्रिणि HN
Whose greatness is not enhanced (whilst) looking down (on those) below (himself) ? (whilst) all who are looking up (to those) above (themselves feel that they) are poor (F Johnson's translation)

अधोऽयो दशने कस्य see No 1141

1142*

- अधोमुखी स्त्रीस्तनतुल्यताप्ताये
प्रतप्य तोत्र सुमहत्तर तप ।
यदा न तामाप तदा हृदि स्फुट
विदीर्यते पक्वमिवैव शङ्खि ॥
(आ) Vidy 541
(a) or अधोमुख Vidy
(d) विदीर्यते Vidy
Vamiasātha metre
With face looking down and having performed very severe penance for long for securing equality [sameness] of appearance with the breasts of women, the pomegranate fruit, not getting the desired result is clearly heart-broken under the guise of ripening (of the fruit) (A A R)

1143

- अधोमुखैकदंष्ट्रेण विपशुक्रप्रवाहिणा ।
अनेन दुश्चिकित्सेन जपदृष्ट भगहिना ॥
(आ) VS 2310 and 3343
(a) अधोमुखैकदंष्ट्रेण VS 3343 (var)

1144**

- अधोर्ध्वं लक्षण यस्य परार्धं नैव दृश्यते ।
अयम स भवेत् क्षत्र क्षितीशाना भयावह ॥
(आ) SP 4664
That sword which has good qualities in the lower half but not discernible in the other (upper) half, is inferior and is fearful (dangerous) to kings (A A R)

1145**

- अधोर्ध्वं वर्ण एक स्याद् ऊर्ध्वार्धं भिन्नवर्णक ।
वर्णसंकरवान् सद्यो नृपाणा भयवर्धन ॥
(आ) SP 4668
That sword which has the sameness of colour in the lower half but has a different colour in the upper, half is the 'sword-with-mixed colours, it increases fear in kings (A A R)

1146*

- अयोविधानात् कमलप्रसालयो
शिरसु दानादलिलक्षमामुगाम् ।
पुरेदमूर्ध्वं भवतीति वेपता
पद किमस्याङ्कितमूर्ध्वरेखया ॥
(आ) Naas 1 18
(आ) SR 103 131 (a Naas), SSB 356 143 (a Naas)
Vamiasātha metre
Did the creator mark his foot with an upward line to indicate that it would be uppermost (in beauty and position) in the future ? For it (now) puts the lotus and the new leaf below it in rank, and plants itself on the heads of all the kings of the earth (K K Handiqui's translation)

अयो हि राजा भवति see No 1701

1147**

- अध्ययनमित्रसङ्ग-
प्रवेदयात्राविवाहवर्तनेषु ।
शुभकार्येष्वल्लेख्यवि
शस्त सोमाध्यय पवन ॥
(आ) SP 2797
Aryā metre
The air passing through *rdā* (the tabular vessel in the body) is for welfare during study, at the meeting of friends,

during entrance to a house, when going on a journey, during marriage, in giving gifts and in fact during all auspicious activities (A. A. R.)

अध्यर्थाद्योजनशता° see सदृशद्योजनशता°

1148*

अध्यस्ताध्यमपूर्वमयं धियर्गोर्वाहं पुमर्वास्पदं
लक्ष्यं लक्षणभेदतः श्रुतिगतं निर्वृतसाध्यायकम् ।
आन्मायातविभातविश्वविभक्तं सर्वो विरुद्धं परं
सत्यं ज्ञानमनर्थतार्यविधुरं ब्रह्म प्रपद्ये सद्यो ॥

(अ) SSB 2.23 (a. Saishgrahit).

Sārdhāvikṛtīta metre.

Oin. I take refuge with the Supreme (Brahman) which throws out all blindness (of error), is novel, grasped [understood] by the wise (who understand the correct meaning of the scriptures), the object of all human endeavours, the one target of different schools (of thought), described in scriptures, beyond all inference, the very essence of the teaching of the Upaniṣad-s, friendly to all, the greatest, the true knowledge and the remover of the host of dangers. (A. A. R.).

1149*

अध्याक्रान्ता वसतिरमुनाप्याश्रमे सर्वभोग्ये
रक्षायोगादयमपि तपः प्रसहं संचिनोति ।
अहरापि छां स्पृशति वसिनश्चरगद्वन्द्वधीतः
पुनः नश्यो मृनिरिति मुहुः केवलं राजपूर्वः ॥

(अ) Śik 2.13 (In some editions 2.14). (Cf. A. Scharp's Kālidāsa-Lexicon I.1, p. 31).

(आ) SR 107.174. SSB 399.189.

(अ) अध्याक्रान्ता Śik (var.).

(अ) अध्यापि Sak (var.).

Mandākrāntī metre.

In this secluded grove, whose sacred joys all may participate, he deigns to dwell like one of us; and daily treasures up a store of purest merit for himself, by the protection of our holy rites. In his own person wondrously are joined both majesty and saintlike holiness; and often chanted by inspired bards, his hollowed title of "Imperial sage" ascends in joyous accents to the skies. (Sir Monier-Williams' translation).

अध्यात्मन्यवधीयताम् see नन्वात्मन्यवधीयताम्

1150

अध्यापयन्ति शास्त्राणि तृणो कुर्वन्ति पण्डितान् ।
विस्मारयन्ति जातिं स्वां वराटाः पञ्चपाः फरे ॥

(अ) Kalivi 68.

(आ) SRK 253.31 (a. Kalivijambhāna), IS 7629.

(अ) जान्ति SRK.

Five or six *varāḍā-s* (cowries : wealth) in the hand makes the possessor an expert in the *śāstra-s*, ignore (with contempt) the learned people and forget his (true) position (birth) in life. (A. A. R.).

1151*

अध्यापितस्योन्नततापि नीति
प्रयुक्तरागप्रणिधिद्विपक्षे ।
कस्त्यार्थधर्मी यद पीडयामि
सिन्धोस्तटावोच इव प्रवृद्धः ॥

(अ) Kum 36. (Cf. A. Scharp's Kālidāsa-Lexicon I.3; p. 40).

(अ) प्रणिधेर् Kum (var.).

(अ) धर्मी (धर्मी) Kum (var.); यद [यं] Kum (var.); पीडयामि Kum (var.).

Upajāti metre (Iḍṛavajrā and Upendravajrā).

Say, of what enemy of your, though taught (the Science of) polity by Uśanas himself, should I, employing love as (my) messenger, obstruct *artha* and *dharma*, like a flooded current of a river (its) two banks ? (R. D. Karmarkar's translation).

1152*

अध्यापितोऽसि केनैतां मदाकं क्षुद्रतामिह ।
यस्मैव कर्णं लगसि पीडां तस्य करोषि यत् ॥

(अ) JS 128.32 (a. Bhojadeva).

O Mosquito, by whom were you taught this kind of meanness whereby to whichever ear you cling, you cause pain to that person ? (A. A. R.)

1153*

अध्यायोषनवेदि मार्गणकुदानास्तीर्य खड्गखुचा
हृत्वारः पल्लं चरं हृदिरमूकं तन्मस्तकस्थितिकं ।
संघेष्ट्याह्वनीयमानसदसि त्व्योऽसौ प्रतापान्दो-
ऽस्यापि द्रापुदकाञ्जलीकृतचतुःपायोधिना श्रीमता ॥

(अ) SSS 101 (a Dharanīdhara), Pad 13 21
(a Dharanīdhara), SR 134 24, SSB 446
21 (Gf Kav 47)

(a) खल्लु SSS

(c) °मदमिद्योसी SSS

(d) मायुदे SSS

Sārdūlavikrīḍita metre

In the holy platform of the battlefield, having spread the holy grass of arrows and having offered with the holy spoon of the sword, the Caru oblation of the flesh of the enemy and clarified butter of blood and having surrounded, with the Svastika symbols of ground rice of the heads of the slaughtered enemies, the Āhavanīya fire, the fire of your martial valour = well kept up by Your Majesty and have encircled it with the holy water in the form of the four oceans (A A R)

1154*

अध्यासामासुवतुङ्ग- हेमरीडानि घान्यमी ।
सैवहे केसरिकास्त- त्रिकूटशिखरोपमा ॥

(अ) Sis 2 5

(अ) Amd 2: 40

(a) °नल्लु Amd

(c) केसरि° Sis (var)

(d) °पमा Amd (var)

The high seats of gold on which they sat bore resemblance to the (three) peaks of Trikūṭa, occupied by (three) lions (M S Bhandare's translation)

1155*

अध्यासिते वयस्याय भवता महता हृदि ।
स्तनावन्तरसमान्ती निष्कान्ती भूमहे वहि ॥

(अ) Nas 20 48 (cf 20 35)

(अ) Almm 20

We say, our comrade's heart being occupied by thy majestic self, her breasts came without, having no longer any room in her heart (K K Handiqui's translation)

1156*

अध्यासीनायववारंरुपजनिभवे हेवमाणसुरङ्गं
गजंस्फूर्जग्महोजोत्कटकरटिघटाकोटिभिदुष्यवेशे ।
सप्रामे कल्पकरोप्यरिजनविसरंमगिजश्रेणिबद्धे
चण्डेयव्यधे नृपेजि प्रभवति यवस प्राणविद्यानाय ॥

(अ) Any 140 248

Sragdharā metre

In the battlefield rendered frightful by the neighing of horses with fighting soldiers seated on them and rendered difficult of access by the herds of fighting elephants trumpeting deafeningly, and

1157**

अध्यास्य शान्ता कुकुभ शगाली
मरस्य वामा यदि राटरीति ।
सर्वपलाभ वितरत्यवश्यम्
अयंक्षय इक्षिणतो रटन्ती ॥

(अ) §P 2642

Upajāti metre (Indravajrā and Upendravajrā)

If a vixen, seated in the direction of peace (north) howls on frequently on the left side of the person (starting on a journey), it certainly indicates profitable acquisition of wealth, but if the cry = on the southern (right) side, it forecasts loss of wealth (A A R)

1158*

अध्यास्य सौरभेय
मोक्षितकश्चिररुणेणु विहितगति ।
मान्य स एव हृदि मे
गौरी वामाङ्गसाधिता यस्य ॥

(अ) Ras 128

(a) Version A अयं-आस्य सौरभेय

Version B अयं=आस्य-सौरभेय

(b) Version A मोक्षितक-श्चिर, गयेणु

Version B मोक्षितकश्चिर, अरुणेणु

(c) Version A मान्य स एव हृदि मे

Version B माध्व्य, स एव हृदि मे

Gītā-āryā metre

He alone is honoured in my heart who rides a bull, = resplendent like pearls and surrounded by the *gana-s* (attendants) and in whose left side Gaurī is present [Or He alone = in my heart and no other who has excellent fragrance of the face and brilliant like pearls and moving about the courtyard] (A A R)

Version A : Der auf einem wie glänzenden
Stiere reitet und von
Kobolden begleitet ist;
an dessen linker Seite Gauri
ruht : der allein ist in
meinem Herzen geehrt.

Version B : Der allein ist in meinem
Herzen geehrt, dessen Leib
diese Schöne da mit gelb-
licher Gesichtsfarbe gewann,
deren Gesicht wohlriechend
ist; die wie Perlen glänzt
und nur bis auf Hof geht.
(R. Schmidt's translation).

1159*

अध्याहारः स्मरहरशिरश्चन्द्रशेषस्य शेष-

स्याद्भूयः फणसमुचितः कायपट्टो निकायः ।
दुग्धाम्भीषर्मुनिबुलकनशासनाशाम्युपायः

कायव्यूहः क्व जगति न जायत्यदः कीर्तिपूरः ॥

(अ) Nais 12.57.

(आ) JS 336, 22, SR 136, 33 (a. Nais), SSB 418, 35.

(इ) अध्याहार SR.

Mandākrāntī metre.

The expanse of his fame, in what
world does it not exist ? It is the substance
that completes the incomplete digit of
the moon on Śiva's head. It forms an
assemblage of corporeal forms matching
with the numerous hoods of the serpent
Ananta. It is a plurality of forms assum-
ed by the ocean of milk, a device to do
away with the fear of being drunk up
by the sage Agastya from the hollow of
his palm. (K. K. Handiqui's translation).

1160

अध्वेति नृत्यति क्लृप्ताति मिनीति नीति

कीर्णाति हन्ति वपते चिनुते विभेति ।

मुष्णाति गायति धिनीति विभति भिन्ने

लोभेन सीव्यति पणायति याचते च ॥

(अ) AS 72.

(इ) कीर्णति AS (var.) (contra metron); वपते AS (var.).

(इ) वि° वि° tr. AS (var.); भिन्ने AS (var.).
Vasantatilakā metre.

Because of greed one will study, dance,
annihilate, destroy, praise, purchase,
kill, sow, bestrew, shiver, steal, sing,
amuse oneself, carry, undo, sew, bargain
and beg.

1161

अध्वेण शरीरेण प्रतिक्षणविनाशिना ।

ध्रुवं यो नार्जयेद्धर्मं स शोच्यो मूढचेतनः ॥

(अ) VCG 13.11.

(आ) SRHt 29.10 (Vyāsaśataka), SR 336, 147
(a. VCG), IS 233, Vyāsa App. 1.3.

(इ) पतिष्य° IS.

(इ) पशुभ्यो [स शो°] VC (var.); वृक्षो or चैभ्यो
or पशुर [शो°] VC (var.); मुद° [मू°] IS;
°चेतसः VC (var.).

Whoever does not acquire imperish-
able righteousness with his perishable
body, which is subject to destruction
from moment to moment, is a miserable
fool. (F. Edgerton's translation).

1162

अध्वे हि शरीरे यो न करोति तपोऽर्जनम् ।
स पश्चात्तप्यते मूढो मृतो गत्यात्मनो गतिम् ॥

(अ) R(R (Bar) 7, did not appear yet; R (R)
7.15, 23, R (B) 7.15, 22).

(आ) IS 234.

(इ) दुष्टवात् [ग°] R(R).

That fool who does not mortify his
body will suffer hereafter, when after
death he enters the region that his deeds
have merited. (H. P. Shastri's translation)

अध्वं तम इवेदं स्यान् sec अहो तम इवेदं स्यान्

1163*

अध्वक्लान्ततनुर्वज्रवरत्नी नृपश्लयाङ्गी तथा

भासकप्रसवा ददाति सुरते वपनासर्पार्त्तुलम् ।

विख्याता विरहस्य संगमविधौ फुडप्रसन्ने ऋषु-

स्थाने नूतनसंगमे मधुमदे रागात्पदं योपितः ॥

(अ) Kollōka's Ratirahasya 4.21.

(आ) JS 396.83 (a. Kollōka).

(इ) दधाति JS.

(इ) विरहस्य Rati°.

Sārdūlavikrīḍita metre.

Women give pleasure in dalliance
though their bodies may be tired, after
a journey, having slight fever, the limbs
exhausted by dance, after one month
of child-birth and when six months pre-
gnant. It is well known that they are full
of passionate love, after a period of
separation, when pleased after an angry
scene, after the bath of menstruation,
during honey moon and when intoxicated
with wine. (A. A. R.).

1164

अध्वनि पदग्रहर्
मदवति हृदयं न वा न वा अध्वनम् ।
काव्यमभितसभाया
मञ्जीरं केलिवेलायाम् ॥

(आ) SR 30 13, SSB 49 13

Āryā metre

When going on a journey a poetic composition may or may not please the heart and an anklet the ear, but it gladdens the heart in an assembly of appreciating audience as does the jingling anklet in times of sport (dancing) (A A R)

1165

अध्वनीनोऽतिथिर्षयं योत्रियो वेदवारण ।
मान्यावेति गृहस्थस्य ब्रह्मलोकमभीष्टत ॥
(अ) Y 1.11 (Cf Mn 3 94-103, Viṣṇu-purāṇa 3.11, 5D)

One on the road is to be known as an *atithi* (guest), the *śrairya* is one who is well versed in the Vedas, these two ought to be respected by householder desirous of the regions of Brahma (J R. Gharpure's translation)

1166

अध्वन्यध्वनि तरव
पथि पथि पथिकं दयास्यते छाया ।
विरल स कोऽपि विटपी
यमध्वनो गृहगत स्मरति ॥

(आ) Ava 176 457, SR 236 10, SSB 633 10, Vidy 266

(b) कति कति [५° ५°] Vidy, °पाणिनिकाया Vidy

(c) स तु विरलो वनविटपी Vidy

(d) य गृहगतोऽध्वनः स्मरति Vidy

Āryā metre

There are notes on every way-side and their shades are enjoyed by (tired) travellers on every road, but rare is that tree which is remembered (with gratitude) by a traveller when he has reached home (A A R)

1167*

अध्वन्यध्वनि भूह
फलभूतो नम्रानुपेयादराव्
दूरादुन्नतिसंध्यव्यसनिन पाथ्यस्य मृगात्मनः ।

यन्मृग समुपागतस्य मधुरच्छायाफलं का कया
शीर्षेणापि हि नोपयोगमगमत् पर्जनं तालद्रुम ॥

(आ) SP 1030, SRK 210 1, (a SP), IS 76 30, JS 114 42, SR 241 142, SSB 641 2, Any 128 197

(b) दूरादुन्नतम् JS, °सराव Any, मृगात्मनः [मु] SR, SSB

(c) म वृषाण्डय फले [म] JS

Sārdūlavikrīḍita metre

The foolish traveller, neglecting the trees that were bending invitingly with fruits on every road, aspired for shelter from the high and mighty (tree), the palmyra tree to which he went—far away is the cry for sweet fruits and thick shade—it was not useful to him even with a single withered leaf (A A R).

1168*

अध्वन्यस्य वयवियोगविमूरा भर्तुः स्मरन्ती यति
प्राणानुज्झति कस्य तन्महदहो सजायते किल्बिषम् ।
इत्येव पथिक करोति हृदयं यावत् तरोर्मर्धनि
श्रोदुप्युत् परपुण्या तव तनैमुष्यैर्बचोऽनेकता ॥

(आ) SkV 1678, SP 3823, VS 1687, JS 212 37, SR 335 143 (a VS), SSB 203 6

(b) प्राणानुज्झति SkV (var), तस्य [क°] JS, कस्य महदहो यावत् पातकम् (सजायते कलमवम् VS (var)) [५° स° कि°] SP, VS, JS, SR SSB

(c) यावन्तो कलमवयेन [५° ५° क°] SP, VS, JS, SR, SSB, तावत् SP, VS, JS

Sārdūlavikrīḍita metre

If while her husband is on the way, his loving wife, pining in his absence, should abandon life, whose then would be the sin? As the traveller turns this over in his heart, the cuckoo from the treetop / calls aloud, "Tis yours, 'tis yours" (D H H Ingalls' translation.)

1169*

अध्वन्या किल मूलवर्तनमृगान्पापूरयत्यध्वनिर्
व्याकोशज्यघ्नर सवान्वकुला साय मूर्धते दिवा ।
इत्य यावदियानि विभ्रनि शुच भूतान्यपि त्वत्कृते
तावत्त्वं न भूतोऽति पादप विर कोऽप्यात्मना वर्तते ॥

(आ) DikAny 63

Sārdūlavikrīḍita metre

Travellers (who have enjoyed the shade and fruits before) fill even now with their tears the cavity where your root was before . in the evenings the

birds along with their kinsfolk even now cry (out of sorrow) for a short time. Thus, so long as these living beings bear sorrow for your sake you are not gone, O tree, but remain for long in the form of glory. (A. A. R.).

1170*

अध्वन्यानां शिशिरसमये चण्डचण्डालकाण्ड-

प्रायाः स्यान्तुह पवनाः प्लेशयन्तो विज्ञान्ति ।

अध्वन्येते सपदि मुदनां दुर्भगानामपीह

प्रोडास्तेषां क्लृप्तदयितं मूर्ध्नि तोभयपट्टम् ॥

(आ) SMH B.35.

(र) वृन्ध° SMH (var.).

Mandikrāntā metre.

In winter alas ! Cold winds, painful like arrows of cruel *caṇḍāla*-s penetrate into the bodies of travellers; then they confer, even on ill-tempered women, the status of a pleasing wife beloved by inseparable close embraces. (A. A. R.).

1171*

अध्वन्यान् कति दग्धते कति वृद्धान् भिन्दन्ति तोयाकरान्
केदारान् कति यज्जयन्ति कति च व्यापाटयन्ति द्रुमान् ।

वाहिन्यः क्षणलुप्तवारिविभवा वन्या अवन्याभिमा

यः सित्पुः सफलाभयः स तु पुनः कुप्रेति न ज्ञायते ॥

(क) DikAny 98.

Sārdhāvikrīḍita metre.

Some rivers obstruct the path of travellers, a few breach the tanks though having firm banks, others inundate the paddy fields (and destroy the crop) and still others uproot the (useful) trees. These rivers, wild, or otherwise, are all depleted of the wealth of their waters in a moment (during summer). That great river which is the resort of all (by being useful) is not known as to where it exists. (A. A. R.)

1172*

अध्वन्यैर्मकरन्दशीकरसुराभक्त्यवणत्कोकिले

माणे भागिनिरोधिनी परिहृता शङ्कुशुभाशङ्कुषा ।

पान्यस्त्रीवयपातकादुपगतं चण्डालचिह्नं मधोर्

एषा किङ्किणिक्वैव पट्पदमयी शंकारिणी संहतिः ॥

(आ) JS 212.42, SR 335.145, SSB 204.8.

(र) °पनतं SR, SSB.

(d) विद्व. विविक्वेव [किं] SR, SSB; माद्वारिणी [कं] SR.

Sārdhāvikrīḍita metre.

Swarms of buzzing bees resembling tinkling bells of spring, were methinks avoided by travellers going along roads resounding with the cooings of cuckoos intoxicated with the wine of honey, as if they were the signs of *caṇḍāla*-s indicative of the sin of the slaughter of the wives of (separated) travellers and hence inauspicious obstacles in the path. (A. A. R.).

1173*

अध्वश्रमाय चरणी विरहाय दारा

अभ्यर्थनाय वचनं च यपुर्जराय ।

एतानि मे विदधतस्तथ सत्यंय

यातस्वपा यदि न किं न परिश्रमोऽपि ॥

(आ) SkV 1321, Prasanna 174b, Skm (Skm (B) 2347, Skm (POS) 5.70.2) (n. Rājasekhara) (Gf. Kav. 83).

(b) अत्यस्वनाय [अभ्य°] Prasanna.

(d) क° न tr. Skm, SkV (var.).

Vasanttilakā metre.

You gave me feet to tire of travel, / a wife to leave me, a voice for begging / and a body for decrepitude. / If you never are ashamed, oh God, / do you not at last grow weary of your gifts ? (D. H. H. Ingalls's translation).

1174

अध्वश्रान्तमविज्ञातम् अतिथिं क्षुतिपासितम् ।

यस्तं न पूजयेद् भवत्पा तनाहुर्ब्रह्मपातिनम् ॥

(अ) Bhrgu ad Śāk 16.10, 11

(आ) JS 235.

(र) यो तं JS.

(d) °माक्ष° JS.

He is called a murderer of a Brahmana who does not honour affectionately an unknown guest who is tired from the road, hungry and thirsty.

अध्वस्तमवलीवमदीर्घसूत्रं see No. 3829

1175

अध्वाग्रजाग्रन्निभूतापदधुर

वन्धुर्दि स्यात् प्रतिबन्धुमहः ।

जोयं जनः कामयिदस्तु वस्तु

प्रच्छया निजच्छा पदवीं मुदस्तु ॥

- (म) Nais 6 107
(a) अग्रध्वनाय निमृतापदन्तु Nais (var)
(d) वृच्छया Nais (var)
Indravajra metre

It is proper to restrain a friend, if on his way a hidden pitfall of danger lies ahead, but let him who knows the present situation (that there is no such danger) remain silent one should ask one's own wish about the way to joy (K K Handiqu's translation)

1176

अध्वा जरा देहवता पर्वताना जल जरा ।
असभोगी जरा स्त्रीणा यावदात्म्य सनसो जरा ॥

- (म) MBh (MBh (Dh) 3, 30, 63, MBh (R) 5, 38, 78-9, MBh (C) 5 1523-4), Cr 43 (CR 6 8, GNP I 27, GM 7), GP 1 113, 10 Cf Dharma-viveka (in KSG 309) Cf Nos 1177
(म) SR 380 140, (a MBh), IS 236 (Cf JSAIL 30 64), PWW 162

- (a) ज्वरो CR (var), देहवता MBh (var)
(b) अनध्वा वाग्निना [१० जल] GNP I, पर्वताना MBh (var), ज्वर CR (var)
(c) असभोगश्च नारीणा CR, GP, च नारीणा [ज* स्त्री] MBh (var)
(d) वरुणस्यावाप्तनम् [वा* न*] MBh (var), CR, अरुणाना मैथुन जरा MBh (var) सभोग करिणा जरा GNP I, वरुणावाप्तयो (नारी) जरा GP ज्वर CR (var)

Travel wears out people, rain wears out mountains, absence of sexual enjoyment wears out women, abusive speech wears out one's mind

अध्वा जरा (जार, ज्वर, जोर) मनुष्याणा वस्त्राणाम्
see चिन्ता ज्वरो न*

1177

अध्वा जरा मनुष्याणाम् अनध्वा वाग्निना जरा ।
असंयुन जरा स्त्रीणाम् अध्वा ना संयुन जरा ॥

- (म) Cr 46 (CV IV 17, CS II 56), Sto 34 19-20 Cf Nos 1176 CPS 102 56
(म) SRHt 238 28 (a MBh), SRK 234 43 (a Sphuṣṭiloka), IS 237, Sama 1 80 and 2.23, NBh 158, SSSN 199 23
(a) अध्वा CS (var), अनध्वा (नारी) CS (var), अध्वा CV (var)
(b) वाग्निना (नारी) वन्यन जरा CV, CPS, Sama, अनध्वा CS (var), वाग्निना CS (var), दन्तिना [वा*] SRHt, जरा CS (var)

- (c) असंयुनो ज* Sto, असंयुन CS (var), शीघ्रा [शी*] CV (var)
(d) वस्त्राणामाप्तो जरा (वशा* तप) CV, CPS, Sama, NBh, SRK, SSSN, पदनामाप्तो जरा ad MBh (Bh) 5 39, 63 : (Vidura-niṣ 11. 220), अरु* CS (var), अरुतो CS (var), मैथुन जरा CS (var).

Constant travelling brings old age on a man, a horse becomes old by being constantly tied up, a woman by want of matrimonial communion, and horses by copulation (K Raghunath's translation)

1178*

अध्वान नैकचक्रं प्रभवति भुवनभास्विनीं विलङ्घ्य
प्रातः प्राप्नु रयो मे पुनरिति मनसि न्यस्तचित्तातिभार ।
सध्याकृष्णवशिष्टस्वकरपरिकरं स्पष्टहेमारवद्वित
व्याकृष्णवशिष्टोऽस्तसितिभूति नयतीत्येव दिवचक्रमर्कः ॥

- (म) SR 295 39, SSB 137 72

- (b) पुनरपि SSB

Sragdharā metre.

"My chariot with (only) one wheel, having traversed the length of the earth does not possess the power to reach (the east) by morning"—thus his mind filled with great anxiety, the Sun, remaining on the Setting Mountain seems to draw towards him with his multitude of rays (hands) that remained after what was taken up by twilight, the wheel of the quarters whose rows of golden spokes were clearly visible (A A R)

1179*

अध्वा न यदि निसङ्ग- पङ्क्तमकुलिनो भवेत् ।
ततः कुतस्ते शीरेय धुमंता व्यग्यतामिमम् ॥

- (म) JS 92 2 (a Vasupāla, probably for Vastu-pāla)

- (a) निसङ्ग JS

If the pathway were not difficult due to caked-up mud, O horse, how can the capacity of your having done hard work be clearly exhibited ? (A A R)

1180

अद्वारेण विज्ञानयेव बुद्धिमन्तो रिपोर्हम् ।
अकृत्वा पर्वणा पुनः कथं युद्धं प्रवर्तते ॥

(आ) Bhār (KM) 2.78, Bhār (Bh) 2.78.

It is by a side-gate¹ the intelligent enter the house of an enemy. For, how can fight ensue unless insult has first been offered. (M. S. Bhandare's translation).

1. i.e. improper gate.

1181*

अनक्षरं रूपमिह क्षरन्ती

पञ्चाशदणैरमृताभ्युपगैः ।

व्याकीर्णविध्यण्डमदन्तराला (?)

शब्दात्मिका मामवतात् समन्तात् ॥

(आ) PV 777 (a. Venidatta).

(b) पञ्चाशदणैर PV (MS).

(c) व्याकीर्ण PV (corrected to व्याकीर्ण) PV; मृदान्त PV.

Upajāti metre (Upendravajrā and Indravajrā).

May the goddess in the form of speech protect me on all sides—the goddess, though beyond the reach of words, shows her form in flowing words, possessed of fullness of nectar in the form of the fifty sounds [letters] and that ever remain inside me spread over with the rules of grammar. (A. A. R.).

1182

अनक्षरमेव जनेन सख्यं

संभाषणं दुष्प्रभुसेवनं च ।

आलिङ्गनं लम्बपयोधराणां

प्रत्यक्षदुःखं त्रयमेव भूमौ ॥

(आ) NBh 117.

Upajāti metre (Upendravajrā and Indravajrā).

There are three distinctly perceptible miseries in the world, viz., friendship and conversation with a person who is illiterate, service with a bad master and embracing women with infirm bosom. (A. A. R.).

अनक्षिता च प्रियपूर्वनाशनं see विमानना

दुश्चरितानुकोर्तनं

1183

अनङ्कुरितकूर्चकः स तु सितोपलाढ्यं पयः

स एव धृतकूर्चकः सलवणाम्बुतकोपमः ।

स एव सितकूर्चकः स्वयितमुगुलोद्वेगकृद्

भवन्ति हरिणीद्वारा प्रियतमेषु भावास्त्रयः ॥

(आ) SR 359. 71, SSB 229.71, SRK 114.12 (a. Sphuṭaśloka), IS 7631.

(c) गूलद्वेगकृद् SR, SSB.

Prthvī metre.

Deer-eyed damsels exhibit their feelings towards their lovers in three ways : if he is young (with hair hardly growing on the face) he is like milk mixed with sugar candy : if middle aged (hair fully growing) he is similar to butter-milk mixed with salt : and if old (with grey hairs) he causes trepidation like fragrant gum resin boiling in fire. (A. A. R.).

1184

अनङ्गः पञ्चभिः पुष्पैर् विदग्धं व्यजयतेपुमिः ।

इत्यसंभाव्यमयथा विचित्रा वस्तुशक्तयः ॥

(आ) KāD (KāD(Bh) 2.121, KāD (B), 2.121), KāD (R) 2.121).

(आ) Amd 290.831, KH 116, Alankāraślokaṃ 12.133, IS 238.

(a) पौष्पैः KāD (var.).

(b) विजयते KāD (var.).

It seems absurd that the bodiless god of love with five flowers—his arrows, could have conquered the whole world; but the power of the really existing thing is wonderful.

1185*

अनङ्गताप्रशमय तस्य

कदम्बमाना मुहुरानुगालम् ।

मयी मयी नाकनदीनलिन्यो

वरं बहन्तां सिधिरेश्वरानाम् ॥

(आ) Naiṣ 8.69.

Upendravajrā metre.

Spring after spring, the lilies on the river of heaven, frequently tortured—stalks and all—for the solace of his heat, caused by Cupid, might well have a liking for the winter. (K. K. Handiqui's translation).

1186*

अनङ्ग पलितं मूर्ध्नि पश्येत्तद्विजयध्वजम् ।

इदानीं जितमस्माभिस् तवाकिञ्चित्कराः शराः ॥

(आ) SkV 1518 (a. Dharmakīrti).

(d) किञ्चित् SkV.

See, Love, this white-haired pillar of victory. / I have won. Your shafts are harmless. (D. H. H. Ingalls's translation).

1187*

अनङ्गबाणाकुलितस्य शंभो.

शिरो भवानीचरणेऽर्तिनम्रम् ।

विलोभ्य काचिच्चरणे चरन्ती

पिपीलिका च्छ्वति चन्द्रबिम्बम् ॥

(भा) PV 821 (a Venidatta)

(a) अनङ्ग° PV (MS)

Upendravajrā metre

Observing the head of Śiva, who was overcome with the arrows of Cupid bent very low at the feet of his wife Pārvatī, an ant which has been moving along there, kisses the orb of the moon (on Śiva's head) (A A R)

1188*

अनङ्गमङ्गलगा-

पाङ्गभङ्गितरङ्गितं ।

आलिङ्गितं स तन्वङ्गया कार्ताम्यं लभते कदा ॥

(भा) Kpr 7 141 (p 267), Amd 144 351

(b) पाङ्गमङ्ग° Amd (var), °तरङ्गिने Amd

(d) तदा [क°] Amd

When will he have his desires fulfilled on being embraced by the slender-bodied woman, (lovely) through her glances (appearing as if they were) the abode of Cupid? (G. Jhā's translation)

1 An example of an unmelodious verse due to combination of letters unpleasant to the ear

1189*

अनङ्गमङ्गलभुवत्

तवपाङ्गस्य भङ्गय° ।

जनयन्ति मुहुर्दूनाम् अन्तःसतापसततिम् ॥

(भा) SR 259 71 (a Kpr 7 141)¹, SSB 72 13

(a Kpr)¹

The wavy movements at the corners of the eyes of damsels, who are the auspicious abodes of Cupid, generate a succession of internal fever (of love) in young men again and again (A A R)

1. not correct See No 1188

1190*

अनङ्गमङ्गलारम्भ-

कुम्भाविष्योपयरो ।

कस्य नातिहरी तस्या करपल्लवसवृत्तौ ॥

(भा) SuM 16.7

Her bosom resembles a pair of auspicious jars [used at the commencement of religious ceremonies] of Cupid, whom do they not captivate when (half) concealed by the sprout-like hands? (A A R)

1191*

अनङ्गरङ्गपीठोऽस्या

शृङ्गारस्वर्णविष्टर ।

साव्यस्यसारसघात

सा धना मघनस्पली ॥

(भा) SR 268 383, SSB 99 2

The region of her broad hips, the golden seat of love-sports, is the seat set on the stage of love and is a mass of the essence of loveliness (A A R)

1192*

अनङ्गरङ्गप्रतिम तदङ्ग

मङ्गीभिरङ्गीकृतमाननाङ्गया ।

कुर्वन्ति यूना सहसा ययंता

स्वान्तानि शास्तापरिचितानामि ॥

(भा) Kpr 8 347 (p 485), Amd 197 528

(c) यूना Kpr (var)

Upajāti metre (Upendravajrā and Indravajrā)

The body of the woman bowing down, resembling sportiveness of Cupid, mixed with gestures, makes the inmost hearts of young man, think of things other than the quietistic (G Jhā's translation).¹

1 Quoted as an example of sweetness due to the use of the *spāṛśa* letters with the special combination of other letters (र, ए)

1193*

अनङ्गरसचातुरीचपलचाद्वेलाञ्चलशु

चलन्मकरकुण्डलस्फुरितकान्तिगण्डस्थल ।

चमोत्सितनागरीनिकररासलास्योरमुक

स मे सपदि मानसे स्फुरतु कोऽपि गोपालकः ॥

(भा) PG 96 (a Mādhavendrapurī)¹

(a) °चादनेशान्त° PG (var)

(b) °स्फुरितस्तन्त° PG (var)

1 also quoted as Mādhavapurī and Māhāvendraśrīpādāḥ Purī

Prthvī metre

May that cowherd (Śrī Kṛṣṇa) now shine [make his appearance] in my mind, the tips of whose charming dress are moving sportively in the essence of love, whose bright cheeks are reflected in the dangling fish-shaped ear-pendants (while dancing) and who is ever eager for the gentle dance of love along with the best of cowherd damsels (A A R)

1194*

अनङ्गलङ्घनालग्न- नानातङ्का सदङ्गना ।
सदान्ध सदानन्द नताङ्गासङ्गसंगत ॥

(आ) KāD 3.90.

(cd) °नन्दिन्तवाङ्° KāD (var.).

(d) °सङ्गः KāD (var.).

Ho, thoughtless one ! No one ever addicted to pleasures, your devoted wife harbours various misgivings due to love-strokes and may be defiled due to contact with vile ones. (K. Ray's translation).¹

1. Quoted as an example of verse composed exclusively of dental and guttural letters.

1195*

अनङ्गलङ्घनाणि नताङ्गा तीक्ष्णतां
नतपयस्कार इवान्मुदागमः ।
मलीमताङ्गारश्चां पयोमुचां
तथाहि मध्ये ज्वलितस्तडिच्छिली ॥

(अ) Vikram. 13.39.

(आ) VS 1782.

(d) तथास्ति
Varṇāsthā metre.

The rainy season, O lady with bending frame, is whetting the weapons of Cupid like a blacksmith. The fire in the shape of lightning is aflame in the midst of the clouds which are like black charcoal. (S. Ch. Banerji's translation).

1196*

अनङ्गीकृतकामानाम् अनमानार्हवर्धनगाम् ।
वृत्तिममलतीर्थानां भूतिलेषो विभूषणम् ॥

(आ) SNI 6.5.

Smearing himself with holy ash is the ornament [correct thing] to Lord Śiva who deprived Cupid of his body, who is united in body with that Umā (Pārvatī) and who has holy water of the Ganges on his head, just as prosperous condition to those who are not swayed by passion, who accept *Pratyakṣa*, *Anumāna* and *Āgama* as their guide and who are well versed in scriptures. (A. A. R.).

1197*

अनङ्गेनायतासङ्गाज् जिता येन जयत्ययो ।
स चित्रचरितः कामः सर्वकामप्रदोऽस्तु यः ॥

(अ) KāB 11.1, Ratirahasya 1.1.

(आ) JS 130.1 (a. Kṣemendra), ŚP 3076 (a. Kṣemendra), SR 250.1 (a. ŚP), SSB 33.7 (a. Kṣemendra) (Cf. AP 19), SRK 126.4 (a. Sphuṭaśloka).

Though he is bodiless and though he is escorted only by an army of frail women, he conquered the triad of world; could the god of love, who makes miracles, grant you all the wishes which you desire ?

1198*

अनङ्गोऽयमनङ्गत्वम् अद्य निन्दिष्यति ध्रुवम् ।
यदनेन न संप्राप्तः पाणिस्पशोऽस्त्वस्तव ॥

(अ) Ratnāvalī 1.23 (in some texts 1.22).

(आ) JS 242.93 (a. Śrīharṣa), ŚP 3798 (a. Śrīharṣa) SR 312.11 (a. ŚP), SSB 163.11 (a. Śrīharṣa).

The bodiless God of love will surely today curse the state of his being without a body; for he has not felt the joy at the touch of your hands. (B. Bh. Goswami's translation).

1199*

अनञ्जितासिता दृष्टिर् भूरनावजिता नता ।
अरञ्जितादङ्गलङ्घायम् लघरस्तव मुन्दरि ॥

(अ) KāD (KāD (Bh) 2.201, KāD(B) 2.201, KāD (R) 2.201).

(आ) Amd 297.832, Sar 319.14.

(d) दृष्टिर् Amd (Sec b).

(b) वृत्तावजिता मता Amd (Sec a).

(c) अरञ्जितादङ्गलङ्घायम् (°रञ्जिता° Amd, Sar) KāD (var.) Amd, Sar.

O beautiful one ! Your eye, though it is not anointed, is black; your brow though it is not bended, is curved; your lip though it is not coloured, is red !

1200*

अनपूरणम्भिमेवल्-
मविरतशिञ्जानमञ्जुमञ्जीरम् ।
परिसरणमरुणचरणे
रणरणकयकारणं कुरुते ॥

(आ) Rudraja's Kāvyaśāhikā (KM2) 2.23, SR 269.410, SSB 91.8 (a. Rudraśāhikā).

(d) अनपूरण° SR, SSB.

(b) विरलसिञ्जा° (°शि°) SR, SSB.

Āryā metre.

Young lady with feet decorated with red lac, your moving along to your

lover's house with the jewelled golden girdle resounding pleasantly, and with the charming anklets jingling incessantly produces in me anxiety caused by love which is against reason. (A. A. R.)

अनतिक्रमणीयस्य see सयोगो हि वियोगस्य

1201*

अनतिचिरोऽग्नितरय जलदेन विर-
रित्यवदुष्टद्वयस्य पयसोऽनुवृत्तिम् ।
विरसविकीर्णवज्रशकला सकलाम्
इह विदधाति धौतकलधौतमही ॥

(अ) Sif 4 41

(आ) SSB 456 18 (a Magha)

Pramadī metre

Here, the white ground of silver, with fragments of diamonds loosely scattered on it, bears complete resemblance to water just poured down by the cloud and having numerous bubbles that remain on it for a long time (M S Bhandare's translation)

1202*

अनतिदायं स्वर्णचय
विवहन् नितरां प्रमोदमे स्थान्ते ।
किन्तु तर्षपा संपत्
कस्योपकृते प्रतिबूहि ॥

(आ) SSB 596 3 (a Saṅgrahit)

Āryā metre

Wearing a mass of, gold, but not excessively, I greatly rejoice within myself "But, tell me in reply, for whose benefit is this prosperity of yours ?" (A. A. R.)

1203*

अनतिशयिते पृभावेन प्रगल्भबला खलु
प्रसन्नमलय पायोजात्ये त्रिविद्यनिरित्वरा ।
किमपि मुखतः कृत्वानीतं जित्यं सरोजिनी-
मधुरसमुपोयोगे जाया नवान्नमचोकरन् ॥

(अ) Nas 19 27

Harinī metre

At the approach of the dawn, the bees, mature in strength because they are male, forced their entry into the tip of the lotus, not too soft, and went out with something in their mouths. They fed their wives with fresh food,

giving them the honey of the lotus which they had brought (K. K. Handiqui's translation)

1204*

अनविगतमनोरथस्य पूर्व
शतगुणितेन गता मम त्रियामा ।
यदि तु तव समागमे तर्षव
प्रसरति मुञ्च तत कृती भवेयम् ॥

(अ) Vik 1 22 (cf A Scharpé's Kālidāsa-
Lexicon I 2, P 95)

(आ) SR 313 44, SSB 137 44, IS 241

(इ) अनुपनत° [अन°] Vikr (var.)

(ई) सुदगुणितेव° Vikr (var.), शतगुणितेव° Vikr (var.), शतगुणितानिव (°तनिव) मे गता त्रि° Vikr (var)

(उ) सममे [स°] VCI (var.) *contra* *vyakram*.

(ऊ) प्रभवति [प्र°] Vikr (var)

Paṇḍitagrā metre

Before, when the object of my love was unattained, the night passed as if lengthened a hundred-fold Oh, happy indeed shall I be, maiden with the fair brow, if it passes at the same rate now thou art here ! (E. B. Cowell's translation)

अनधीतार्थशास्त्रो हि see No 1207

1205

अनधीत्य यथा वेदान् न विप्र आह्वयन्ति ।
एवमधुतपाङ्गुण्यो न भन्त्र औतुमर्हति ॥

(अ) MBh (MBh (Bh) Udyogaparvān 228°
MBh (R) 5 37, 24)

(इ) अङ्गुण्ये [अन°] MBh (var.), ययो [य°]
MBh (var)

(उ) निग्रम° MBh (var)

Even as a Brahmin who has not studied the Vedas is not fit to officiate at the ceremony of death anniversary, so also one who is not versed in the six expedients (of politics) does not deserve to hear of political secrets (V. P. N. Menon's translation)

1206

अनधीत्य स्वजशास्त्र
धीज्यशास्त्र समीहते यत्तुम्

सोऽहेः पदानि गणयति

निशि तमसि जले चिरगतस्य ॥

(आ) SuB 3.23.

(d) निशितसिन्धु° SuB.

Āryā metre but in (b) deficient.

If one who is not proficient in [not having studied] his own field of study were to desire to expound other subjects, he counts the feet of as nake at night, in dense darkness after it had disappeared long into water. (A. A. R.).

1207

अनघीत्यार्थशास्त्रणि बह्वः पशुबुद्धयः ।

प्रागल्भ्याद्वस्तुमिच्छन्ति मन्त्रेष्वन्यन्तरोक्तताः ॥

(अ) P (PS 1.134; PSb 1.139, PSb 1.118).

(a) अघीत्य नीतिशास्त्राणि PS (var.); अनघीत्यार्थ-
शास्त्रो हि PS (var.). अनघीत्यार्थशास्त्रार्थो PS
(var.).

(b) बहवरश्चुबुद्धयः PS (var.); प्राप्तिबुद्धयः PSb
(var.).

(cb) प्रागल्भ्यापवस्तुं श...कृतः PS (var.).

(d) मित्रेष्व PSb (var.); तत्रैव [म°] PS(var.).

Many people with the intelligence of animals, intimately associated with only *mantra-s* and not proficient in *artha-sāstra* desire to expound (to an audience) out of rashness. (A. A. R.).

1208

अनघ्यवसितवगाहनमनल्पवीशयितनाम्प्य

अदृष्टपरमार्थतत्त्वमधिकामियोगैरपि ।

मतं मम जगत्पलव्यसदृशप्रतिप्राहकं

प्राप्यत्यति पयोनिधेः पय इव स्वदेहे जराम् ॥

(अ) Pramāṇavārtika of Dharmakīrti 4.286.

(d) सरिष्ट [प°] Pra° (var.).

Prthvi metre.

My philosophy which has not been fully fathomed even by the very intelligent and whose essential truth has not been grasped even by constant study, has not found a kindred soul to understand and hence grows old in me only as the waters of the sea in itself (having no other outlet). (A. A. R.).

1209

अनघ्वग्नाः काव्येष्वलसगतयः शास्त्रगहनेष्व

अदुःखज्ञा वाचां परिणतिषु मूकाः परगुणे ।

विदग्धानां गोष्ठीष्वकृतपरिचर्याश्च खलु ये

भवेयुस्ते किं वा परभणितिकण्डूतिनिकपाः ॥

(आ) KtR 104, Kt 105, IS 242, SR 381. 152

(a.Kt.).

(a) गतवशस्त्र° KtR.

Sikharigī metre.

Are these the critics to understand and evaluate the literary merits of others, who are not fellow travellers in composing poetry, who are tardy in the depths of the *sāstra-s*, who have never experienced the difficulties of the ripening [suggestive meanings] of words, who are ever silent in mentioning the good qualities of others and who have never taken part in the assemblies of the learned? (A. A. R.)

अनन्तं see No 4814.

अननुपचितर् see No. 707.

अननुरणमणिमेखल see No. 1200.

1210

अनन्तं वत मे वित्तं यस्य मे नास्ति किञ्चन ।

मिथिलार्थां प्रवीक्ष्यतां न मे दहति किञ्चन ॥

(अ) MBh (MBh (Bh) 12.17.18; 12.17.56;

12. 268.4. MBh (C) 12. 529; 12.564; 12.

99:7 (Cf. Dhammapada 200, Mahājanaka Jātaka 539, Gāthā 125,

Uttarārdhyayana S. 9. 14).

(आ) SRHt 269.16 (a. MBh), IS 244, Pr. 362.

(a) सुनुस्त्वं (स्वमुखं; समु°) वत (तव) जीवामि

MBh (Bh.) 12.268. 4; द्वलं भवति जीवामि

MBh (var.) इव [ह°] MBh (var.). मे त्वि°

tr. MBh (var.); मे वित्तं MBh (var.); सुपदं

[वि°] SRHt.

(b) पश्य or यज्ज MBh (var.); किञ्चन; MBh

(var.).

(c) प्रदद्यायां MBh (var.).

(d) दहते मे न किञ्चन MBh (var.); क्षमेनं वदते

किञ्चन MBh (var.); द° कि° tr. SRHt; दहति

MBh (var.); दहति MBh (var.); दहति

MBh (var.); किञ्चन MBh (var.).

My treasures are immense, yet I have nothing ! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt. (C. Roy's translation¹).

¹ Quoted words of Janaka who was liberated from desire and enjoyment.

1211

अनन्तकोषादिवचुष्टयोदये
त्रिभेदमध्यात्वमलोदये तथा ।
दुरन्तमध्यात्वविष्य शरीरिणाम्
अनन्तसारकर प्ररोहति ।

(अ) AS 148

(a) °मोदयो AS (var)

(b) यथा [त°] AS (var)

Vamsastha metre.

To embodied beings the poison of the false doctrine of *mithyātva* (illusionness of the phenomenal world) which spreads when the four things, anger, etc arise and when dirt in the form of illusion of three kinds are also present, results in endless miseries of worldly existence (A A R).

1212

अनन्तव्यातिसपन्न. शुद्धसत्त्व सधीबलः ।
धत्ते बहुमुख भोगं धृतिदृष्टिस्थिराग्रय ॥

(आ) SN 66

A person who has firmness of vision in scriptures with pure conduct and strength of intelligence obtains very great fame and enjoys happiness of many kinds (A A R)

1213

अनन्तसर्व परिगृह्य धात्रा
विनिमित्तोऽस्या किल मध्यभागः ।
अणु. पर योगिदुःशानुलक्ष्यः
सच्चित्कलात्पर्यवलावनद्ध ॥

(आ) PV 209 (a Venidatta)

Upajāti metre (Upendravajrā and Indravajrā)

The region of her waist has been fashioned by the creator after having grasped the inexhaustible truth, that the atom is formed of 'being', consciousness, art, firmness and strength and is visible to the vision of yogins (A A R)

1214**

अनन्तनामधेयाय सर्वकारविधायिने ।
समस्तमन्त्रवाच्याय विद्वैकपतये नमः ।

(आ) VS 11, SR 13 (a VS)

(c) समस्तमनुवन्धाय VS (var)

Salutation to the one Lord of the universe, possessed of endless names,

who fashions diverse forms and who is invoked by all the *mantra-s* (A A R)

1215

अनन्तपदविन्यास- रचना सरसा कवे ।
बुधो यदि समीपस्थो न कुत्रन्य पुरो यदि ॥

(आ) SR 32 12, SSB 52 14, SRK 39 3 (a Prasangaratnavali), IS 7632

(c) समीपस्थो SRK (ac 1)

(d) कुत्रन्य all texts

The composition of a poet full of fine words in good style will have the fine sentiments appreciated if there are learned men nearby, and persons of low birth [carping critics] are not present, just as rain in the sky is assured by the planet *Kavi* (Venus), if the planet Mercury is nearby and the son of the earth (Mars) is far off (A A R)

1216

अनन्तपारं किल शब्दशास्त्रं
स्वल्प तत्वायुर्बहुवच्च विघ्ना ।

यत् सारभूत तदुपासनीयं

हृत्संघां क्षीरमिवाम्बुमध्यात् ॥

(आ) P (PP Km 4, Pts Km 4, Pts Km 10, PM Km 4). Cf No 1220

(आ) SR 173 879, IS 243, Subh 242

(इ) ShD (T) 140 Cf VS (T) 8

(c) नार वतो द्राक्षमपास्य पत्न्य Pts, PtsK, SR

(d) नार द्राक्षयोऽनेकरास्त्रमसिद्धि PtsK, इसो SR

Upajāti metre (Upendravajrā and Indravajrā)

Since verbal science has no final end, since life is short, and obstacles impend, let central facts be picked and firmly fixed, as swans extract the milk with water mixed (A W Ryder's translation)

अनन्तपारं किल शब्दशास्त्रं see No 1220

अनन्तमिव मे ब्रितम् see No 1210

1217

अनन्तरत्नप्रभवस्य यस्य
ह्रियं न सोभाग्यविलोपि जातम् ।
एको हि दोषो गुणसन्निपाते
निर्मज्जतीन्वो किरणेष्विवाङ्कु ॥

(आ) Kum 13 (cf A Scharp's *Kālidāsa-Lexicon* I 3; p 15)

- (अ) SSg 203, Kuval *ed* 62.124 (p. 144), ARJ 139, 12-3, Alk 13.2-3, Kāvyaśūśāna of Vāgbhata (KM 43) 43.25-6, Cītramīmāṃsā (KM 39) 10.1-2, and commentary p. 135, 16, Ratnagādhara (KM 12) p. 285, 4-5, Ratnapana (BSS 65) p. 42 *ed* (only), Vyaktiviveka (TSS 5) p. 65 *ed* (only).
- (c) अनन्तः SSg.
- (d) इति [ति] Kum (var.), Kāvyaśūśāna; मुमुक्षुनिवले SSg.
- (d) तीक्ष्णः SSg. वाकः SSg.

Upajāti metre (Upendravajrā and Indravajrā)

Of whom, the source of countless precious objects, snow did not become the destroyer of beauty, for a single blemish sinks down in the gathering of virtues, like the spot on the moon in the rays. (R. D. Karmarkar's translation).

1218

अनन्तरमरि विद्याद अरितेविनमेव च
अरेरनन्तरं मित्रम् उवासीनं तयोः परम् ।

(अ) Mn 7.15B. (Cf. Vi 3. 38, Y. 1.344).

Let (the king) consider as hostile his immediate neighbour and the partisan of (such a) foe, as friendly and immediate neighbour of his foe, and as neutral (the king) beyond those two. (Cf. Bühler's translation).

1219

अनन्तविभवश्रृङ्गा दीर्घान्यपरितापिनी ।
शोच्यति प्राप्य जीवत्वं भर्तृहानेव नायिका ॥

(अ) Bhs 363 (doubtful).

Deprived of endless wealth (power) and tormented by ill-luck she regrets having obtained life (the state of *jīva*) like a wife deprived of her husband. (A. A. R.)

1220

अनन्तशास्त्रं बहुलादच विद्याः
स्थलदच कालो बहुविज्जता च ।
यत् सारभूतं तदुपासनीयं
हंसो यथा क्षीरमिश्राम्बुमध्यात् ॥

(अ) Cr 47 (CV 15.10, CPS 318.3), Cf No. 1216.

(आ) IS 245, Subh 163 and 150 *le da* NBh 119, Sama 1, अ 111.

(c) Nāḍādiyār 135.

- (c) गृह्णाति सद्यस्तममे स्थितं तत् Subh 150; बहुला (ला) CV (var.), Sama; बहुवीजतत्त्वं Subh 163; विद्या CV (var.), Sama, NBh, बहु वेदितव्यम् NBh.
- (b) स्थलस्य Subh 150; अल्पश्च (°श्च) CV (var.); अल्पं च CV (var.); बहुवीजं विद्या Subh 150 and 163; बहुवश्च विद्याः NBh.
- (c) यन्मार° CV (var.); तदुपासनीयं CV (var.); तदुपासितव्यं NBh.
- (d) क्षीरमिश्राम्बुमध्यात् CV (var.); क्षीरमिश्राम्बु- मिश्रम् Subh, NBh.

Upajāti metre (Upendravajrā and Indravajrā).

Limitless is wisdom; abundant is knowledge; short is time; obstacles are numerous; what is best one should do, just as the *hamsa* extracts milk mixed together with water.

1221*

अनन्तासी कीर्तिः कविकुमुदयन्योः क्षितिपतेत्
त्रिलोकीयं धृद्रा तद्विह कथमस्याः स्थितिरिति ।
मुधेयं चः शङ्का कलयत कियद्दृष्यतलं
विशाला किं तत्र स्फुरति न कथीन्द्रप्रतिहृतिः ॥

(आ) Skm (Skm) (B) 1619, Skm (POS) 3.50.4 (a. Pañcākṣara) AB 53B.

(d) करीन्द्र° Skm (POS).
Sikharini metre.

Endless [far spreading] is the fame of the king, the patron of lilies in the form of poets. How is this fame contained in the three worlds which are too small for it? This apprehension is out of place; for you can see how little the surface of a mirror is and how the broad figure of a lordly elephant is reflected in it (A.A.R.).

1222**

अनन्तोद्भूतभूतीय- संकुले भूतलेजसिले ।
शस्त्रे शास्त्रे त्रिचतुरात्र चतुरा यदि मादृशाः ॥
(आ) VS 2256 (Skandakīrasaṁkṣara) SR 7B.1 (a. VS), SSB 351.3.

In the entire universe crowded with the appearance of endless number of human beings there may perhaps be three or four persons who are proficient like me in learning and the use of arms.

1223*

अनन्यदण्यधीर्मलयवनजन्मायमनिलो
निपीयस्वेदाम्बु स्मरमकरसंभुवत्विभवम् ।

विदर्भाणा भरि प्रियतमपरीरम्भरभस-

प्रसङ्गोदेक्षानि द्विगुणपुलकसञ्जि तनुते ॥

(मृ) SR 326 24 SSB 188 24

(c) विदर्भानां SSB

Sikharinī metre

This breeze from the Malaya mountain whose power is unsurpassed, carrying the sprays of the Narmadā river (born of the sweat of Lord Śiva, the enemy of Cupid) and due to the reason of its having embraced my beloved lover of the king of Vidarbhas makes my limbs doubly pleasurable by the hairs standing on their ends (A A R)

1224*

अनन्यशोभाभिभव्यनाहृतिर

विधानना मुञ्च कुत पितृगृहे ।

पराभिमुखो न तवास्ति क कर

प्रसारयेत् पद्मगरत्नमूचये ॥

(मृ) Kum (Kum (SA) 5 44, Kum (NSP) 5 43) (cf A Scharp's Kālidāsa Lexicon I 3, p 71, cf Benzenbergers Beitrage 1, of 1880, p 50)

(a) अलम्बरोक्षमि° Kum (NSP)

(b) सुभ्रु कुतस्तापगृहेऽवमाननम् Kum (var)

(c) पराभिमुखो Kum (var); पराभिमुखो (°शो) Kum (var)

(d) सुचिपु or सुतवे Kum (var)

Vamīastha metre

This (your beautiful) form is undeserving of securing humiliation due to grief, (O) you of beautiful eye-brows, whence (can there be) disrespect (shown to you) at the house of (your) father? There could not be an insult to you from strangers (either), who (indeed) would stretch forth (his) hand to (snatch away) the pointed jewel in the hood of a serpent? (R D Karmarkar's translation)

1225*

अनन्यसाधारणकान्तिकान्त-

तनोरमुप्या किमु मध्यदेश ।

जगत्त्रयीजन्मभूता नियन्ता

चित्तावलीय त्रिवलीभिषेण ॥

(मृ) SR 267 336, SSB 87 9

Upajāti metre (Upendravajrā and Indravajrā)

jrā)

Is this (slender) waist of hers, posses-

sed of a body charming by extraordinary brilliance fashioned out of the (atomic) mounds of the people of the three worlds under the pretext of the three folds of the stomach? (A A R)

1226*

अनन्यसाधारणसौरभान्वित

दधानमत्युज्ज्वलपुष्पसद ।

न चम्पक भृङ्गगणः सिपेवे

कथं सुगन्धमलिनात्मना रति ॥

(मृ) Any 82 53

(b) सपद Any.

Vamīastha metre

The swarms of bees do not resort to the campaka-flower (*Michelia Campaka*) which possesses the wealth of extremely brilliant flowers and which has extraordinary fragrance. How can those with dirty bodies (the bee being black) love fine fragrance? (A A R)

1227*

अनन्यसामान्यतया प्रतिद्वष्ट

स्यामीति गीतो जगतीतले य ।

अभूदहर्षविक्रया गतानाम्

अतीव भूमि स्मरन्मार्गगणानाम् ॥

(मृ) ARJ 75 1-2

Upajāti metre (Upendravajrā and Indravajrā)

That (god Śiva) who is sung in the world as a *tyāgi* (one who has no attachments) and who has unrivalled fame (in this respect) became very much the object [target] of the arrows of Cupid which flew in rapid succession (in rivalry) (A A R)

1228

अनन्यालम्बनरत्नेन प्रेम भागवत भज ।

नृणा प्रेमेति का मात्रा प्राप्त प्रेम प्रभोर्वादि ॥

(मृ) SSMS 23

Cultivate love of the Lord, placing reliance nowhere else. What signifies the love of humans if the love of the Lord is obtained? [How much value is there in human love if we are beloved of the Lord?] (A A R)

1229*

अनन्याश्चिन्तयन्तो मा ये जना दयुपासते ।

तेषा नित्याभिमुख्यस्ताना योगक्षेम ब्रह्माम्यहम् ॥

(अ) MBh (MBh (Bh) 6.31, 22; BhG. 9.22)

(आ) Sama 2. अ 25.

Thinking on Me, with no other thought, / what folk wait upon Me, / to them, when they are constant in perseverance, / I bring acquisition and peaceful possession (of their aim) (F. Edgerton's translation).

1230*

अनन्याश्रितचित्तेन सेवितोऽपि च बारिदः ।

सिञ्चेन्न चेत् तदा मन्ये चातकस्यैव पातकम् ॥

(आ) PdT 196 (a. Bhāṣkara).

(c) चेद् om PdT.

Even when the cloud is resorted to [served] with a mind not attached to anything else by the *cātaka*-bird, it [the cloud] does not give water, methinks, it is only due to the sins (of the bird). (A. A. R.).

1231

अनपेक्षितगुरुवचना

सर्वान् प्रपन्थीन् विभेदयति सम्यक् ।

प्रकटयति पररहस्यं

विमर्शशक्तिमिजा जयति ॥

(आ) VS 2, SR 30.10 (a. VS).

Āryā metre.

Victorious is the power of one's own discriminative contemplation which, without looking for the words of elders, resolves well all knotty problems and reveals the secret thoughts of others. (A. A. R.).

अनपेक्षितमयार्थं see No. 1289.

अनवगर्हाश्च संश्लेष see No. 1475.

1232

अनभिज्ञाय शास्त्रार्थान् पुरुषाः पशुवृद्धयः ।

प्रागल्भ्याद्वस्तुमिच्छन्ति मन्त्रेष्वन्यन्तरीकृताः ॥

(अ) R (R (Bar) 6.51, 14, R (G) 6. 40, 14, (L) 6. 41, 14 R (B) 6.63, 14, R (L) 6. 63, 14).

(d) °श हि शास्त्रार्थां वद्वः पशुवृद्धयः R (var.)

(c) प्रगल्भ्यं or ब्रह्मावद् R (var.).

(d) मन्त्रिण R (var.), 'स्वान्तरीकृताः or तरतः कृताः or 'स्वान्तरीकृता R (var.).

Ignorant and uneducated councillors, who are no better than animals, often offer wrong advice even in vital matters. They should be avoided (T. S. Raghavacharya's translation).

1233

अनभिज्ञो गुणानां यो न भृत्यः सोऽनुगम्यते ।

घनादयोऽपि कुलीनोऽपि कमायातोऽपि भूपतिः ॥

(अ) P (PP 1. 61, Pts 1.73, PtsK 1.83).

(आ) SR 148. 271, SBB 472. 177, 1S 246.

(b) भृत्यैरनुगम्यते Pts, PtsK, SR, SSB

Servants leave the kings who their qualities ignore, / even kings of lofty line, / wealthy, served of yore. (A. W. Ryder's translation).

1234

अनभिध्या परस्त्वेयं सर्वस्त्वेयं सौहृदम् ।

कर्मणां फलमस्तीति त्रिविधं मनसा चरेत् ॥

(अ) MBh. (MBh (Bh) 13.13. 5, MBh (R) 13, 13, 5; MBh. (C) 13. 186)

(आ) SP 634, VS 2964, SR 154. 38 (a. MBh), SSB 481.38, 1S 247.

(d) SS (OJ) 80.

(a) अस्पृहां परस्त्वेयं VS; अनभिध्यां (अना°, °व्यं) MBh (var SP, SS). (OJ); परार्थेषु MBh (var.).

(b) सत्यं सर्वेषु MBh (var.); चारुपम्. [सौ°] SS (OJ).

(d) त्रि° म° tr. SP, VS, SR, SSB; त्रितयं 1S; मनसा तुवं चरेत् SP (MS) according to 1S; स्मरेत् [च°] MBh (var.).

Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided (P. C. Roy's translation).

*The text is construed in the negative form. P.C. Roy translates it in the positive form. Raghu Vira translates the SS (OS) text in the following way "One must cultivate three attitudes—no desire for other's goods, kindness to all creatures and a robust faith in the fructification of deeds".

1235*

अनभिलषतः श्रीलोलाब्जे परागविलेपनं

त्रिदशकरिणः पातुं दानप्रवाहमवाञ्छतः ।

त्रिदशसुमनोगचासक्तिं विमुपतदतः सखे
वत खलु शिवा संतुष्टस्य द्विरेफ तय स्थितिः ॥(आ) Skm (Skm (B) 1784, Skm (POS) 4.29.4)
(a. Mahāgala).

Hārīṇī metre.

Oh friend bee, who are ever contented, auspicious in your state[condition of life], you, who do not desire the cosmetic of the pollen of the sportive lotus of Laksmī, or to drink the flow of ichor (from the temples) of the divine elephants and who have given up attachment to the fragrance of heavenly flowers (A A R)

अनभ्यासाच्च वेदानाम् see No 1239

अनभ्यासमला वेदाः see No 1329

अनभ्यासहता विद्या see No 1237

1236

अनभ्यासहतासाहा परेण परिभूयते ।
या लज्जाजननी जायता किं तया मन्दविद्यया ॥
(अ) Dar 3 40

What is the use of that dull learning which is slighted as it is not pursued with enthusiasm and which, on account of lethargy produces shame ? (A A R)

1237

अनभ्यासहता विद्या हतो राजविरोधकृत् ।
जीवनार्थं हतं तीर्थं जीवनार्थं हतं व्रतम् ॥
(अ) PdP, Uttarakhanda 242 23 and Ādikhaṇḍa 29 31
(b) दोषो [राज°] Ādikhaṇḍa

Learning is undone if not practised (constantly), undone is he who opposes the king, he who uses a holy place for his livelihood is undone and accursed is he who performs *vrata*s for livelihood (A A R)

1238

अनभ्यासेन विद्यानाम् असत्तर्णेन योमतम् ।
अनिग्रहेण चाक्षाणां जायते व्यसनं नृणाम् ॥
(अ) KāD (KāD (Bb) 2 247, KāD (B) 2 247, KāD (R) 2 247)¹.

(अ) Sar 326 31 AA 50 68, SRH: 197 116 (a MBh), SR 38: 153 (a KāD), 11 248

(a) वेदानाम् [वि°] SRH:
(d) जा° व्या° tr Sar, AA, SRH:

1: Wrongly marked 2 240

Because men are not devoted to learning, have no contact with wise people and do not restrain senses, disaster arises

1239

अनभ्यासेन वेदानाम् आचारस्य च यज्जनात् ।
आलस्यदभ्रदोषाच्च मृत्युविषात् जिघासति ॥

(अ) Mn 5 4

(आ) PSDh 2 1, 9, 4-5, SSSN 25 3

(a) अनभ्यासाच्च PSDh

(b) विवर्जनात् Mn (var), च लङ्घनात् PSDh, SSSN, विवर्जनात् Mn (var) (Kāmarājan), तु [च] Mn (var.) (Govindarāja)

Through neglect of Veda study, through deviation from the rule of conduct, through remissness (in the fulfilment of duties,) and through faults (committed by eating forbidden food), Death becomes eager to shorten the lives of Brāhmanas (G Bühler's translation)

अनभ्यासे विष विद्या see कुरधीता विष विद्या

अनभ्यासे विष शास्त्र see कुरधीता विष विद्या

1240

अनभ्यासहता विद्या निरयहासहता रित्रय ।
कुविजेन हत क्षेत्रं भृत्यदोषहता नृणां ॥
(अ) Cr 48 (CS 1 16, CNPh 149 (Cm 193), (cf आलस्योपहता विद्या, कुरधी इति कुट्टमानि, वैद्य पानत्तं नट कुपितं, हयमग्नौ विद्य आद्य

(अ) IS 7442

(इ) NS (os) 4 18

(a) अनभ्यासै (°स CNPh) CS (var), CNPh

(b) निरये CS (var), निरयहता (°स CNPh), CS (var), CNPh, हता CS (var), CNPh, रित्रय (°या, °या) CS (var)

(c) कुवीयेन (°विद्यै, °वीर्यै) CS (var), कुविजेन (°वीर्येण) CS (var), अल्पवीर्य[कु°] CNPh, क्षेत्र CS (var)

(d) अल्पकोराहता नृप CNPh, भृत्यदोषैर CS (var), भृत्यदोषै or भृत्यदारै (°दो°) CS (var), नृप° (°पा, °प) CS (var)

Lost is learning because of absence of study, lost are women because of constant fun-making, lost is arable land because of bad seeds, lost are kings because of the faults of their servants

1241*

अनभ्यासं विद्यां श्रवणामृतस्य
सरस्वती विभ्रमजन्मभूमि ।
वेदमरीतिः कृतिनामदेति
सौभाग्यलाभप्रतिभू पदानाम् ॥

(आ) SR 31. 28, SSB 50. 28.

Upajāti metre (Upendravajrā and Indravajrā).

The Vaidarbha style of composition, the guarantee of economy of beautiful expressions, which is a shower without clouds of ambrosia to the ears and the birth place of the pleasing sport of the goddess of learning, comes to the fortunate (poets). (A. A. R.).

1242*

अनञ्जे विद्युत्तं दृष्ट्वा दक्षिणां दिशमाधिताम् ।

रात्राविन्द्रधनुश्चापि जोषितं द्वित्रिमासिकम् ॥

(अ) Mārkaṇḍeya purāṇa. 43. 10.

(आ) SP 4575.

(c) पयसीन्द्रधनुर्वापि SP.

(d) त्रिदिव्या SP.

When he sees lightning flashing in the south in a cloudless sky or sees a rainbow at night his life will last two or three months. (F. F. Pargiter's translation¹).

1 Description of one of the ill omens.

1243

अनम्राकर्मणं शौर्यं धनं निजभुजाजितम् ।

भार्या रूपानुरूपा च पुरुषस्येह युज्यते ॥

अनया तु किमेतेन रूपेणापि...

(अ) KSS (KSS (AKM) 12.101, 51; KSS (NSP) 12.101, 51).

(आ) IS 249.

(d) युज्यते [यु°] KSS (NSP).

(f) श्रेयणापि ? KSS (NSP).

Courage invincible in assault, and wealth won by his own arm, and a wife equal to him in beauty become a hero on this earth. Otherwise what is the use of this beauty? (C. H. Tawney's translation).

1244

अनयनपथे प्रिये न

व्यया यया दृश्य एव दुष्प्रापे ।

प्लान्धनं केवलं निशि

तपनशिला वासरे ज्वलति ॥

(आ) SR 288.7, SSB 123.8.

(b) दुष्प्रापे SR, SSB.

Āryā metre.

It is not so painful when the dear one goes along the wrong path as when we see it and are helpless (to remedy it);

the sun stone (Convex lens) is all faded [quiet] at night, but blazes during the day. (A. A. R.)

1245

अनयश्च नयश्चापि देवात् संपद्यते नरः ।

तद्वशात् कुर्वते कर्म शुभाशुभफलं पुमान् ॥

(अ) P (PM 5-51)

Incorrect and correct plans [Courses of policy] come to men by fate; under its influence they perform actions which result in bad or good. (A. A. R.).

1246

अनया कृतमन्यभुवतया

वसुधागोचरया विरक्तया ।

अतिशायि महेन्द्रयोयितां

वपुषा किं न तवावरोधनम् ॥

(अ) Ās 5.21.

Viyoginī metre.

Turn away your mind from this woman who has been enjoyed by another, who is a mere occupier of the earth, and who entertains no love for you. Are not the ladies of your harem superior in beauty to the women of Indra? (C. S. Sastri's translation).

1247*

अनया जघनाभोग- भरमन्यरपानया ।

अन्यतोऽपि यजन्त्या मे हृदये निहितं पदम् ॥

(अ) Nāg 1. 19.

(आ) VS 1205 (a Śrī Harṣa).

(b) गुरुमन्त्रयताया VS.

Though with her gait, slow by reason of the weight of her hips, she goes elsewhere, her foot has been set in my heart. (C. S. R. Sastri's translation).

1248*

अनया तव रूपसीमया

कृतसंस्कारविबोधनस्य मे ।

चिरमप्यलोकित्या सा

स्मृतिमाहृदवती शुचिस्मिता ॥

(अ) Nāg 2. 43.

Viyoginī metre.

My recollection being roused by this climax of thy beauty, it is today that the pure-smiling damsel has come to my

mind, though I have seen her for a long span of time (K K. Handiqui's translation)

1249*

अनयानुक्रमणिकया

मुक्तामणयो मयाभिहिता ।

एकंकोऽपि हि भास्वान्

किं पुनरेवा निगद्यते निकर ॥

(आ) SuM, Granthakrama 12

(a) अनया मुक्तामणीकया SuM (var) (sic ?)

Udgitu āryā metre

Gems [pearls] of sayings have been uttered by me by this Anukramanikā [the index showing the successive verses in this work] Each one of them is resplendent, what then shall we say of their combination ? (A A R)

अनयामरकान्य* see No 1251

1250*

अनया रत्नसमृद्धया

सागर लहलहसि किमिह लहरीभि ।

स्वद्वल्लभा वरावयो

बहुन्ति वर्यासु वारीणि ॥

(आ) SuM 53, Anv 95 29

(b) सागर कि लहलहसि ल^० SuM (contra malum), लहसि SuM (var).

(c) तद्वल्लभा SuM (var), Any

(d) बाधुषि चेदति ललितानि SuM (?)

Āryā metre.

Why are you, O Sea, snorting [gloating] with your wealth of gems and waves ? It is your poor wives [rivers] that bring all these waters during the rains ? (A. A. R)

1251*

अनया मुरकाम्यमानया

सह योगं सुलभस्तु न त्वया ।

घनसवृत्ताम्रभागमे

कुमुदेनेयं निशाकरशिखा ॥

(आ) Naś 2 46

(a) अनयामरकाम्यमानया Naś (var)

Viyogunī metre

But union with her, desired by the gods, is not easy for thee, just as in the rainy season union with the beclouded moonlight is not easy for the lotus of the night (K K. Handiqui's translation)

1252*

अनयेनेव राज्यधोर् दैन्येनेव मनसिवा ।

मन्त्रौ साध विद्यादेन पद्मिनीव हिमाम्भसर ॥

(आ) Kpr 10 410 (p. 572)

(a) अनयेनेव Kpr (var)

(b) दैन्येनेव Kpr (var)

She withered through grief—as royal splendour through injustice and corruption, as courage through poverty, or as lotus through frost (G Jhā's translation)¹

1 Example of *śloka* (string simile)

1253*

अनयोरनवद्याहनि स्तनयोर्जम्भमाणयो ।

अवकाशो न पर्याप्तस् तव बाहुल्यान्तर ॥

(ब) KāD (KāD (Bh) : 87, KāD (B) : 87, KāD (R) : 87) See No 3190

(आ) Sar 132 187, Can 40, 13-4, SR 312 16

(a KāD), SSB 166 16, IS 250, Kuval 13 ad 40 (p 45) and 96 ad 163 (p 178)

(d) ललान्तर KāD (Bh) (var)

O maiden with faultless limbs, there is not space enough between the creeperlike arms for the expansion of those swelling breasts (A B Keith's translation in "A History of Sanskrit Literature" p 377)

1254 *

अनयो विनयस्तस्य विधिर्यस्यानुवर्तते ।

मय सम्यक्प्रयुक्तोऽपि भाग्यहीनस्य दुर्नय ॥

(आ) VS 3114

Even incorrect policy turns out to be correct to him when fate is favourable (Conversely) correct policy though followed diligently by an unfortunate person becomes only bad policy (A.A R)

अनर्थमपि मांनिवर्धं see No 1256

1255*

अनर्थ्यं सौन्दर्यं जगदुपरि भाधुर्यलहरी-

परीत सौरभ्यं दिशि दिशि रत्नचम्यसनिता ।

इति प्रीत्यास्मानिस्त्वयि खलु रसाले व्यवसित

क एवं जानीते यदसि कटुकीर्तयपहतः ॥

(आ) PdT 231

(a) अनर्थ्यं [अन*] PdT (var); सौन्दर्यं (दर्द) PdT (var)

(b) परीत [१*] PdT (var), दिशि दि second]

PdT (var.) °न्यसनिनाम् PdT (var.).

- (d) °कीटैरुपहितः PdT (var.).
Sikhariṇī metre.

Unsurpassed beauty, a fragrance filled with waves of sweetness wafting over the world and intense interest of all in all quarters—such, O Mango fruit, were our pleasing thoughts when we resolved on enjoying you, but whoever knows that you were thus accursed with bitter worms? (A.A.R.)

1256

अनर्घ्यमपि भाषिष्यं हेमाश्रयमपेक्षते ।

अनाश्रया न शोभन्ते पण्डिता वनिता कृताः ॥

- (आ) SR 160.321, SSD 491. 32B, Sama 2 व 37.
(a) अनर्घ्यमपि Sama.
(c) विनाश्रया Sama.

A ruby, though invaluable, requires the support of gold (to be set in); learned men, women and creepers do not shine [are not seen at their best] without support (of kings, lovers and trees). (A.A.R.).

1257*

अनर्घ्यालाबण्यनिधानभूमिर्
न कस्य लोभं लट्भना तनोति ।

अर्धमि पुष्पायुष्यामिकोऽप्याम्
अविश्वसन् न क्षणमेति निद्राम् ॥

- (अ) Vikram. 9.68.
Upendravajrā metre.

Whose temptation is not raised by (this) beautiful one, the receptacle of invaluable charm? I think that the flower-arrowed god, the watchman, disbelieving her, does not sleep for a moment (S. Ch. Banerji's translation).

1258

अनर्घ्याप्यपि रत्नानि लम्बन्ते विभवैः सुखम् ।
दुर्लभो रत्नकोट्यापि क्षणोऽपि हि गतायुषः ॥

- (आ) IS 251, Subh 57.
(d) गतायुषः [हि न°] Subh.

Even an invaluable jewel can be easily obtained for money; but one whose life (is due) to expire cannot obtain even a moment (of life) for millions of jewels.

1259

अनर्थकं विप्रवासं गृह्ण्यः

पापैः संधिं परदारानिर्गमम् ।

दम्भं स्तन्यं पशून् मद्यपानं
न सेवेत यः स सुखी सदैव ॥

- (अ) MBh (MBh (Bh) 5. 33, 39, MBh (R) 5.33, 10B, MBh (C) 5. 107B).

- (आ) SRH 80.1 (a. MBh), SR 3B1.155 (a. MBh), IS 252.

- (b) °भिर्मर्षं or °भिर्मर्षणं or °विमर्शं or °विमर्शनं MBh (var.).

- (c) टन्वं [द°] MBh (var.); दैन्यं [द°] SR; स्तन्यं [स्ते°] MBh (var.).

- (d) च [च] MBh (var.); दद्युः [यः स] MBh; (var.), SR; स धन्यः [स°] MBh. (var.); स देवः [स°] SRH.

Upajāti metre (Upendravajrā and Indravajrā. (cpic).

He who does not live away from home without purpose, nor mingle with the sinful, nor commit outrage on another's wife, who is neither arrogant, stealthy, slanderous, nor addicted to drinking, is always happy. (V. P. N. Menon's translation).

अनर्थत्वात्मनुष्याणाम् see No. 1265.

1260

अनर्थनकरायाराध अस्मात् संसारसागराद् ।
उद्वह्यते निरुद्धेन सर्वत्यागेन पुत्रक ॥

- (अ) BhS 366 (doubtful).

By giving up all (attachments), O son, one flies up (to the happiness of heaven) without worry from the ocean of worldly life which is a veritable abode of alligators in the form of dangers. (A. A. R.)

1261

अनर्थसंयतः पश्यन् अर्थं सैवाप्यनर्थतः ।
इन्द्रियं प्रसूतो वारुः सुदुःखं नन्यते नुषम् ॥

- (अ) MBh (MBh (Bh) 5.34, 59, MBh (R) 5. 34, 61, MBh, (C) 5. 1156)

- (आ) SR 3B1.156 (a. MBh), Brāhmadharma 2.10.7 (87), IS 254, SRH 73. 10 (a. KN), SSN 60.7.

- (b) अनर्थवत् MBh. (var.).

- (c) इन्द्रियैरनिर्बन्धः MBh. (C), SR, Brāhmadharma; इन्द्रियं MBh (var.); प्रदुःखः or अजितैः or प्रादुःखः MBh (var.).

- (d) सुदुःखं MBh (var.).

That fool of a man, with his unconquered senses, sees evil in good and good in evil likewise. He looks upon misery as happiness (V P N Menon's translation)

1262

अनर्थाश्चर्यरूपेण अनर्थाश्चानर्थरूपतः ।

अर्थावेव हि केयाचिद् घननाशो भवत्युत ॥

(अ) MBh (MBh) (Bh) 12 105, 37 ed-38 ab, (MBh(R) 12 104, 37-8, MBh(C) 383, Cf मुद्ध्यै कलुषं

(आ) IS 255

(a) अनर्थोत्पत्त्यर्थरूपेण MBh (var), अनर्थोत् MBh (var)

(b) अर्थोत्, or अर्थोत्, or अर्थोत्, or अर्थोत् MBh (var); *रूपितः or *रूपितः or *रूपितः [रूप] MBh (var)

(c) अर्थोत् or अर्थोत्चैव [अ] MBh (var)

(d) घननाशो (*राशौ, *शो, *ना) भवत्युत MBh (var), भवति [भ] MBh (var)

Loss appears in the form of profit, and profit in the form of loss, therefore loss of property proves to be for some—a profit

अनर्थाश्चर्यरूपेण see No 1262.

1263

अनर्थाह्वयंरूपाश्च अनर्थाश्चानर्थरूपिणः ।

भवन्ति ते विनाशाय ईदयत्तस्य रोचते ॥

(अ) Gr 1146 (CPS 378 19), GP 1 110, 23 Cf अनर्थोऽप्यर्थ

(a) रूपेण CPS, GPy CN Sap

(c) हि [हि] CPS

(d) ईदयत्तस्य CPS, GPy, वै सदा [°ते] GP

Depending on the whims of fate dangers, in the form of wealth and wealth in the form of dangers, may lead to your destruction

अनर्थाह्वयंरूपाश्च ('येन) तथा see No 1267

1264

अनर्थितर्पणं वित्तं चित्तमध्यानदर्पणम् ।

अतीर्यतर्पणं देहं पर्यन्ते शोच्यतां वज्रेत् ॥

(अ) Rājatarangini of Jonarāja 696

(आ) VS 3038 (a Sri Jonarāja)

Wealth which does not help the needy, and a mind which is proud without meditation and a body which moves not to-

wards a holy place (in pilgrimage) come to grief at the end (A. A. R.)

1265

अनर्थित्वान्मनुष्याणां भयात् परिजनस्य च ।

मर्यादायाममर्यादा स्त्रियस्तित्थन्ति भर्तृषु ॥

(अ) MBh (MBh (Bh) 13 38 16, MBh (R) 13 38, 16, MBh (C) 13 2217), Cr 49 (CR 8, 87, CPS 271 22, cf JSAIL 30 124), GP 1 115 63, P (Pts 1, 142, PtsK 1 158)

(आ) SR 318 14, 5SB 227 14, III 255

(इ) SS (OJ) 435

(a) अनर्थित्वान् (*वान् CR (var), CR (var) IS,

(b) भयात् CR MBh (C), P, SR, MBh (Bh), SSB, मिया GP, परिजनस्य CR (var) परिजनस्य MBh (var), पालनस्य MBh (var)

(c) अनर्थित्वमर्यादा GP, अनर्थित्वम् GR (var),

(d)

the bonus of morality and with their husbands (only when) no other men solicit them, or if they fear their attendants

1266

अनर्थे चैव निरतम्, अर्थे चैव पराङ्मुखम् ।

न तं भर्तारमिच्छन्ति पण्ड पतिमिव स्त्रियः ॥

(अ) MBh (MBh (Bh) Udyogaparvan 187* +5 38, 29 ed, Vid 5 34, 21). Cf प्रसादो निष्फलो यस्य.

(आ) SRHt 81 2, SSSN 72 a

(d) चैव MBh (var), SRHt, SSSN

People do not like to have him as their ruler who is ever intent on useless pursuits and averse to useful ones, as women do not like to have eunuchs as their husbands (V P N Menon's translation)

1267

अनर्थोऽप्यर्थरूपेण तथाप्यनर्थरूपभाक् ।

उत्पद्यते विनाशाय तस्मादुभयं परीक्षयेत् ॥

(अ) Gr 49A (GR 3 18, CNSap 27, CPS 77 63)

(b) उदयोऽनर्थरूपिणि CNSap (cf No 1263), तथाप्यनर्थरूपभाक् GR (var)

(d) उत्पद्यते GR (var), CNSap, परिचयेत् GR (var).

One should (carefully) examine what is spoken, for the apparent meaningless may be meaningful and what appears to be sensible may turn out to be dangerous; these may lead to one's undoing.

अनर्थाश्च प्रिया दृष्टा see तुष्णीं वा प्रतिवाक्ये

1268*

अनलंकृतोऽपि मायव
हरति मनो मे सदा प्रसभम् ।
किं पुनरलंकृतस्य
संप्रति नखरक्षतेस्तस्याः ॥

(आ) PG 219 (a, Viśvanātha). SāhD nd 3. 105 (p. 44) (a, Viśvanātha), SSB 249.3 (a, Sāh)

(a) सुन्दर [मा°] SāhD, SSB.

(b) यतः [स°] SāhD, SSB.

Upagiti āryā.

Since, even when unadorned, O beautiful youth, thou dost forcibly carry off my heart,— how much more now— adorned as thou art with the scratches of the nails of her, (my rival); (Translated in Bibl. Ind. 9).

1269

अनलः शीतनाशाय विपनाशाय गारुडम् ।
विषेको दुःखनाशाय सर्वनाशाय दुर्नतिः ॥

(आ) IS 237, Subh 152 and 198.

(a) अनलं or अनलिं Subh.

(b) गारुडः Subh.

Fire puts an end to cold; emeralds destroy poison; pain is brought to nought by (correct) Judgment: bad advice annihilates everything.

1270

अनलः सलिलाज्जातः कर्त्तिकेयोऽपि बह्वितः ।
गूढं हि महतां जन्म परिच्छेत्तुं क ईश्वरः ॥

(अ) Bhāratamañjarī 1. 687 (in some other texts 1. 694)

Fire was born of water, and from fire too sprang Kārttikeya. Who is able to know rightly the mysterious origin of the great? (M. S. Bhandare's translation).

1271*

अनलसज्जापृष्णोत्पीडच्छवि प्रथमं ततः
तमदयवनेऽगण्डच्छायां पुनर्मधुषिडगलम् ।

तदनु च नवस्वर्णदिशंभ्रं शशिनस्ततम्

तरुणतगराकारं विम्बं विभाति नभस्तले ॥
(आ) SkV 943, Skm (Skm(B) 366, Skm(POS) 1. 74.1).

(c) °स्वर्णमोजग्रभं Skm.

(d) तद्वि Skm; तु गदाकार [°त°] Skm (var).
Haripi metre.

At first as red as fresh die from the China rose, then honey-red/ like a Greek girl's cheek that is flushed with wine/ later the colour of a new gold mirror;/ and now, the moon's disc/shines in heaven like a *tagara*-flower. (D. H. H. Ingalls's translation).

1272*

अनलस्तम्भनविद्या

सुभग भवान् निपतमेव जानाति ।

सन्मयशरान्वितलो

हृदि मे कथमन्यथा वसति ॥

(आ) SP 3443, SR 284.6 (a, SP), SSB 116.6, SRK 136. 56 (a, SP), IS 7633, SH 2061 b1.

(b) भवानेव SH *contra metrum*.

Āryā metre.

O fortunate young man, your honour surely knows the art of making fire innoxious; for, how else could you reside in my heart intensely heated by the fire of the arrows of Cupid? (A. A. R.).

1273*

अनल्पं जल्पन्तः कति वत गता नो यमपुरं

पुरस्तादस्माकं विधृतमयना व्याप्तवदनाः ।

अतीता यद्येवं न हि निजहितं चेत्तसि ययं

बहानी हा मोहाद् विषयविषयजातादयस्तिताः ॥

(अ) BhS 367 (doubtful).

(b) विषयवदनाः व्याप्तमयनाः (व्याप्तमयनाः) BhS.

(c) प्रतीता [अ°] BhS (var.); प्रतीना BhS (var.);

यद्येवं [य°] BhS (var.).

(d) महामोहादस्मादिययं [व° हा मो° वि°] BhS (var.) मोहाद्विषयजातोदनशिनः [नो° वि°] BhS (var.)

Sikhariṇī metre.

Bragging much how many people, alas ! have not disappeared into the city of the god of death with mouths gaping and eyes staring before our very eyes ? In spite of these we do not bear in mind what is beneficial to us, carried away as we are, out of delusion, by the group of poisoning senses. (A. A. R.).

1274*

अनल्प सताप श्रमयति मनोजम्भजनित
तथा शीत स्फीत हिमवति निशोथे लपयति ।
तदेव कोऽप्युष्मा रमणपरिरम्भोत्सवमित्त-
पुरन्धीनीरन्ध्रस्तमकलशजम्बा विजयते ॥

- (आ) SkV 580, Kav 304, Prasanna 133a
(a) जनयति [श^०] Prasanna
(b) जनयति [रल^०] Prasanna, Kav (var)
(d) पुरन्धीन [पु^०] Prasanna, "स्वरन्" Kav (var)
Sikharini metre

It allays the hot fever born love / and dispels the sharp cold of a snowy night / hail to their wondrous warmth/ that comes from a woman's close-set jarlike breasts meeting together at the festival/ of her dear love's embrace (D H H Ingalls's translation)

1275*

अनल्पचिन्ताभरमोहनिदलला
विलोचयमानेव करोति साध्वसम् ।
स्वभावशोभातिमात्रभूषणा
तनुस्तवेय वत किं नु सुन्दरि ॥

- (अ) Amar (Amar (S) 65 [136] Amar (K) 65 (Amar (POS Appendix A 7, Amar (NSP) 65)¹ To be read together with No 5819
(a) अनल्पचिन्ता^० Amar (var), मोहविह्वल Amar (var).
(b) विलोचयमानेव करोमि साध्वसम् Amar (var).
(c) "वरो भावतिमात्रसुन्दरा Amar (var), "मात्रभूषण Amar (var)
(d) न [नु] Amar (var), नु [नु] Amar (Var), सुन्दरी Amar (var)
Vamśashta metre

1. Western (Arj) 65, Southern (Verna) om, Ravi om, Rāma om, Br MM 76, BORI I 80, BORI II 78

Your body though motionless due to weighty delusions of deep anxiety makes me tremble with love when looked at O charming lady, what alas ! will your charm do to me if you adorn a little your natural loveliness ? (A A R)

1276*

अनल्पत्वात् प्रधानत्वाद् वनस्येवेतरे स्वरा ।
विजिगीषोर्नृपस्य प्रयान्ति परिवारताम् ॥

- (अ) Śāk 2 90

Other kings become the attendants of the conqueror, owing to his greatness and preeminence just as the other notes (of the musical scale) accompany a *vanta* note, on account of the height of its pitch and its being the leading note (M S Bhandarkar's translation)

1277

अनल्पमवद्य स्याद् वाहणीलेदामात्र- ।
तद्विल्लित्यो विरुद्धार्थं विगुरोरेव नश्यति ॥

(आ) Lau 23

A pure object becomes impure by contact with even a drop of liquor, so also the student is ruined by a bad teacher of perverted knowledge (V Krishnamacharya's translation)

अनवद्या भवन्त्यर्था see No 1339

1278*

अनवरतकनकवितरण-
जललवभूतकरतरङ्गितापितते ।
भगितिरिव मतिर्मतिरिव
चेष्टा चेष्टेव कीर्तिरतिविमला ॥

(आ) Kpr 10,412 (p 280)
Giti āryā metre

Of him who has collected in the form of waves all the beggars by means of his hand full of the water (used in) uninterrupted gifts of gold—of such a king,

1279*

अनवरतपनुर्ग्यास्फालनकूपं
रविकिरणसहितं स्वदलशरभिधम् ।
अपचितमपि गात्रं ध्यायतत्वादलस्य
विरिञ्चर इव नाग प्राणसारं विभर्ति ॥

- (अ) Śāk 2 4 (cf A Scharp's Kālidāsa-
Lexicon I 1, p 27)
(अ) SR 44 2, SSB 458 3
(a) "कूपं" Śāk (var.), SR, SSB
(b) "सहितं" Śāk (var.), SR, SSB, अभिधम् Śāk (var.), SR, SSB
(c) अपचितम् SR, SSB
Mālini metre

Like the majestic elephant that roams/ o'er mountain wilds, so does the king display/ a stalwart frame, instinct with

vigorous life. /His brawny arms and manly chest are scored/by frequent passage of the sounding string; /unharmd he bears the midday sun; no toil/his mighty spirit daunts; his sturdy limbs,/stripped of redundant flesh, relinquish nought/ of their robust proportions, but appear/ in muscle, nerve, and sinewy fibre cased. (Sir Monier-Williams translation).

1280*

अनवरतनयनविगलित-

जललवघटिताक्षसूत्रबलयेन ।

मृत्युंजयमिव जपति

त्वद्योत्रं विरहिणी बाला ॥

(आ) VS 1386.

(b) लवविघटित VS (var.).

Āryā metre.

This your young wife separated from you counts in the rosary the letters of your name, as if it were the name of lord Śiva—in the rosary of beads formed by drops of tears dripping incessantly from her eyes (A. A. R.).

1281*

अनवरतनयनविगलित-

जललवपरिमुपितपत्रलेखान्तम् ।

करतलनिषण्णमखले

वदनमिदं कं न तापयति ॥

(आ) VS 1505.

Āryā metre.

O (helpless) lady, whom does not this face of yours torment—the face resting on your hands and whose ornamental make-up has been spoiled by drops of tears falling from your eyes incessantly ? (A. A. R.).

1282

अनवरतपरोपकरण-

व्यग्रीभवदमलचेतसां महताम् ।

आपातकाटवानि

स्फुरन्ति वचनानि भेषजानीय ॥

(आ) SRK 221. 46 (n. Prasaṅgaratnāvali).

(d) स्फुरन्ति SRK.

Giti-Āryā metre.

The guileless and deep words of the great, whose pure minds are ever devoted

to rendering help to others, shine like medicinal plants of the forest which are effective in cures. (A. A. R.).

1283*

अनवरतरसेन रागमाजा

करजपरिक्षितलव्यस्तत्वेन ।

सपदि तरुणपल्लवेन वध्वा

विगतदयं सलु खण्डितेन ममले ॥

(अ) Śiś 7.31.

Puṣpitāgrā metre.

The tender leaf of the young man that is full of *rāga* [red colour : love] due to the incessant flow of *rasa* [sap: passion] and acquainted with nail marks has faded when *khaṇḍita* [plucked : roughly treated] mercilessly by the young woman. (A. A. R.).

अनवसरे युगवानपि see पद्य शलाकावसरे

1284

अनवसरे च यदुक्तं

सुभाषितं तच्च भवति हास्याय ।

रहसि प्रीदवधनां

रतिसमये वेदपाठ इव ॥

(आ) SR 170. 756, SSB 505. 756.

Āryā metre.

Even an excellent saying, if spoken in an inappropriate moment, turns out to be ludicrous, just as the recitation of the Vedic text at the time of love sports with passionate women in privacy. (A.A.R.).

1285

अनवस्थितचित्तस्य न जने न वने सुखम् ।

जने दहति संसर्गो वने सद्गविवर्जनम् ॥

(अ) Gr 50 (GV 13.15, CNP 1 92, CNT IV 93, CNM 91, GPS, 315.24).

(आ) IS 258, Sama 1. अ 106.

(a) °कार्यस्य (कर्म° or काम°) [°नि°] CV, Sama.

(b) रतिः [रु°] GNP 1.

(ab) °कर्म कर्मवृत्तस्य/न जनेष्वने सु° CV (var.).

(c) वने CV (var.), CPS, Sama/संसर्गाव (°गाद) CV (var.), CPS, Sama; दहति सद्गेन GNM, CNP 1.

(d) वन° (व°) CV (var.), CPS, Sama; सद्गविवर्जनात् (°वर्जिते° °वर्जितम् CV (var.), CNM, CNPJ, CPS, Sama.

An unsteady-minded person is neither happy among men nor in the forest among men he is tormented by (their) company, in the forest by the lack of company

1286

अनवस्थितचित्तानां प्रसादोऽपि भयकरः ।
सर्पौ हन्ति किल स्नेहाद् अपत्यानि न वरेत ॥

(आ) IS 259, Subh, 296 Cf क्वचिदुद्ध

(c) सर्पिण्यपि किल स्नेहाद् Subh

(d) चापत्यानि Subh

Even the brightness of men who are of unstable character brings danger, as is well known, a female serpent kills her offsprings out of love and not out of hate

1287

अनवहित किमशक्तो
विध्वंसयति किमतिरसिक ।

सर्वकर्मोऽपि कालसु
तिरयति सुवृत्तानि न कवीनाम् ॥

(भा) JS 38 9 (a Vallabhadeva)

(b) किमश JS (var)

Āryā metre

Is time powerless by oversight? Is it,

not seen [concealed] the good sayings of poets (A A R)

अनवाप्तरजा गौरी see No 3628

1288

अनवाप्यं च शोकेन शरीरं क्षोपतप्यते ।
अनित्रावच प्रहृष्यन्ति मा स्म शोके मनः कृपा ॥

(ख) MBh (MBh (Bh) 5 36, 43, MBh (C) 5 35, 45, MBh (G) 1304)

(भा) SR 38: 158, (a MBh), IN 260

(c) अनवाप्यं or सप्तप्रातः or अनिवार्य or अनवाप्यं or अनवाप्यं (°स्व) [अन°] MBh (var)

(d) वै प्रतप्यते or क्षोपतप्यते (°पत्यते) or उपतप्यते [°चो] MBh (var)

(e) प्रहृष्यते MBh (var)

Nothing is gained through grief, on the other hand, the body suffers much

and foes rejoice, never lose the mind to grieve (V P N Menon's translation)

अनवाप्यं च शोकेन see No 1286

1289

अनवेक्षितमर्याद नास्तिक विप्रलम्पकम् ।
अरक्षितारमत्तार नृप विद्यादधोगतिम् ॥

(अ) Mn 8 309

(आ) VirR 255, 10-1

(a) अनवेक्षितम् Mn (var) (Kullūka)

(b) विप्रलोपकम् Mn (var) (Nandana and VirR)

(d) नृप गच्छेदधोगतिम् Mn (var) (Govindarāja), असत्यं च नृप त्यजेत् Mn (var.) (Nandana Medhātithi)

Know that the king who heeds not the rules (of the law), who is an atheist, and rapacious, who does not protect (his subjects, but) devours them, will sink low (after death) (G Buhler's translation)

1290

अनव्यये व्ययं याति व्यये याति सुविस्तृतिम् ।
अपूर्वस्तव कोशोऽयं विद्याकोशोऽयं भारति ॥

(भा) RJ 1, 111

O goddess of speech, novel is your treasury of learning among treasures, inasmuch as it decreases when it is unspent and increases greatly when utilised (A A R)

1291*

अवसि सीदति संकतवर्त्मनि
प्रचुरभारभरक्षपितोक्तके ।

गुहभरोद्धरणोद्धरकथर
स्वरति सारथिरेव घुरधरम् ॥

(आ) SP 962, SR 234 142 (a SP), SSB 630 6, SRK 182 2 (a SP), Any 44 48, AA 9 7-3, RJ 47B.

(b) *पितोक्तके SRK, *पितोक्तके AAS

(c) *कथर VS, Any

(d) सारथिरथ VS, Aay, सारथिरथ्य° AA 5

Drutavilambita metre

The driver of the cart remembers (with gratitude) that prominent or capable of bearing the burden, whose

neck is held high to pull out the heavy load, when the cart is stuck up in a sandy path with the bulls exhausted by the exceptionally heavy load. (A. A. R.).

1292

अनसूयः कृतप्रजः शोभनान्याचरन् सदा ।

अहृच्छात् सुखमाप्नोति सर्वत्र च विराजते ॥

(अ) MBh (MBh (Bh) 5.33. 55, MBh (C) 5.34, 66.7, MBh (C) 1246.7); cf. No. 3788.

(आ) IS 261.

(a) अनुसूयः MBh (var.); कृतप्रज MBh (var.); अहृच्छात् MBh (var.).

(b) धर्ममेवाचरेत्सदा MBh (var.).

(c) न कृच्छं (°च्छ) or समुत्सं or अचिरात् [अ°] MBh (var.); महद् or शुभम् [सु°] MBh (var.).

(d) अपि or स or दु [च] MBh. (var.); विरोचते [°रा] MBh (var.).

He that is not envious and is possessed of wisdom, and is constantly engaged in doing what is only good, will never come into great misery. On the other hand, he shines everywhere, (V. P. N. Menon's translation).

1293

अनसूया भना शान्तिः संतोषः प्रियवादिता ।

कामक्रोधपरित्यागः शिष्टाचारनिदर्शनम् ॥

(आ) SRH 22. 4 (a, MBh).

(b) सन्तोषः SRH.

The signs [proof] of good conduct are the absence of envy, patience, quietitude, contentment, sweet-speaking and the giving up of passion and anger. (A.A.R.).

1294

अनसूयार्जयं शौचं संतोषः प्रियवादिता ।

दमः सत्यमनायासो न भवन्ति दुरात्मनाम् ॥

(अ) MBh (MBh (Bh) 5. 34.69, MBh (C) 5.33. 71, MBh (C) 1166).

(आ) IS 262.

(b) नामिमानिता [प्रिय°] MBh (var.).

(d) नैष मार्गो [न म°] MBh (var.).

Absence of envy, straightforwardness, purity, contentment, sweetness of speech, self-control, truthfulness and steadiness—these the wicked never possess. (V.P.N. Menon's translation).

अनसूयः कृतप्रजः see No. 1292.

1295

अनस्तमितसारस्य तेजसस्तद्विजृम्भितम् ।

येन पापाणस्तण्डस्य मूल्यमल्पं वसुंधरा ॥

(आ) SP 1098, SR 217. 49 (a. SP), SSB 6.11.3, Any 88.25.

(B) मौल्य° SP; वसुंधरा SP, SR, Any.

Triumphant is the brilliance of that piece of stone [gem or: heroic person] whose intrinsic worth is undiminished and hence the earth itself is of little value (in comparison). (A. A. R.).

1296

अनहृतो see No. 1363A

1297

अनाकलितमानुष्याः क्षमासंस्पर्शवर्जिताः ।

प्रतिवृद्धनं सेव्यन्ते पूयदेवविरोधिनः ॥

(आ) SNi 5.10.

Those who are not proficient in associating with groups of people and devoid of the touch of patience [those who not touch the ground] and inimical to the fame of men of the past and the gods, are not welcomed by intelligent people, like the Pīṣāca-s [Goblins]. (A. A. R.).

1298*

अनाकाशे चन्द्रः सरसिजदलद्वन्द्वसहितो

गृहीतः पदचार्ये कुटिलकुटिलः सोऽपि तिमिरः ।

सुषो मुञ्चत्युच्चैरनिशमय संमोहजननीं

किमुत्पातालीयं यदत जगतः कर्तुमुदिता ।

(आ) SP 3324, JS 102. 32, SR 263. 197 (a. SP), SSB 80.83.

(a) चन्द्रस्तर° JS.

(b) पूर्वोद् SH; कुटिलैस्तोऽपि JS.

(c) रशनिमय SR, SSD; जननी SR.

(d) कर्तुमुदिता SR, SSA.

Sikharipi metre.

(This beautiful young lady is verily) the moon, but not situated in the sky [or face] with a pair of blue lilies [or: eyes] furnished at the back with extremely crooked [or: curled] darkness [or: tresses]

and sheds ambrosia [or rays] day and night producing infatuation—tell me, this risen in the world as a series of portents (A A R)

1299*

अनाकूतेरेव प्रियसहचरीणा शिशुतया
वचोभि पाञ्चालीमियुनमधुना सगमयितुम् ।
उपादत्ते नो वा विरमति न वा केवलमिय
कपोली कल्याणो पुलकमुकुलैस्तुरयति ॥

- (अ) Anargharāghava 3 5
(आ) SP 3279 (a Murārī), JS 1731 (Mwārā), SR 255 27 (a SP), SSB 65 31 (a Murārī), RJ 755, Vidy 735 (a Murārī), SH 1817 (a Murārī)
(इ) अनाकूतेरेव Vidy
(उ) वचोभि SH
Sikharinī metre

Due to her being a child, she [Sītā]
in marriage, but she neither joined them
in this way nor did she desist from doing
so, but the auspicious girl only made
her cheeks bustle with the hair standing
on ends (A A R)

1300*

अनादृष्टस्य विषयं विद्यामा पारदृढन ।
तस्य धर्मतेरासीद् युद्धत्व जरता विना ॥

- (अ) Ragh 1 23, (cf A Scharpē's *Kahidisa*-
Lexicon I 4, p 18)
(आ) Almm 21

Kale's translation)
i King Dīpa

अनागत कुलशील see No 419

1301*

अनागत भय वृद्ध्वा नीतिशास्त्रविशारद ।
अवसन्मूपकस्तत्र हृत्वा शतमुल बिलम् ॥

- (अ) P (PT 2 4, PTerm 2 4 PP 2 10, PtsK 2 14, cf PS I 794, Cf, PRE I 25), H (HJ 1 39, ad HS 1 33, HH 1 18 4), (cf KSS 10 61, 69) cf Ru 90

- (आ) IS 265
(इ) Old Synac 2 5, Ar 3 17
(उ) अनागतमर्थ IS
(ए) भूषिकम् H
(द) वृद्ध H

The mouse, in social ethics skilled,/ saw danger coming Then/he built and was residing in/a hundred-gated den. (A W Ryder's translation)

1302

अनागत य कुस्ते स शोभते
स शोचते यो न करोत्यनागतम्
वने वसन्नेव जरामुपागतो
विलस्य वाचा न कदापि हि भृता ।

- (अ) P (PT तुलीव परिशिष्टम् 79, PP 3, 154, Pts 3 164 and 3 166, Pts 3 226 and 3 228, PD 300 14, PTa, 3 11, PM 3 66)
(आ) IS 263, Subh 122
(इ) शोचते PT H
(उ) शोचते PtsK, शोभते PD
(ए) जरा प्रमाणाद्वसत सबाविते PT, वनेऽत्र सरथस्य समागता जरा Pts, PtsK, वसन्नेव PD
(द) वाक् नैव भृता मया स्वचिद PT, वाचो न कदाचन भृता PD, वाचो न Pts PtsK, नै [न] PtsK, नै [हि] Pts
Vamāsthā metre

Joy comes from knowing what to dread,/ and sorrow smites the dun-derhead,/ a long life through the woods I've walked,/ but never heard a cave that talked (A W Ryder's translation)

अनागत हि वृध्यते प्रीति see No 419

1303

अनागत हि वृध्यते यच्च कार्यं पुर स्थितम् ।
ननु बुद्धिसयात् किंचित् अतिक्रामेत् प्रयोजनम् ॥

- (अ) MBh (MBh (Bh) Ādiparvan, Appendix I 81, lines 169-170, MBh (C) 1 142, 82-3, MBh (C) 1 5624)
(आ) IS 264
(इ) उपरिष्ठम् [३० रि०] MBh (var)
(उ) अतिक्रामेत्प्रेषयेत् (प्रेषयेत्, वेचयेत्, वेचयेत् MBh (var)

One should think about the future and chiefly about the imminent and should not, due to lack of consideration, neglect anything that could one bring to one's (main) objective.

अनागतभती see No. 1305

अनागतमो see No. 1305

1304

अनागतयतीं चिन्तां कृत्या यस्तु प्रहृष्यति ।
त तिरस्कारमाप्नोति भग्नभाण्डो द्विजो यथा ॥

(अ) H (HJ 4.19, HS 4.15, HM 4.16, HK 4.20, HP 4. 20, HN 4.20, IIII 103.20-1, HG 13B. 17-3); cf. No. 1305.

(आ) IS 266.

(अ) यथा द्विजः IIP, HN.

He who, having formed a design that has not yet come to pass, exults, (will) incur disgrace, like the Brāhmana that broke the vessels. (F. Johnson's translation).

1305

अनागतयतीं चिन्तां यो नरः कर्तुमिच्छति ।
स भूमौ पाण्डुरः क्षेते सोमशर्मयिता यथा ॥

(अ) P (PT 5.2, PTem 5.2, PS 5.2, PN, 5.2 PT 5.53, PIs 5.71 and 5.72, PIsK 5.59 and 5.60, PRE 5.2, PD 310. 145, PM 5.36). cf. K3B 16.552; cf. No. 1304 cf. ZDMG 5B. 26 and Ru 175.

(आ) IS 267.

(इ) Old Syriac 4.2.

(अ) अनागतयती PS; अनागता यती PS (var.); अनागतयती PS (var.); अनागतयिता PS (var.).

(b) अनागतां करोति वः PP, PIs, PIsK.

(c) सततं पाण्डुराक्षरया PD; तथा [भू°] PS; वन [भू°] PP, PIs, PIs K; पाण्डुरा PS (var.).

(d) नागशर्मयिता यथा PD.

A man who wants to dream about the future will find himself lying on the ground all whitened, like Somaśarman's father. (F. Edgerton's translation in PRE).

अनागतचिन्तां see No. 1305.

1306

अनागतविधाता च प्रत्यक्षप्रमतिश्च यः ।
हायेव गुणमेपेते वीर्यसूमी चिन्दयति ॥

(अ) MBh (MBh (Bh) ad 12, 135, 1 (307*), MBh(R) 12.137.1 and 12.137. 20, MBh, (G) 12.489 and 490), P (PT I. 128 PTem 1.117,

PS 1.118, PN 2. 95, PP 1.326, PIs, 1. 318, PIsK 1.361 and. 1. 367, PRE 1.127., PD 308. 118, PM 1. 133, PIs 1. 42), II (IIJ 4.5, HS 4.5, HM 4.6, HK 4.5, IIP 4.5, IIN 4.5, IIII 99.7-8, HG 132. 17-8) Gr. 51 (GV 13.6, CNP 185, CNP II 122, CNPh, 154, GNT IV 86, GPS 313. 21); cf. KSS 10.60, 178; cf. K3B. 16.336, cf. JSAIL 24. 129 and 30.88; cf. Ru 68.

(आ) SRH 56.1 (n. Vallabhadra); IS 268, Sama 1.105, SSSN 46.1

(इ) Old Syriac 1.47, Tantr (OJ) 74.

(अ) अनागतविधाता GNP II Tantr (OJ).

(b) दाविमी SSSN; तथा [च यः] MBh (var), PN, PIsK, PD, II, Gr, Sama; सः [यः] PS (var.).

(c) दावेते MBh (var.); GV (var), PP (var.); दावेती MBh (var.), PT, PTem, PS, PN, PP, PIs, PIsK, PRE, II, Gr, SRH, दाविमी PS (var.), PD, PTu, SSSN; युलम् PP. (var.); दयते [दयते] IIP (var.).

(d) ददप्रविधति भावि च GNPII; ददप्रविधो [दी°] PT, PTem, PS, PN, PP, PIs, PIsK, PRE, PD, II, Gr (but GNP I as above), SRH, Sama, SSSN, Tantro (oj); Tantr (oj); दीवेद्यो MBh (var); विशेष्यति PS (var); विनाशितः PS (var); विनश्यति GV (var); भविष्यति HS (var); ददप्रविधो, GV (var.).

These two : one that provides for the future and one having presence in mind are always happy; a procrastinating man¹ perishes.

¹ In most texts ददप्रविधो-what will be, will be;

1307

अनागतविधातरम् अग्रतन्मकोपनम् ।
स्थिरारम्भमयीनं च नरं श्रीरपतिष्ठति ॥

(आ) SP 1430, VS 2650, SR 62. 6 (n. SP), SSB 327.6 IS 269, SH 1176.

(b) अग्रतीक्ष्णकोपनं VS (MS); अग्रतीक्ष्ण° SP (MS).

(c) स्थिर° VS; स्थिरारंभं ददायं च VS (MS).

(d) उपतिष्ठते SP, VS (MS), SR, SSB, SH.

The goddess of (good) fortune supports one whom reversal is due to befall in the future, if he is not negligent, is not inclined to fall into anger, is persevering and is not faint-hearted.

1308

अनागतविधानं च कर्तव्यं विपश्ये नृपः ॥

आगम्यन्तापि कर्तव्यम् तथा बोधो न जायते ॥

(अ) R (R (Bar) Bālakāṇḍa, App I. No. 3, lines 11-2, R (G) 1. 16, 8).

(भा) IS 270, Skr 37

(a) अनगत° R (var) or अनागते R (var), °विकार R (var), तु [च] R (var)

(b) °विपदे न R (var) (contra metrum).

(c) आगममशत्रु R (var), कृत्यो R (var)

(d) तदा or यथा [त°] R (var)

A king should take precautions for possible disturbances in his kingdom and also for the present situation, thus no harm will be done (A A R)

1309

अनागतविधानं तु कर्तव्यं शुभमिच्छता ।

आपदं शङ्कमानेन पुण्येण विपदिचिन्ता ॥

(प्र) R (R (Bar) 3.23 10, R (B) 3, 24, 11, R (G) 3 30, 20)

(भा) SSap 257

(a) च[तु] R (var)

(b) शुभमिच्छता or इह (°ति) लघुमख or शुभदर्शन or जयमिच्छता R (var)

(c) आपदाशङ्कमानेन R (var), SSap, आगमदेश (अप) तदा वीर R (var), शङ्कमानेन or शङ्कमानेन [श°] R (var)

(d) विजानता R (var)

A considerate person that wisheth for his welfare, apprehending peril, should prevent disaster ere it arrives (M N Dutti's translation)

अनागतां मतीं चिन्ता see No 1305

अनागतविधानं see No 1306

1310

अनागतीपथं हिंस्रं दुर्बुद्धिमद्वद्भुतम् ।

त्वचतोपातं मद्यपान-घृतस्त्रीमृगयाप्रियम् ॥

कार्यं महति पुञ्जानो ह्यप्येत्यपति. धिया ॥

(भा) SRHr 102 8 (a, MBh), SSN 2 64 8 + a of 2 64 9

(a) अनित्योविदं SSN

A king (lord of riches) will be deprived of his prosperity, if he employs in serious undertakings a person who is without honesty, loyalty and other virtues, injuring others,

a lover

wine,

hunting (A A R)

[311]*

अनाग्रात पुण्यं कितलपमलून करह्वर

अनाविद्धं शर्तं यद्यु भवमनास्वादितलम् ।

अलण्ड पुण्यानां कलमिव च तद्दृष्टमनघ

न जाने भोवत्तारं कनिह समुपस्थात्यति धिधि ॥

(प्र) Śāk 2 11 (in some texts 2 10), [cf A Scharpe's Kālidāsa-Lexicon I 1, p 30], BhS 203,

(भा) SP 3271 (a Kālidāsa), VS 1332 (a Kālidāsa) Sar 426 44, Amd 256, 713, Dasarūpa ad 2 34 (a Śāk), SR 255 25 (a Śāk), SSB 65 29 (a Kālidāsa), SRK 286 8 (a Śāk), IS 271, Pr 362

(a) पुष्प BhS (var), कितलपम BhS

(b) अलण्ड (अलण्ड BhS (var), Śāk (var), Amd, Sar (var), BhS (var), मधुवनम् [म° ति°] BhS (var), निधुवन [म° ति°] BhS (var) I

(c) मन्द कल्पवृक्ष BhS, फलमति तद्दृष्टमनघ IS

(d) कश्चि (or कश्चि) BhS (but Aor as above) विमिह BhS (var), कनिह VS, Amd, कनिह समुपस्थात्य इति BhS (var), समुपस्थात्य BhS (but A as above), इति [यु] BhS (but A as above), VS, मुनि, [वि°] Śāk (var), VS, Amd, SRV

Sikharni metre

This peerless maid is like a fragrant flower, whose perfumed breath has never been diffused, a tender bud that no profaning hand has dared to sever from its parent stalk, a gem of priceless water, just released pure and unblemished from its glittering bed / Or may the maiden haply be compared to sweetest honey, that no mortal lip has sipped, or, rather, to the mellowed fruit of virtuous actions in some former birth (Sir Monier-Williams's translation)

1312

अनागतपत्रोऽप्यमत्र लघुपते

सितातपत्रैरिव सर्वतो वृत्तः ।

अवामरोऽप्येव सर्वत्र वीज्यते

विलासबालप्यजनेन कोऽप्यम् ॥

(प्र) Nāṣaḥkacarita 4 31

(भा) ARJ 209 4-7

Vamastha metre

This person, though without the (royal) umbrella is seen to be surrounded on all sides with white umbrellas, and though not possessed of the (royal) chowries he is always fanned by the bushy tail of the camari-deer in the form of his own lustre (A A R)

1313

अनातुरोत्कण्ठितयोः प्रसिध्यता
समागमेनापि रतिर्न मां प्रति ।
परस्परप्राप्तिनिराशयोर्वरं
शरीरनाशोऽपि समानरागयोः ॥

- (अ) Mā 3. 13 (cf. A. Scharpé's Kālidāsa-Lexicon I 2; p. 34).
(आ) SR 381.159 (a. Mā.), IS 272.
(c) अनादरोत्क^० Mā (var.).
(d) समानरागयोः IS.
Vamśastha metre.

To me [that is, in my eyes] (there is) no pleasure even from a union brought about successfully between two (lovers, one of whom is) indifferent and (the other is) restless (in love); better (is) even the destruction of bodies of two who are equally affectionate but who despair of securing each other. (R. D. Karmarkar's translation).

1314

अनात्मवान् नृपद्वेषी वर्धयन्नरिसंपदः ।
प्राप्यापि महर्ददवयं सह तेन विनश्यति ॥

- (अ) KN (KN (AnSS) 5-4; KN (BI) 5-4).
(आ) SRH: 64.4 (a. KN), SR 381, 161 (a. KN), SSSN 53.6, IS 273.
(b) प्रतिस्पर्धः KN (BI), SR, °सम्पदन् SSSN.
(d) विपश्यते KN (BI), SRH, SR, SSSN.

An unjust and worthless king indirectly helps in enhancing the prosperity of his foes; (he) meets with destruction even during his (apparently) sunny days. (M. N. Dutt's translation).

1315

अनाथानां दरिद्राणां बालवृद्धतपस्विनाम् ।
अन्यायपरिभूतानां सर्वेषां पारिवर्तो गतिः ॥

- (अ) Cr 52 (CS 1.82, CNG 265, Grn 38). See दुर्वलत्वं दलं राजा and दुर्वलानामनाथानां.
(आ) IS 7443.
(c) दरिद्राणाम् अनाथानां CNG; अनाथानां CS (var.).
(c) अनायपरिभूतानां CS (var.); अन्यानां परिभूतानां CS (var.).
(d) प्रविनो CS (var.); गति CS (var.).

The king is the refuge of the defenceless, of the poor, of children, of the aged, of the ascetics, and of all those who are unjustly oppressed.

1316

अनाथानां नाथो गतिरगतिकानां व्यसनानां
विनेता भीतानामभयमधृतीनां भयवशः ।
गुह्यद्वन्द्वः स्वामी शरणमुपकारी वरगुरुः
पिता माता भ्राता जगति पुरुषो यः स नृपतिः ॥

- (अ) Cr 53 (GR 4.3-4, GPS 89.19, Cn 8).
Sec No. 1315.
(इ) (cf. DhN (P) 263, SN (P) 62.).
(b) विनीतो (°ता) CR (var), CPS; अनृहीना [अधृ°] CR (var.).
(c) गुह्यद्वन्द्व CR (var.), व° स्वा° tr. CR (var).
(d) यस् [यः] CR (var.).
Sikharipi metre.

He is the (real) king who is the refuge of the helpless, the support to the friendless, the chastiser of those addicted to vices, the protector to the frightened, sustainer of the timid, the benefactor, the excellent preceptor, father, mother and brother to the people.

1317

अनाथान् रोगिणो यद्वच पुत्रवत् परिपालयेत् ।
गुरुणा समनुज्ञातः स भियच्छब्दमश्नुते ॥

- (आ) SRH: 135.4 (a. Saṅgraha), SSSN 98.2.
He (richly) deserves the title of a physician who takes care of helpless sick people like his sons, being permitted by his guru (preceptor or elders). (A.A.R.)

अनाथो व्यावर्ततां च sec No. 1348.

1318

अनादरपरी बिद्वान् ईहमानः स्थिरां ध्रियम् ।
अग्नेः श्लेषमृणाच्छेषं शत्रोः श्रेयं न शेषयेत् ॥

- (आ) Prab (Prab (TSS) 5.11, Prab (V) 15.11
Prab (B) S.11, Prab (NSP) 5.11; cf.
श्लेषशेषम् and श्लेषशेषो.
(आ) cf. ed SSS 2.33, SR 379.06 (a Prab), IS 172.
(c) अत्यादरपरः (री) SR [अना°] Prab (B),
Prab (NSP) (var.), IS, SR.
(b) परां [स्थि] IS.

A wise man who is solicitous about his property, will not suffer to exist any remnant of fire, of debt, or of an enemy. (J. Taylor's translation).

1319

अनादरहतां सेवां दाम्पत्यं प्रेमवर्जितम् ।
मर्त्यां च हेतुसापेक्षां चेतना नाधिकुर्वते ॥

(भा) SRHt 189 26 (a Kpr, but not found there), SSSN 180 21

(५) अनादरभता SSSN.

Wisdom does not authorise service vitiated by disregard, married life without love, and friendship which is not spontaneous [requiring a cause] (A A R)

1320**

अनादरालोकविवृद्धशोक.

पितुः प्रियादायवदशयतस्य ।

औत्तानपादिर्जगता शरण्यम्

आराध्य विष्णु पदमप्रक्षणायाह ॥

(भा) Pras 2 7

Upajāti metre (Upendravajrā and Indravajrā)
Dhruva (the Pole star), the son of Uttānapāda, who was greatly sorrow-stricken by the disregard of his father under the influence of the advice of his beloved (first wife), became the refuge of the world (at the time of marriages) and attained a high position by worshipping lord Viṣṇu (A A R)

1321

अनादायी व्ययं कुर्याद् असहायी रणप्रियः ।

आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(भा) SR 167 353, SSB 301 653

Persons, who spend (much) without (fresh) income, who are fond of battles but without allies, and eating much (all things) though in ill-health soon come to grief (A A R).

1322

अनादिषाविस्वपरपराया

हेतुघ्नं श्रौतसि वैश्वरे वा ।

आयत्तधीरेव जनस्तदायाः

किमोद्वा. पर्यनुयोगयोग्यः ॥

(भा) Naiṣ 6 102

(d) पर्यनुयुज्य कार्यं Naiṣ (var)

Upajāti metre (Upendravajrā and Indravajrā).
Noble friends, a man has his mind dependent either on God or on the current of the chain of causes of the succession of individual souls wandering without a beginning does such a man, therefore, deserve censure (for thinking or acting in a particular way)? (K K Handiqui's translation)

1323

अनादिष्टोऽपि भूयस्य दृष्ट्वा हानिकरं च य ।
यतते तस्य नाशाय स भूत्योर्हो महोभुजाम् ॥

(भा) [(Pis 1 88, Pis K 1 99)

(भा) SR 144 91, SSB 465 9, IS 274

He who, seeing danger, tries to prevent without waiting for an order on the part of the king, is worth to serve him

अनादृतचमूप० see No 518

1324*

अनादृत्यौचित्यं ह्यिमविगणय्यातिभहती

यदेतस्याप्यर्थं घनलवदुराशातरलिताः ।

अलीकहकारज्वरकुटिलितमृगि घनिना

मुक्षानि प्रेक्ष्यन्ते क्षिणिवमतिदुष्पूरमूरम् ॥

(भा) Skv 1464

(b) यदेतस्याप्यर्थे SkV (var), घनलव° SkV (var)
Śikharinī metre

This one should give up seemliness/nor care for matters even of great shame,/ for such a sake, in trembling, / to be disappointed of a drop of cash, / then to see the faces of the rich, / frowning with the fire of their false conceit —/ Oh, damn this belly that takes such pains to fill (D H H Ingalls's translation)

1325-26

अनादेय नाशवीत परिलीणोऽपि पाथिव ।

न चादेय समृद्धोऽपि सुखमन्यपर्यमुत्तुजेत् ॥

अनादेयस्य चावानाद् आदेयस्य च वर्जनात् ।

वीर्यस्य ख्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥

(भा) Mn 8 170-1, (cf Vās 19 14-5, Y I 338-9)

(भा) VS 2832, SR381. 16a and 164 (a, Mn), IS 275-6

(c) आदेय न स° VS

(d) प्रेत्येह SR

No king, however indigent, shall take anything that ought not be taken, nor shall he, however wealthy, decline taking that which he ought to take, be it ever so small

In consequence of his taking what ought not to be taken, or of his refusing what ought to be received, a king will be accused of weakness and perish in this

(world) and after death. (G. Bühler's translation).

अनादेयस्य चादानाद् see No. 1326.

1327

अनाद्यन्ता तु सा तृष्णा अन्तर्देहगता नृणाम् ।

विनाशयति संभ्रता अयोनिज इवानलः ॥

(अ) MBh (MBh (Bh) 3.2.36, MBh (R) 3.2.36, MBh (C) 3.84 SkP, Kausika khaṇḍa 46.42.

(आ) SR 381. 165 (a. MBh); IS 277.

(a) अन्त^० MBh (var.), SkP.

(c) भूतानि [सं^०] MBh (var.), SR.

(d) अयोनिजमिवानलं MBh (var.), लोहं लोहमलं यथा SKP; अयोराज or अयोराज or आयोवज्ज or अयोवज्ज or अयोवज्ज or अयोवज्ज or अयोवज्ज or लोहं रज [अयो^०] MBh (var.); इवानलः SR.

Greed, residing within the body (of men) (and) lacking beginning and end, destroys men like fire which grow from itself.

1328

अनाप्तपुण्योपचर्यदुःरापा

फलस्य निर्घृतरजाः सवित्री ।

सुत्या भवद्दशनसंपदेया

वृष्टेद्विधो वीतचलाहकायाः ॥

(अ) Kir (Kir (NSP) 3.5, Kir (D) 3.5).

(आ) Sar 186 (p. 397).

Upajāti metre, (Upendravajrā and Indravajrā).

This great fortune of your sight, which is difficult to be had by those who have not laid by them a sufficient store of merit, which yields (the desired) fruit and removes sins, is just like a shower from cloudless sky. (S. V. Dixit's translation).

1329

अनाम्नायमला वेदा ब्राह्मणस्याग्रतः भलम् ।

भलं पृथिव्या वाहीकाः पुरुषस्यानृतं भलम् ॥

(अ) MBh (MBh (Bh) 5.39. 64 ab + 239*, MBh (R) 5.38. 96-7, MBh (C) 5.1524-5).

(आ) SR 381. 167 (a. MBh), IS, 278.

(a) अनम्नायमला MBh (var.).

(c) पृथिव्यां वाहिका म्लानिः MBh. (var.); वाहीकाः [वा^०] MBh (var.), SR; वाहीकाः MBh. (C).

(cd) in MBh (Bh) कौतुहलमला साध्वी विप्रवासमलाः दिव्यः (See below कौतु^०).

The scum of the Vedas is want of study; of Brāhmaṇa, absence of vows; of earth, the Vāhikas; of men, untruth. (P. C. Roy's translation).¹

1. MBh (Bh) has instead "of earth..."—of chaste women, curiosity; of women (in general) staying away from home (i. e. exile).

1330

अनायका विनश्यन्ति नश्यन्ति बहुनायकाः ।

स्त्रीनायका विनश्यन्ति नश्यन्ति शिशुनायकाः ॥

(अ) Cr 54 (CR 8. 63 [in some texts *ab/de*], GPS 233. 33, jaina-rājataruṅgiṇi of Śrīvaṃ 3.473. Grn 110). Cf. Nos. 1331 199.

(आ) SRHt 192.56 (a. Nitiśāstra), TP 374 *ad/cb*, IS 7444.

(3) अनायके न वस्तव्यं CR (var.).

(b) नैवं च बहुनायके CR (var.).

(c) नायकाश्च CR (var.).

(d) वस्तव्यं वधनायके CR (var.); शिशुनायकाः CR (var.).

(A country) which does not have a ruler perishes; (a country) which has too many rulers is lost; (a country) over which a woman rules perishes; (a country) over which an infant rules is lost.

1331

अनायके न वस्तव्यं न वसेद् बहुनायके ।

स्त्रीनायके न वस्तव्यं न वसेद् बालनायके ॥

(अ) Cr 1148 (CNI I 208, CNG 46), GP 1.115. 62. Cf. No. 1330.

(आ) ŚP 1466, SR 154. 36 (a. ŚP), SSB 461.36, IS 279.

(a) वास्तव्यं CNI I.

(b) वाच [वा^०] GP.

(d) न वास्तव्यं बल^० CNI; तथा च वा^० GP; बल^० IS.

One should not reside in a country which does not have a ruler, or (in a country) which is ruled by many, or by a woman, or by a child.

अनायके न वस्तव्यं नैवं च see No. 1330.

1332

अनायव्ययकर्ता च अनायः फलह्रियः ।

आतुरः सर्वभक्षी च नरः शीघ्रं विनश्यति ॥

(अ) Cr 55 (CS 2.19, Grn 22). Variant of No. 479.

(आ) IS 114 (Nachträge), Subh 195.

- (a) अनाय' (°य) च व्यय कृत्वा CS (var.), अनाय°
CS (var.); भ्रशो (°ह) यो व्यपशोतश्च Subh,
°करो° CS (but CSBD, CSB II as
above), °हृष्य CS (var)
- (b) अनय' (°ना°) CS (var), अनय° CS (var),
अनाय° CS (cf N 1348), कलह IS,
°प्रिय (°वे) CS (var)
- (c) आतुरे (°ते, °त्व, °रि) CS (var), सर्वमत्र
CS (var)
- (d) सर्वत्र नरयति [ती° वि°] CS (var), सित्र
CS (var), स च [नर°] CS (var), नर
(°र) CS (var), सित्र (श्री°, मृ°) CS
(var).

A lavish spender who is quarrelling undistinctly, who runs after all kinds of women will soon perish

1333*

अनायासकृता मध्यम् अशङ्कतरले वृत्तौ ।
अभूवणमनोहारि चतुर्वयसि सुधुक् ॥

(भा) Sāh (Sāh (B1) ad 10 716 (p 322),
Sāh (C) ad 10 87), SR 254 4, SSB 64 6

In youth, the waist of the fair-browed lady is slender though she has never toiled, her eyes are tremulous, but she is not affrighted, her body is heart-ravishing yet it is not ornamented (Translation in Bibl Ind 9)

1334*

अनायि देश कतमस्त्वयाद्य
वसन्तमुषतस्य दशा वनस्य ।
स्वदाप्तसकैतया कृतार्था
अव्यापि नानेन जनेन सत्ता ॥

(अ) Nāṭ 8 25
(भा) Kuv 66 ad 128 (p 149)

(d) आव्यापि Kuval
Upajāti metre (Upendravajrā and Indravajrā)

What country hast thou today (by thy departure) reduced to the condition of a forest forsaken by the spring ? May I not even hear the name that is blessed by being a symbol of thee ? (K K Handiqui's translation)

1335

अनारत तेन पदेयु लम्बिता
विभज्य सन्ध्याविनियोगसत्क्रिया ।

फलन्त्युपाया परिवृ हितापतोर्
उपेत्य सधर्पमिवायसंपद ॥

(अ) Kir (Kir (NSP) 1 15 Kir (D) 1 15)
(भा) SRHt 179 92 (a Bhāravi), SSSN 81 30
Vamsastha metre.

The various means of statecraft honoured by their (appropriate) use with due

(D V Dicit & translation)

1336

अनारत प्रतिदिश प्रतिदेश जले स्थले ।
जायन्ते च म्रियन्ते च बुद्बुदा इव वारिणि ॥

(भा) Vāṇśha Rāmāyana 155 69

(अ) SP 4339

Incessantly, in every quarter, in every country, in water, on earth are (beings) born and dying like bubbles in water (A A R)

1337*

अनारतपरिस्त्रलज्जयनवारिधाराशत-

प्रबुद्धपयनिम्नगासलिलपद्मानौघमा ।

स्ववीर्यरिपुकाशिनी बहुविदेशयानैपिणी

विनिव्यति बलद्वुशा गुह्यमाभुप प्राबुधम् ॥

(भा) SR 132 18, SSB 443 18

Prthvi metre

The wife of your enemy (O king) curses in deep anger the rains of tears with eyes turned away, as desirous of escaping to foreign countries (after the death of her husband) her attempts to go by carriage are frustrated by the waters of rivers on the roads which are in floods by the hundreds of streams of tears flowing incessantly from the eyes (A A R)

1338*

अनारब्धाक्षेप शरमकृतवायव्यवतिकर

निगूढान्तस्ताप हृदयविनिपीत घवसितम् ।

कृशाङ्ग्या यत्कापे व्रजति मयि नैराशयिणुन

इल्लर्यरङ्गवद्वत हृदयमिदमुन्मलयति तत् ॥

(भा) VS 1333 (a Lūṭaka), Skm (Skm (B) 918, Skm (POS) 2 89.3)

(b) अनुवृत्तान्तस्ताप VS, "पीनव्य" VS

(c) नैराशयिणुने VS (var)

(d) इल्लर्यरङ्गवद्वत VS (but C in VS as above)
Sikharāṇī metre

The language [indication] of her helpless limbs eloquent of despair which the slender lady disclosed at the time of my departure (on a journey) uproots [pains] my heart deeply—her resolution (not to show sorrow) which was suppressed in the heart, the inward torment well concealed, which did not burst into tears and devoid of any (words of) censure. (A. A. R.).

1339

अनारम्भा भवन्त्यर्थाः केचिन् नित्यं तयागताः ।

कृतः पुरुषकारोऽपि भवेद्येदु निरर्थकः ॥

(अ) MBh (MBh (Bh) 5.34.20, MBh (R) 5.33. 19, MBh (G) 5.1113).

(आ) SR 381.160, IS 280.

(a) अनवया [अना°] MBh (var.).

(b) कृत्वा or कृत्यं [ति°] MBh (var.); तथाकृताः (°दरे) MBh (var.); तयैव च [त°] MBh (var.).

(c) हि [इपि] MBh (var.), SR.

(d) भवत्येव [भ°] MBh (var.).

Some acts are of a nature that should not be ventured at all, and some are always capable of accomplishment. Manly exertion in such acts is a waste (i. e. productive of no effect) (V. P. N. Menon's translation).

अनारम्भो मनुष्याणां see No. 1340.

1340

अनारम्भस्तु कार्याणां प्रथमं बुद्धिलक्षणम् ।

आरब्धस्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥

(अ) P(PT 3.70, PTem 3.60, PS 3.42, PP 3.114, PtsK 3.130, PPE 3.58, PD 3.12.179). Cf. ABORI 15.60 and Ru 149.

(आ) IS 281, PV 7.5, NBh 153. GSL 12 (from Samayocitapadyamālikā). SMa 1.54, Sama 2.31.

(a) अनारम्भो (अनारम्भ) मनुष्याणां PS, PD, PV, NBh, GSL, Sama; अनारम्भो हि का° PP, PtsK, SMa.

(c) आरम्भान्तगमनं PS: प्रार° [आर°] PP, PtsK; आरम्भस्या° NBh: 'यामित्यं' SMa.

The first mark of intelligence, to be sure, is not to start things; the second

mark of intelligence is to pursue to the end what you have started (F. Edgerton's translation).

अनारम्भो मनुष्याणां see No. 1340.

अनारम्भो हि कार्याणां see No. 1340.

1341*

अनाराध्य कालीमनास्वाद्य गौडी-

मृते मन्त्रतन्त्रादिना शब्दवीर्यात् ।

प्रवर्णं प्रगल्भं प्रकृतं प्रवस्तु

विरिञ्चिप्रपञ्चे मदस्यः कविः कः ॥

(आ) Ava 189.375, PV 786 (n. Akabari-Kālidāsa).

(b) विना [अ°] Ava; °तन्त्र° Ava.

(c) प्रवस्तु प्रवोक्तुं प्रदास्त° Ava.

Bhujangaprayāta metre.

Which other poet is there in this wide world (the earth created by Brahmā) other than me capable of writing and boldly expounding a composition without worshipping Kālī [the goddess : Kālidāsa's works] and not having enjoyed the Gauḍī [wine: Bāṇabhaṭṭa's works] and without *mantra*-s and *Tantra*-s and avoiding plagiarism. (A.A.R.).

1342

अनारोग्यमनायुष्यम् अस्वर्ग्यं चातिनो जनम् ।

अपुण्यं लोकविद्विष्टं तस्मात् तत् परिवर्जयेत् ॥

(अ) Mn 2.57.

(आ) VirS 488.19-20, SSap 388. 7-8.

(b) अस्वास्थ्यं VirS.

Excessive eating is prejudicial to health, to fame and to (bliss in) heaven; it prevents (the acquisition of) spiritual merits, and is odious among men; one ought, for these reasons, to avoid it carefully. (G. Bühler's translation).

अनार्यं व्यवकर्ता च see No. 1348.

1343

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।

पुरुषं ध्वज्यन्तीह लोके कलुषयोनिजम् ॥

(अ) Mn 10.58, MBh (MBh (Bh) 13.48.40,

MBh (R) 13 48, 41 MBh (C) 13 2603; cf Vās 18,7

(a) अनार्यत्वमनाचार MBh, अनार्य MBh (var)

(b) क्रूरत्वं MBh, निष्क्रियार्यमनः MBh (var), निर्दोषं चाग्निं MBh (var)

(d) नर[लो] MBh (var), क्लृप्तं MBh (var)

Behaviour unworthy of Āryan, harshness, cruelty and habitual neglect of the prescribed duties betray in this world a man of impure origin. (G Buhler's translation)

अनार्यत्वमनाचारः see No 1343

1344*

अनार्यप्रज्ञानाभिह जनवधूना हि यमसो

महाशस्य कृणु तव कनकजम्बुकितलय ।

अमन् भिक्षाहेतोरधिगमरि बुद्धोऽसि न भया?

स्वयंतावद्देव पयिक न विषय पुनरपि ॥

(अ) SP 3778 (a Bhukṣātana), S R 352-34 (a SP), SSB 233 34 (a Bhukṣātana).

(a) अनार्य प्र° SP

Sikharani metre

The tender sprout of the golden *Jambū-tree* [rose apple, *Eugenia jambolana*] which adorns your ear, O traveller, ■ painful to the minds of the wives of the people here who are not particularly cultured, are you not recognized by me ■ you wander in the city for alms? I do not dislike you on that account, but this may not be done again (A A R)

1345*

अनार्यमप्याचरित कुमार्पा

भवान् मन आभ्यतु सौम्य तावत् ।

हंसोऽपि देवाशतपासि वन्द्य

श्रीवत्सलवनेव हि मत्स्यमूर्ति ॥

(अ) Naiṣ 3 57

Upajāti metre (Upendravajrā and Indravajrā)

Gentle bird, forgive me, a girl, even if I have done something improper, though a swan, thou dost deserve homage, being divine in nature, as does Viṣṇu, incarnate in the form of a fish (K K Handiqui's translation)

1346

अनार्यवृत्तमप्राप्तम् असुयकमधामिकम् ।

अनर्थाः सिप्रमापायन्ति वादुष्ट कोचन तथा ॥

(अ) MBh (MBh (Bh) 5.38, 32, MBh (R) 5 37, 35-6, MBh (C) 5 1432-3)

(आ) SRHt 84 : (a MBh), SR 381 : 170 (a MBh), IS 282, SSSN 73 :

(a) अनार्यवृत्तिम् (°वदम्) MBh (var), अप्रशम् MBh (var.)

(b) अक्रुद्रम् [असुयं] MBh (var), असुयक°SSSN

(d) वादुष्ट MBh (var) ; वा. टट SRHt कोचन [को] SSSN

Misfortunes soon overtake him who is of ignoble conduct, bereft of wisdom, given up to envy, inclined to unrighteousness, foul-mouthed and wrathful (V P N Menon's translation)

अनार्यस्त्वार्यसंस्थान see कुलीनमकुलीन वा ।

अनार्यं गुप्तदार स्याच् see No 1421

1347

अनार्येण कृतघ्नेन संगतिर्मे न पुज्यते ।

विनाशमपि काङ्क्षन्ति शास्तीनां शास्य. सदा ॥

(अ) Sama 2 व 45.

It is not proper that I should have this association with a vile and ungrateful person Relations always (only) desire the downfall of their kinsmen (A A R)

अनार्यम्योऽप्यस्तुष्ट see बहुवाशी स्वल्प. ।

अनालोष्य प्रेम्ण see No 1349,

1348

अनालोष्य व्यय कर्ता अनायः कलहप्रियः ।

आतुरः सर्वशत्रेभ्यु नरः शीघ्रं विनश्यति ॥

(अ) Cr 56 (CV 12 18, CNP I 68, CNP II 118, CNT IV 69, CNM 69, CNMN 59, GPS 303 41) Variant of No

1332

(आ) Sama 1 अ 103, cf IS 144, Subh 195

(a) अनार्यो व्यावर्ता च CNP I, अनालोष्य च कर्ता च CNP II, अनार्यो व्ययकर्ता च CNM, CNMN कर्ता CV (var)

(b) अनयाम CV (var), अनार्य CNMN, अनार्यो CNM

(c) आर्तं स्त्रीसर्वशत्रेभ्यु CV (var); सर्वमादी च CNP I, CNP II, CNM, CNMN, सर्वकार्येभ्यु

Sama

The man who is prodigal, who is quarrelling undistinctly who runs after all kinds of women will soon perish

1349*

अनालोच्य प्रेम्णः परिषत्तिमनादृत्य सुहृदस्य
त्वयाकाण्डे मानः किमिति सरले संप्रति कृतः ।
समाकृष्टा हृषेते प्रलयदहनोद्भासुरशिलाः
स्वहस्तेनाङ्गारास्तदलमधुनारण्यवदितः ॥

(अ) Amar (Amar (D) 66, Amar (RK) 94,
Amar (S) 84, Amar (K) 79, Amar
(NSP) 80, Amar (POS) 84).¹

(आ) VS 1170, SkV 659 (a, Vikāṣanitamā),
Kav 372 (a, Vikāṣanitamā), Skm (Skm
(B) 681, Skm (POS) 2.42, 1.) (a, Amar),
PG 229 (a, Amar), SR 308.14 (a, VS),
SSB 159.14, SB 4.414 (according to
SkV), JS 197.9 (a, Vākuja) IS 283,
SSSN 236.2

(अ) अनालोच्य IS; प्रेम्णः JS.

(b) त्वया मुने सां किं तं प्रवसि (प्रेवसि) कृतः
Amar (var.); काले or कान्ते [काण्डे]
Amar (var.), JS, Skm (var.); कान्ते
कोपाह SSSN; सरले [सं] Amar (S),
Amar (NSP) (var), Amar (POS); पृतः
[कृ] VS; प्रवसि [सं]; SkV, Kav, Skm,
PG.

(c) समाकृष्टा Amar (var.); समाश्लिष्टा or
समाकृष्टा PG (var.); हृषे [हृषे] Amar (RK),
PG (var.), JS; हृषेते. SSSN; विरहदं
Amar (RK), SkV, Kav; Skm, PG, SSSN;
प्रलयदहनं Amar (var.), नोद्भासित-शिलाः
Amar (var.), नोद्भास्य SkV (var.), Skm
(var.) भस्वरशिला; PG (var.).

(d) तस्य [एष] VS.

1. Western (Arj) 80, Southern (Vema) 84, Ravi
76, Rāma 92, Br.MM 91, BORI I 96,
BORI II 94.

Sikharin metre.

Why hast thou, oh restless one, suddenly
manifested such jealous resentment
(against the loved one) without minding
whither this would lead thy love and
without any regard for thy friends ?
Thou hast really, with thy own hands,
drawn upon thyself these embers whose
flames rise up blazing like that of the
fire that consumes the world, therefore
stop this thy weeping which avails no
more than cries in the wilderness. (Ch.
R. Devadhar's translation.).

1350

अनावर्ती कालो व्रजति न वृथा तत्र गणितं
दशास्तास्ताः सोढा व्यसनशतसंपातविपुलाः ।
कियद्वा वक्ष्यामः किमिव यत नात्मन्युपकृतं
यमं यावत्तावत् पुनरपि तदेव व्यवसितम् ॥

(अ) BhS 204.

(आ) IS 284, Subh 312.

(a) अनावर्ती कल्ये or अनावर्तः कालो [अं कां] BhS
(var.); सदासा [स वृ] BhS (var.); तथा [वृ]
BhS (var.); गदितं or गदितं BhS (var.).

(b) दृशत [दं] BhS (var.); ताः ताः [तां] BhS
(var.); शोढ्यः BhS (var.); संताप [संताप]
BhS (var.); विपुला BhS (var.).

(c) कियद्व्याचक्षामः or कियद्वाचः क्वामः BhS (var.);
वक्ष्यामः or वक्ष्यामः [वृ] BhS (var.); किमिव यत
नात्मन्युपकृतं BhS (var.); नमन्यवकृतं or नामान्यु-
पकृतं BhS (var.); अपकृतं [वृ] BhS (var.).

(d) किमस्माभिर्व्यवपुनरपि [वृ यां] BhS (var.);
त्वया [वृ] BhS (var.).

Sikharin metre.

Time passes on never to return, and
that has been wasted without care;
various painful situations have been
experienced filled with hundreds of
sorrows. What more shall we say ? What
injury has not been done to one's self ?
Still we are resolved to go on again in
the same rut. (A. A. R.).

1351

अनावर्जितचित्तापि ध्रुवं सर्वान् प्रयायति ।
फलं न लभते किञ्चित् तृष्णा जीर्णय कामिनी ॥

(अ) Vāsiṣṭharāmāyaṇa 1.17.22.

(आ) JS 439.12.

This avarice though unable to please
others, surely, runs after everything with-
out any tangible gain, like an unhandsome
woman in love (A. A. R.).

अनावर्तः कालो see No. 1350.

1352

अनावर्तं फलं भुङ्क्ते विययाणामन्तुमुक्तः ।
उत्तुको लब्धरोकेण तत्र शोकेन शोयते ॥

(अ) SMH 12.67.

A person who is not eager to enjoy
the pleasures of the senses reaps the fruit
of untainted happiness; but he who runs
after every opportunity gets worn out
with grief. (A. A. R.).

1353

अनावृत्तनचद्धार- पञ्जरे विहगानिल ।
यत्तिष्ठति तदाश्चर्यं वियोगे तस्य का कथा ॥
(अ) Dampati 285, IS 285, SR 181, 171
(a Dampati's)
(b) विहजरे Dampati's

It is a wonder that the breath of the bird remains in the cage with nine openings all unbaned What will be the case if it were to depart ? (A A R)

1354

अनावृता स्ववर्णेषु सर्वसाधारणा पुरा ।
नायौ बभूवुर्निर्वरो यत् सर्वोभवरजन ॥
(अ) Bhāratamahārī 1 540 (in other texts 1 547)

In olden times, women went about without a veil, and associated freely with (men of) all castes. Therefore, men (of these times) were free from enmity (M S Bhandare's translation)

1355

अनावृष्टिहते देशे सस्ये च प्रलय गते ।
धन्यास्तान् न पश्यन्ति वैशम्पयनकुलक्षयम् ॥
(अ) P (Pis a 53, PisK a 55), cf धन्यास्ते वै न पश्यन्ति, य सप्त परिपृच्छति and विद्यमाना गतिर्वियाम्
(आ) IS 286
(b) रास्ये [स] Psk
Lucky are those who do not see the

अनावृत्ते वृत्तगुरौ see No 1357

1356

अनाश्रिता दानपुण्य वेदपुण्यमनाश्रिता ।
रागद्वेषविनिर्मुक्ता विचरन्तीह मोक्षिण ॥
(अ) MSB (MBh (Bh) 5 36 51, MBh (G) 5 35, 53, MBh (G) 5 1312)
(ab) दानपुण्य वेदपुण्यम् tr MBh (var)
(b) धर्मैर्नैव समाश्रिता MBh (var), देव* [वेद] MBh (var)

They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the Vedas, do not sojourn through life, freed from anger and

aversion (P C Roy's translation) ¹

¹Those that seek after salvation pass their days here bereft of all attachment and hatred, not depending on the fruits of religious merit that is had through charity or on that that is had through the performance of Vedic rituals (V P N Menon's translation)

1357

अनाश्रिते वृत्तगुरौ अवज्ञा कलयेन् नृप ।
संवर्तेन मस्तस्तु निरस्तमकरोवृक्षम् ॥

(अ) Purānārthasamgraha 12

(a) अनाश्रिते Pur* (var)

A king may show contempt towards the preceptor (elder) if he is proud but without support King Marutta of the Solar race ignored his family priest (Brhaspati), aided by Samvarta (A A R.)

1358

अनास्या वस्तूनामभिमतगुणानामुपहृती
घनो गर्वस्तस्या हवि च विहिताम्बरविधि ।
प्रहार. पादाभ्यां यमनमपि काञ्च्या चरणयो*
प्रियाया विस्वोक्तं तद्विधमिति धन्योऽनुभवति ॥

(अ) SP 3162

Sikharinī metre

It is (only) the fortunate man who enjoys the scene of the affectionation of indifference shown by the beloved, for she shows disregard when things, favourites of hers, are brought to her, heavy is the pride and an uproar is created by the slender lady in her anger, kicks from her feet are administered as also fettering of the (lover's) feet by her girdle (A A R)

1359*

अनास्वादितसभोगा पतन्तु तव शत्रव ।

बालवैषम्यदग्धानां कुलस्त्रीणां स्तना इव ॥

(अ) VS 2426

Let your enemies fall (in the battle) without having tasted enjoyments like the bosoms of ladies of good family who are accursed with early widowhood (before attaining maturity) (A A R)

1360

अनास्वाद्यमविक्रयम् अनादेयमनीप्सितम् ।

दत्त निरुपकारं यद् धन्यदानेन तेन किम् ॥

(अ) Dar 6 17

Why this sterile generosity if one gives something which is not palatable, cannot be sold, cannot be accepted, is not desired and is useless.

1361-62

अनाहितान्निः शतगुरुं मयज्वा च सहस्रगुः ।
सुरापो वृषलोभर्ता ब्रह्महा वृत्तल्पयः ॥

असत्प्रतिग्रहे युक्तः स्तेनः कुत्सितयाजकः ।
अदोषस्त्यक्तुमन्योन्यं कर्मसंकरनिश्चयात् ॥

(क) K (K (K) 3.14.37-8, (KS) 187. 3-6, K (V) 143-4, K (J) 110.3-6, K (G) 90.5-8, K (P) 306.14-17. (Cf. Mn. 11.14.

(a) अनातिस्मिन्शतगुरुः ('शुः) K (S), K (v).

(g) अदोषस्त्यक्तम् K (var.).

One owning = hundred cows but not keeping the sacred fires, one owning a thousand cows but not performing a sacrifice, a drunkard, one who has married a heretical woman, a slayer of a Brahmin, a violator of an elder's bed, one addicted to receiving gifts from evil persons, a thief, a priest working for a degraded person, (in case of these) there is no harm in abandoning each other, because of the certainty of impurity attaching to (such sacrificial) work. (R. P. Kangle's translation).

1363

अनाहूतः प्रविशति अपृष्टो बहु भाषते ।

विश्वसित्यप्रमतेषु मूढचेता नराधमः ॥

(क) MBh (MBh) (Dh) 5.33, 35, MBh (R) 5.32, 40, MBh (O) 5.1006, L in VCbr after O. 3, PM 1.25. Cf. Nos. 1366-7.

(आ) SRHt 28.2 (a. MBh), IS 287, SSSN 33.2; cf. Vyās 47.

(इ) MBh (Ju) p. 329.

(a) अनाहूतोप्रविष्टो वः VCbr; सम्प्रविशेत् [प्र°] MBh (var.), SSSN सम्प्रविशत् SRHt SSSN

(b) प्रविष्टो [अ°] MBh (var).

(c) अविश्वस्ते विश्वसिति ('सति or सीत MBh (var.); विश्वसेतः प्रमतेषु MBh; अदत्तमासनं भेदे VCbr, PM (seed); यत्नवन्तं च... (यो or यो) द्वेष्टि SRHt; विश्वसिति MBh (var) समप्रविशतेषु MBh (var).

(d) स नरः (पार्श्व PM) पुरुषाधमः VCbr, PM (Sec c); समाहूतं दत्तेतसम् SRHt, SSSN; नराधिप [न°] MBh (var).

That worst of men who entereth a place uninvited and talketh much without being asked and reposeth trust on

untrustworthy rights, is a fool. (P. C. Roy's translation).

1363 A.

अनाहूतः समायातः अनापृष्टस्तु भाषते ।

परिनिन्दात्मनः स्तुतिश्च चत्वारि लघुलक्षणम् ॥

(अ) Gr 11.47 (CNN 35). cf. Nos. 1363, 1367.

(a) अनाहूतो CNN; समायातो CNN.

(b) अनापृष्टं तु भाषितम् CNN (MS); 'दः तु CNN; भाषते CNN.

(d) लघुलक्षणम् CNN

Four are the indications of a low person —presenting oneself when uninvited; speaking when not asked to do so; reviling others and self-praise.

1364

अनाहूतप्रविष्टस्य दृष्टस्य कृद्वचक्षुषा ।

स्वयमेवोपविष्टस्य वरं मृत्युर्न भोजनम् ॥

(आ) VS 23.48 (a. Bhatija Urviddhara).

Better death than feeding an uninvited guest who calmly sits down, though you glare angrily at him. (A. B. Keith's translation in A History of Sanskrit Literature' p. 235)¹.

1365

अनाहूताः स्वयं यान्ति रसास्वादविलोक्षणाः ।

निवारिता न चच्छन्ति मक्षिका इव भिक्षुकाः ॥

(आ) Sama 2 म 14.

Beggars, like flies, are attracted towards dainty dishes and go to them of their own accord [uninvited]; and though driven away [prevented] they do not depart. (A. A. R.).

अनाहूतरेव त्रियसह° see No. 1299

1366

अनाहूतो विशेषस्तु अपृष्टो बहु भाषते ।

आत्मनो मन्यते प्रीतं भूपालस्य स दुर्मतिः ॥

(अ) H(H) 2. 49, HS 2.40, HM 2.52, HK 2.52 HP2.45, HN 2.44, HH 47. 21-2, HG 63.11-3. Cf. Nos. 1363, 1363 A, 1367.

(आ) SR 163.476, SSB 495.476, IS 268, Kt 98, KtR 98, Sama 1 अ 54.

(इ) Cf. Vyās (O) 43.

(a) विशति यत्तवानाहूतो HS; अनाहूतो Kt.

(b) योऽपृष्टो [अ°] HS.

(c) प्रीतं [प्री°] HS.

(d) भूपालं च स दुर्मतिः HP (var.); दुर्मतिः Samā.

But he who should enter uncalled for, unasked speaks much, (or) fancies himself = favourite of (his) prince, (is) dull of understanding (F Johnson's translation)

1367

अनाह्वाने प्रवेशश्च अपृष्टे परिभाषणम् ।
आत्मस्तुतिः परे निन्दा चत्वारि लघुलक्षणम् ॥

(भा) IS 289, Subh 193 Cf Nos 1363, 1363A, 1366

(र) Cf Vyās (Q) 43

(b) अपृष्टे Subh

(c) परे निन्दा Subh

(d) वक्षारो Subh

To enter a place uninvited, to chatter unasked, to praise one self, to blame others these four indicate a wretched (person)

अनि शेषितवातव्य see ब्रह्मवर्ण कवचवच

1368

अनिच्छन्तोऽपि बुद्धानि यदेहापान्ति देहिनः ।
सुखमपि तथा नश्ये चिन्ताबन्धेन को गुण ॥

(भा) P (PP 1.156)

(a) अनिच्छन्तो PP, देहिनां PP (var).

(c) इ ज्ञानमपि [मु] PP (var)

All life, unwilling, faces its/ unbidden doom—/some ill, no doubt, but blessings, too—why sink in gloom (A W Ryder's translation)

1369

अनि सत्तमीमपि गौहगर्भान्
कीर्तिं परेषामसतीं यदन्ति ।
स्वैर गमन्तीमपि च मिलोवया
स्वकीर्तिमाहू कथय सती तु ॥

(भा) VCj 13

(भा) VS 2545, SR 135 16, SSB 447 16

(a) दंष्ट्रगर्भे SR, SSB

(c) चरन्तीम् [अ] VS, SR, SSR

(d) स्वकीर्तिम् SR (printing error)

Upajātī metre (Upendravajrā and Indravajrā)

The poets say that the fame of others is not genuine [not virtuous]¹ although she does not leave the inside of their houses but your fame although she roams about at will in the three worlds, they nevertheless declare it genuine

[virtuous] (F. Edgerton's translation)

1 If applied to women

1370

अनिच्छन्तोऽपि विनय विद्याभ्यासेन बालकाः ।
श्रेयसेनेव नैरुध्य प्रापणीया प्रयत्नतः ॥

(भा) SMH 2 39

Though boys may not be desirous of polite conduct, they may be brought to that state (of humility) by education with efforts, as freedom from disease by medicines (A A R)

1371

अनिच्छन्तोऽपि चित्तं विदेशस्योऽपि मानवः ।
स्वकर्म्मोत्पातवातेन नीयते यत्र तत्फलम् ॥

(भा) Cr 57 (CR II 22, GFS 146 31), GP 1 113, 32

(3) अनिच्छन्तोऽपि नरो GP, CR (var.), अनीच-
माद्योऽपि नरो GP in FWW 547

(b) विदेशे पश्ये गृहे CR (var)

(c) स्वकर्म्मोत्पातवातेन [योत] CR [var], CR (var),
GP, धुक्मो [स्व] CR (var), स्वक्मो CR
(var) (scribe's error)

(d) तत्र [व] CR (var)

A person is led to reap the fruits of his own actions, as if impelled by a hurricane, though he may not desire it in his mind and is away in a foreign land (A A R)

अनिच्छन्तोऽपि नरो see No 1371

1372

अनिश्रया विवाहवच वेदस्योत्सादनेन च ।
कुलान्यकुलतः शान्तिं धर्मस्यातिशयेन च ॥

(भा) MBh (MBh(Bh) 5 35, 25, MBh (C) 5 35, 25, MBh (G) 5 1284), B 1 5, 10, 26 Cf कुविवाहे, क्रियालोपे (Mn 3 63)

(a) अनिच्छकुलवाहेन or अनिच्छकुलमवर्ण्य MBh (var.), प्रविवाहेन MBh (var), अवहेनाविवाहेन B

(b) उन्वेरेणेन MBh (var)

(d) ब्राह्मण [धर्मस्या] MBh (var)

High families become sullied by the non-performance of enjoined sacrifices, by unbecoming marriages,¹ giving up the Vedas and by the transgression of virtue. (V P N Menon's translation)

1 My change V P N Menon translates 'unbecoming alliances'

Knowing that success is uncertain, people still act so that they sometimes succeed, and sometimes do not. They however, who abstain from action never obtain success. (P C Roy's translation)

अनित्यस्य शरीरस्य विभवो see No 1380

1379

अनित्यस्य शरीरस्य सर्वदोषमयस्य च ।
दुर्गन्धस्य च रक्षार्थं नाह पाप करोमि वं ॥

(अ) Cr 1149 (CNP II 47, CM 8), Vet D and H after 139

(c) कृतघ्नस्य [च रं] CNP II, Vet (var)

(d) नैव [नो] Vet, करोम्यह Vet

I do not commit any sin by not saving this short-lived, shirking body which is full of defects

1380

अनित्यानि शरीराणि विभवो नैव शाश्वतः ।
निर्यं सनिहितो मृत्यु कर्तव्यो धर्मसंग्रहः ॥

(अ) Cr 58 (CV 12 12, CN "T", CNN 62, CnT II 13 10, CnT III 7 57, CnT V 92, CPS 302 31), Vet 10 3 and 15 9, VC (VCsr 13 1 and 28 3, VCjr 23 2, VCmr 28 74-5, P (PisK 3 96, PM 3 34)

(आ) IS 292, Subh 161, NT, 7, TP 374, SMa 1 96, SuB 15 3, Sama 1 अ 102 and 2 क 12

(इ) Ślt (OJ) 9

(e) अनित्यस्य शरीरस्य Vet (var), अन्यधानि Vet (var), शरीराणि CV (var), शरीराणि वा CV (var)

(b) नित्यं सहरते चायुः Subh, वैभव नैव शाश्वतम् CV (var), वैभव CV (var), नैव च स्वतः IS, नैव CV (var), नित्यं [नै] Pis K, अपि न [नै] VCsr 13 1 (var), शाश्वतम् CV (var), शाश्वतः CN (var)

(c) सनिहितो CV (var), सहरते CN (var)

(d) कर्तव्यमनसंग्रहम् VCjr (var), धर्मसंग्रहं CN (but CNT II, CNG, CNN, CNM as above), धर्मसंग्रहं CV (var), नैव [च] CN (var)

Transitory are our bodies, our wealth lasts not for ever, and death is always nigh, let us store of righteousness be accumulated (F Edgerton's translation in VC)

1381

अनित्ये प्रियसखासे ससारे चरुवद्गती ।
ययि सगतमेवैतद् भ्राता माता पिता सखा ॥

(अ) MBh (MBh (Bh) 12 28, 40 ७+37*, MBh (R) 12 28, 41, MBh (G) 12 873-4)

(आ) SR 381 173 (a MBh), IS 293

(a) अनित्य MBh (var), प्रियससारे MBh (var)

(b) चरुवद्गते MBh (var)

(c) यवेद् [यवेतद्] MBh (var)

(d) भ्रा मां tr MBh (var)

Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother, mother, father, and friend is like that of travellers in an inn (P C Roy's translation).

1382

अनित्यो विजयो यस्माद् दृश्यते युध्यमानयोः ।
पराजयश्च सप्रामे तस्माद्युद्धं विवर्जयेत् ॥

(अ) Ma 7 199 Cf विजेतुं प्रयतेतारिन् and साम्ना दानेन भेदेन

(आ) IS 294

For when two (princes) fight, victory and defeat in the battle are, as experience teaches, uncertain, let him therefore avoid an engagement (G Bühler's translation)

1383

अनिद्रो दुस्वप्नं प्रयतनमनश्चि दुमतः
जराहान्, कम्पस्तिमिररहितस्राससमयः ।

अनाघातं दुःखं विगतनिगडो बन्धनबिधिः ।

सजीव जन्तूनां मरणमवनीशाश्रयस्तः ॥

(आ) JS 434 16, ARJ 155, 14-7, Amd 297 854

(c) निगता ARJ, निगता Amd, दुस्वप्नमिति ARJ, Amd

Sukharani metre

The essence of dependence on a king (for livelihood) is a bad dream without sleep, a precipice but not on a mountain-top, a trembling without old age, a period of fear without darkness, a misery without a (physical) blow, a captivity without fetters and verily death though living (A A R)

1384

अनिधाय मूर्खे पत्रं पूगं खादति यो नरः ।
सप्तजन्मवद्विद्वत्स्यम् अन्ते विष्णुम्यतिद्वजः ॥

(क) NBh 87.

(b) प्रणे NBh (corrected; on verification with the MS).

He who eats *areca*-nut without having taken ■ betel leaf into the mouth will experience poverty for seven births and no residence in Lord Viṣṇu at the end. (A. A. R.).

1383-7

अनिन्दा परकृत्वेदु स्वधर्मपरिपालनम् ।
कृपणेदु दयालुत्वं सर्वत्र धुरा गिरः ॥

प्रार्णरप्युपकारित्वं मित्रायाव्यभिचारिणे ।
गृहागते परिष्वङ्गः शक्त्या दानं सहिष्णुता ॥

बन्धुभिर्वन्द्ययोगः सुजने चतुरथता ।
तन्वितानुविधायित्वम् इति वृत्तं महात्मनाम् ॥

(क) KN (KN (ĀnSS) 3.34-5.37¹ KN (BI) 3.34-6); (cf. Vi 73.26, Y.I. 240, Āśv-Grh 4.8, 11, Śā-Grh 4.2, 5-7).

(ग) IS 295-7.

(d) परिष्वङ्गः KN (BI).

(h) शक्त्या KN (BI).

(i) बन्धुसंयोगः KN (BI).

(j) स्वजने KN (BI); चरितानि च [च^०] KN.¹KN (ĀnSS) adds 3.36 reading:

स्वसमुद्रिष्वनुत्सेकः परवृद्धिष्वमत्सरः ।
नाग्योपतापि वचनं मौनव्रतविरणुता ॥

To find no fault with the action of others, to observe their own duties, to show compassion for the distressed, to address sweet words to all, to serve faithful friends at the cost of their own lives, to welcome their enemies coming to their house, to practice charities proportionate to their resources, to bear up against all sufferings, to reconcile estranged friends, to offer good treatment to their kinsmen and to comply with their requests—these are the characteristic features of the high-minded. (M. N. Dutt's translation).

1388

अनिन्द्यमपि निन्दन्ति स्तुयन्त्यस्तुत्यमुच्चर्कः ।
स्वापतेपकृते मर्त्याः किं किं नाम न कुर्वते ॥

(क) P (P¹ 2.156, P² 2.166).

(ग) IS 298.

To blame something blameless; to praise something unpraiseworthy; what else would one do in this world for the sake of money ?

1389*

अनिबन्धनकचबन्धनम्
अनिदानं दानमुत्तरीयस्य ।

आकस्मिकमन्दस्मितम्
अपहस्तयतोव वाल्यमेतस्याः ॥

(ग) PV 182 (a, Raghunāthopādhyāya), Gīti-ārya metre.

This girl, with the knot of her hair disregarded and careless in weaving the upper silk and smiling at all things without sufficient cause, seems to be in the height of her girlhood. (A. A. R.).

1390

अनिभालित एव केवलं
खनिर्भो निधरेप जीयंतु ।

न तु सीदतु मूल्यहानितो
वणिजालोकनगोचरीकृतः ॥

(ग) SR 217.35 (wrongly a, Śis 16.24), SSB 601.9.

Viyoginī metre.

Let this treasure definitely go to waste in the interior of the mine itself undetected, rather than that it should be sunk, capital and all, in the sight [grasp] of a (deceiving) merchant. (A. A. R.)

1391*

अनिमिषमविरामा रागिणां सर्वरात्रं
नयनिधूवनलीलाः कौतुकेनातिवीक्ष्य ।

इदमुदयसितानामपकुटालोकसंपन्नं
नयनमिव समिद्रं धूयते वैषमर्चिः ॥

(क) Śis 11.18.

(ग) VS 2173 (a, Māgha), ŚP 3723, SR 323.20, SSB 184.20 (a, Māgha).

(a) अतिरतमविरामा रागिण्योः VS, ŚP, SR, SSB.

(b) "केनामिबीक्ष्य VS.

Mālinī metre.

The flame of the lamps in the homes of newly married couples, having been an interested witness throughout the night to the continuous and incessant love sports, have now at dawn become dim and wavering like eyes that become dim when overcome with sleep. (A. A. R.).

1392 *

अनियतवदितस्मित विराजत्-

कतिपयकोमलदन्तकुड्मलाग्रम् ।

यदनकमलक शिशो स्मरामि

स्खलदत्तमञ्जसमृद्धजल्पित ते ॥

(म) Mālatīmādhava 10 2, Uttara 4 4

(d) 'समुञ्जु ज' Uttara (but in other texts as above)

Puspātāgrā metre

I remember your tiny lotus-face, when a child, with (its) irregular weepings and smiles, having a few tender bud-like teeth-points shining (therein and) with its stumbling irrelevant and innocent prattlings (R D Karmarkar's translation)

अनियुक्तानि (*स्तु) साचिष्ये see No 1393

1393

अनियुक्ता हि साचिष्ये यद्वदन्ति मनीषिणः ।

अनुरागविवर्त्यता प्रणयस्यातिमूनयः ॥

(म) P(PT : 63, PTem : 56, PS : 55, PN : 40, PP 1, 219, PRE, 1 64), cf KSS 10 60 111, Ru 46

(आ) IS 299

(इ) Old Syriac 1 44

(a) अनियुक्त च मचित्य PS (var), अनियुक्तानि PTem (var), अनियुक्तानि PS, अनियुक्तानि PS (var), अनियुक्ता हि PS (var), PP हितैषिणः PP

(b) ये [यद्] PS, मनीषिण PS (var)

(c) अनुरागविवर्त्यते (*स्वेव) PS (but NA as above)

(d) प्रणयस्यातिमूनय PS (var)

When wise men who are not even appointed ministers, offer their advice, they form the best soil for the growth of attachment, watered by affection (F Edgerton's translation)

1394

अनिराकृततापसपदं

कलहीनां सुमनोभिर्दृग्जिताम् ।

खलतां खलनामिवासतीं

प्रतिपद्येत कथं युधो जन ॥

(म) Śid 16 24

(आ) SR 59 202, SSB 322 210 (a Māgha)

(c) खलतामिवासतीं SR, SSB

Viyoginī metre

How can a wise man resort to wicked-

ness which is evil, does not alleviate the sufferings of others, worthless and rejected by the good? or how can a wise man take up (build) castles in the air (the creepers of the sky) which are unreal, which do not give any shade and are devoid of flowers and fruit ?] (A A R)

1395*

अनिरिक्षणमेव दृष्टिराद्रां

परिहासालपनानि मीनमेव ।

अवधीरणमेव चाभियोगो

विनिमूढोऽपि हि लक्ष्यतेऽनुराग ॥

(आ) VS 203: (a Vāmanasvāmin)

Aupacchandusika metre

(Now) her melting glance consists of her not looking at me, silence = her mirthful and jocular talk and devotion to me = exhibited by disregard but, none-the-less, her love is seen, though well concealed (A A R)

अनिरुद्धप्रहास see विपक्षगण्यबद्धे

1396*

अनिरिचार्तां वाराधरमशमनीयं निरिषराम्

अकाठिन्यं चिन्तामणिमज्जभूतं सुरतदम् ।

अभिरुचोपादाय प्रभुरपशुर्वाति च सुरभि

वरायं कस्वार्थानुकूलं पुण्यानादिपुण्य ॥

(आ) SNi 10 12

Śikhariṇī metre

Showering clouds without thunder, the ocean that is unboisterous, the cintāmani [wish-granting gem] without hardness, the heavenly tree without dullness and the divine cow (kāmādhenu) without bovine nature—Primeval Man (God, Ādipurusa), the all powerful has taken all the above without breaking them and fashioned (good) men who are ever addicted to the welfare of others (A A R)

1397-9

अनिर्जयेन द्विषता

पुष्टोऽसि कथं तस्मिन् ब्रूहि त्वं हि तपोधन ॥

कृतं पुष्ट्यशब्देन

जातिमात्राधलम्बिना ।

योऽङ्गोऽङ्गुली इलाध्यः सविस्मयमुदाहृत ॥

प्रसमानमिवोजाति सदास गोरवेरितम् ।

नाम यस्याभिनन्दन्ति द्विषोऽपि स पुमान् पुमान् ॥

- (अ) Kir (Kir (NSP) 11.71-3, Kir (R) 11.71-3).
 (आ) Nos. 1398-9 : SR 77. 3-4; SSB 330. 3-4;
 No. 1399; JS 56.7, SRH: 121.16 (a. Bhāravi), SH 95 196 (a. Bhāravi).
 (d) दु [हि] Kir (var.).
 (i) 'वेश' तिः ।
 (j) सभाया [स] JS, SH.

(l) सनः [गुणान् second] Kir (var.), SR, SSB.
 How the designation "man" can be applied on him whose anger abates without conquering enemies. O Ascetic, you say this ?

What purpose is served by the mere word "man" denoting the class only? That man is a man who being belauded by the admirers of wit, is mentioned with concern.

He is a man whose name being solemnly uttered by the assembly subdues as it were all (others) powers and is approved [praised] even by the enemies. (S. and K. Ray's translation).

1400

अनिर्दयोपभोगस्य रूपस्य मृदुनः कथम् ।
 कठिनं खलु ते चेतः क्षिरीपस्यैव वधनम् ॥

(आ) SR 305.1, SSB 155.3.

Of your person so good at merciless enjoyment and soft, how indeed is the heart alone so hard like the peduncle (stalk) of the (tender) *Sirisa*-blossom? (A. A. R.).

1401

अनिलिङ्गितकार्यस्य पाण्डालं वाग्मिनो वृथा ।
 निनिस्तावपराद्धेपोर् पानुक्कस्येव वलितम् ॥

(अ) SH 2. 27.

(आ) SR 158. 238, SSB 488.245 (a. Māgha).

The verbose talk of a speaker, who has not fully deliberated over the question, is as vain as the bragging of an archer whose arrow has missed its mark. (M. S. Bhandare's translation).

1402

अनिर्वाच्यमनिर्भिन्नम् अपरिच्छिन्नमव्ययम् ।
 ब्रह्मेव सुजनप्रेम दुःखमूलनिकृन्तनम् ॥

(आ) KtR 23, Kt 23, IS 300, SR 381.174 (a. Kt.).

(d) दुःखमूलं Kt.

Friendship of good men is like *brahman*. It cannot be grasped, is boundless, is everlasting and cuts off the root of suffering.

1403

अनिर्वृतं तथा मन्दं परलोकपराङ्मुखम् ।
 नरकाय न सद्गत्यं कुपुत्रालम्बिजनम् वै ॥

(अ) Mārkaṇḍeya-purāṇa 72.11 (in PAn 715).

It is not good matrimonial relation that paves the way to hell but the birth of a worthless son, which [birth] does not contribute to any pleasure, dull and inimical to the attainment of heaven [the other world]. (A.A.R.).

1404*

अनिर्वेदः श्रियो मूलं चञ्चुर्म लोहसन्निभा ।
 अहोरात्राणि दीर्घाणि समुद्रः किं न शुष्पति ॥

(अ) P (PP 1.332, Pis 1.329, PuK 1.374, PJ 1.136). Cf Nos. 1405-1407.

(आ) IS 302, Subh 95.

(a) अनिर्वेद PP (var.); अनिर्वृतं Subh.

(b) लोहवद्भारश्च कश्चिदकारः Subh; लोहसन्निभाः PP (var.).

(c) अ° दी° tr. Subh.

(d) शक्यते Subh.

Success is rooted in the will, and I possess an iron-strong will/long days and nights before me lie : why should not ocean's flood go dry ? (A. W. Ryder's translation).

1405

अनिर्वेदः श्रियो मूलं दुःखनाशो सुखस्य च ।
 महान् भवत्यनिर्विण्णः सुखं चात्यन्तमश्नुते ॥

(अ) MBh (MBh (Bh) 5.39.44, MBh (R) 5.36, 58, MBh, (C) 5.1503) Cf. No. 1401, 1406-7.

(आ) SRH: 268.14 (a. MBh), SR 381.176 (a. MBh) Is 301.

(b) भवत्येव न or दुःखस्य च or शुभस्य च or दुःखनाशः [दुः°] MBh (var.); लाभस्य च MBh (var.), SR; शुभस्य [दुः°] MBh (var.), SR.

(c) तस्याम् [महान्] MBh; भवति नि° SRH: सर्वेषां [अनि°] MBh (var.).

(d) सर्वं न भवदर्थेति MBh (var.); अत्यन्तम् or चान्तस्य [चा°] MBh (var.), SR.

Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up to vexation, is really great, and enjoyeth happiness that is unending (P. C. Roy's translation).

1406

अनिर्वेदं त्रियो मूलम् अनिर्वेदः परं सुखम् ।
अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ॥

(अ) R (R) (Bar) not yet issued, R (R) 5 12, 10, R (G) 11 15, 5, 1 IS 300, 301, 302, 304

(आ) IS 303

(1) R (B) 5 12, 10 *ed* reads भूयस्तत्र विवेक्यामि
न यत्र विचयं कृतं See No R (R) 5 12 11

Cheer leads to prosperity Cheer is happiness All actions done with enthusiasm lead to good results (T S Raghavacharya's translation)

1407

अनिर्वेदो हि सततं सर्वार्थेषु प्रवर्तकः ।
करोति सफलं जन्तो कर्म यच्च करोति स ॥

(अ) R (R) (Bar) not yet issued, R (R) 5 12, 11 *ed* (only), R (B) 5 12, 11, R (G), IS 300-303

(आ) IS 304

Not to despair is always and in every way promoting and makes every work undertaken successful

1408

मनिलं निखिलविद्यं प्राणिनिं स्वप्नप्रयुक्तं
सपरि च विनिमीलनमाकुलं स्वद्विभोगात् ।
वपुरसि परमेशस्याचितं नीचितं ते
सुरभिममुरभिं वा यत्तमं स्वीकरोषि ॥

(आ) SP 1200, SR 214 8, SSB 595 8, Any 150 78

(c) वपुरसि [म] SR, SSB, परमेशस्वीकितं SR, SSB, Any

(d) यत्तमममुरिकं (यत्तं Any), SP, Any
Mālini metre

Oh breeze, the entire universe is possessed of life by your activity and all eyes will at once be closed helplessly if separated from you You are rightly (part of) the body of Lord Śiva, it is not becoming in you to take up equally the fragrant and the noxious (A A R)

अनिर्वामं च शोकेन see No 1288

अनिशं गुप्तदारं स्यात् see No 1421

1409

अनिशं नयनाभिरामया
रमया समदिनो मुखस्य ते ।
निशि नि सरदिद्विर कथं
बुलयाम. कलयापि पङ्कजम् ॥

(अ) Bhv (Bhv) (Pos) 2 79, Bhv (G) 279)

(d) सवदिनो Bhv (G)

Viyogin metre

How should we compare a lotus, from which its beauty disappears during the night, even with a part of your face, which is full of delight on account of its charm which is ever pleasing to the eye ? (H D Sharma's translation)

1410

अनिशं मतद्गजानां
बुहितमाकल्पंते यथा विपिने ।
मन्ये तथा न जीवति
गजेन्द्रपलकवलनं सिंह. ॥

(आ) SP 909 (a Śārngadhara), SR 229, 15, SSB 622 15, (a Śārngadhara SRK 175 11 (a SP) IS 7634, Any 29 36, RJ 440

(c) मत्तद्गजानां RJ (contra metrum)

(d) गजेन्द्रपलकवलनं SR (contra metrum)
Āryā metre

As the trumpeting of intoxicated elephants are heard incessantly in the forest, methinks, the lion which lives by mouthfuls of elephant flesh is not alive (A A R).

1411

अनिशमपि मकरवेत्तुर्
मनसो वज्रमावहृषभमितो मे ।
यदि मदिरापतनयना
हास्यकृत्यं प्रहरतीति ॥

(अ) Śāk 3 4 (in some editions 3 5) (Cf A Scharpe's Kālidāsa Lexicon I 1, p 35)

(आ) SR 278, 20, SSB 106 23

Āryā metre

This God, who bears a fish on his banner,¹ and who is incessantly giving pain to my mind, will give me real delight, if he strikes me because of her whose eyes are large and bewitching ? (C R Devadhar's translation)

1 Cupid.

1412

अनिश्चितैरध्यवसायभीरुभिर्
द्वयेऽटसंलापरतिप्रयोजनैः ।

फले विसंवादमपगतं गिरः

प्रयान्ति लोकं परिहासवस्तुताम् ॥

(अ) P (PT 3.127, PP 3.224, PtsK 3.261, PRE 3. 109, Pte 3.132). Cf. Ru 163.

(अ) SR 381.177.

(इ) Job 201.1.

(b) वदे वदे दोषरातानि दर्शिमिः (°नुदर्शिमिः PtsK, SR) PP, PtsK, SR.

(c) कलैरु PP, PtsK, SR.

(d) परिहास्यवस्तुताम् PRE (var.).

Vamāsthā metre.

Words spoken by irresolute men, afraid of exertion, whose only interest is to amuse themselves with random prattle, lead to disappointment in the result, and become the objects of ridicule in the world. (F. Edgerton's translation).

1413

अनिष्टः कन्यकाया यो वरो रूपान्वितोऽपि यः ।

पदि स्यात्तस्य नो देवा कन्याश्रेयोऽभिवाञ्छता ॥

(अ) P (Pts 3. 73). Cf. JSAIL 20.23.

(अ) IS 306.

(c) न [नो] Pts.

If one wishes well, one should not choose for his own daughter a man, with whom she did not fall in love, even if he is beautiful.

1414

अनिष्टदः पीतशानां भूकम्पः संध्योर्द्वयोः ।

दिग्बाहुः पीतवर्णत्वाद् राज्ञां चानिष्टदः परः ॥

(अ) VC sr IV, I.

(c) घूमवर्णत्वाद् VC (var.).

(d) राज्ञा VC (var.); परम् VC (var.).

An earthquake at the morning or evening twilight brings evil in princes, and a flaming sky, if it be of yellow colour is a foreteller of great woe to kings. (F. Edgerton's translation).

1415

अनिष्टयोगात् प्रियप्रिययोगतः

परपमानाद्धनहीनजीवितात् ।

अनेकेजन्मद्वयसन्प्रवन्मते

विभेति नो यस्तपसो विभेति सः ॥

(अ) AS 905.

(अ) °हानिजीवितात् AS (var.); °जीवनात् AS (var.).

Vamāsthā metre.

He does not fear so much worldly life as he is afraid of penance—life which is full of unpleasantness, due to separation from near and dear, insults from others, misery by lack of wealth and the torments caused by births and deaths.

1416

अनिष्टसंप्रयोगाच्च विप्रयोगाद्विषयस्य च ।

मानुषा मानसैर्दुःखैर् मुख्यंते अल्पमुद्धयः ॥

(अ) MBh (MBh(Bh) 3. 206, 16; 11.2, 18 and 12.317, 4. MBh(R) 3. 215, 17; 11.2, 28-9 and 12.330, 4; MBh (C) 3. 14080; 11. 73-4 and 12, 124 12485.

(अ) SR 381. 179.

(इ) SS (oj) 410.

(a) अनिष्टस्य प्रयो° MBh (var.); अनिष्टं (°दः) MBh (var.).

(b) दुःखस्य [वि°] MBh (var.); तं [च] MBh (var.).

(c) मानुष्य MBh (Bh) 11. 2, 18; 12. 317, 4, SS (oj). SR: मानुषैर्, MBh (var.).

(d) दुःखेते or युद्धेते or सुखेते [यु°] MBh (var.); दहन्ते SR; येऽल्पमुद्धयः MBh (Bh) 11. 2, 18, SS (oj); खल्व or (also SR) दहन् or तेऽल्प or चाल्प° बह्व° MBh (var.). नाय सहाय [यु°] MBh (var.).

By accession of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. (P.C. Roy's translation).

1417

अनिष्टादिद्विजलभेऽपि न गतिर्जायते क्षुभा ।

यत्रास्ते विपसंसर्गा—ऽमृतं तदपि मृत्युव ॥

(अ) H (Hj 1.3, HS 1.5, HM 1.5, HK 1.6, HP 1.3, HN 1.5, HH 7.6-7, HC 10, B-p).

(अ) SR 162. 433 (a, H) SSB 491. 433, IS 308, Sama 1.23.

(b) नायतिजायते [न य°] HP, (var.) मतिर् [य°] IS.

(c) यत्रास्ति HP.

Even in the acquisition of a wished-for object from an ominous (quarter), ■ prosperous issue results not. Wherever contact with poison is, in that case even

ambrosia (tends) to death (F. Johnson's translation)

1418

अनिप्यन्नामपि क्रिया नयोपेता विचक्षणाः ।
फलदा हि प्रकुर्वन्ति महासेनापतिर्यथा ॥

(अ) Harivanshapurāṇa, Viṣṇuparvan 5: 23.
(Cf Purāṇa 3: 1, p. 63)

Wise men do fruit-giving (useful) actions aided by proper means, though they may not have been accomplished (attempted) before, as did the leader of the great army of the gods (Lord Subrahmanya) (A A R.)

अनीक्षमाणोऽपि नरो see No 1371

अनीतिपुवनास्ताद्यथे see No 1393

1419

अनीप्यर्था श्रोतारो मम वचसि चेद्वच्चि सवह
स्वपक्षाद्भेतस्य बहु न तु विप्रपक्षात् प्रभवत् ।
तमस्याकान्ताशे कियदपि हि तेजोवयसिः
स्वशशरया भासन्ते दिवसकृति सत्येव न पुनः ॥

(अ) VS 1012
(d) सन्ति VS (var).
Śikharapī metre

If my listeners are unbiassed in my words, I shall speak to them it is that one has to fear much from one's allies, but not from a powerful enemy When the quarters are enveloped in darkness, a number of luminaries shine by its might, but not so when the maker of the day (the sun) is there (A A R.)

1420

अनीप्यर्गुप्तदारः स्यात् सौख्यं स्यादपुणी नृपः ।
स्त्रियं सेवेत नारयर्षं मृष्टं मुञ्चोत नार्हत्तम् ॥

(अ) MBh (Bh) 12 71, 8, MBh (R) 12 70, 8, MBh, (C) 12 2708

(अ) IS 310, SB 2 257 5 38, 10

(a) अनीप्यर्गु or अनार्य or अनार्य or अनीप्यर्गु MBh (var) अनीप्यु SB, गुप्तचार MBh (var)
(b) अपुणी च मदा नृप MBh (var) दक्ष or चौल or चौल or नोत्र [चौ] MBh (var)
रौद्र SB, च पुणी or च गुणी or न (ना) पुणी or अपुणी or नपुणिर [अपुणी] MBh (var), नृप or नर MBh (var)
(c) स्त्री सेवेत न नारयर्षं MBh (var) स्त्रिय MBh

(var) SB, स्त्रीपु MBh (var) नारयर्षं MBh (var)

(d) निव [मृ] MBh (var) SB मुञ्च MBh (var), बाधित [ना] MBh (var)

The king should not be envious, he should protect his wives, he should be pure and not too compassionate, he should not indulge much in companionship of women, he should eat wholesome and not bad food

1421

अनीप्यर्गुप्तदारः स्यात् संदिभागी प्रियवद ।
वक्षणा मधुरवाक्श्रीणां न चात्ता वशगो भवेत् ॥

(अ) MBh (MBh (Bh) 5 38, 10, MBh (C) 5 37 10, MBh (C) 5 1407) Cf No 1420

(अ) SR 38: 180 (a MBh), IS 310

(a) अनिरा [अनी] MBh (var) अनीप्यर्गु MBh (var) च [स्यात्] MBh (var) SR

(c) शक्रो or तीक्ष्णो or दक्षो or शक्यो [श्ल] MBh (var)

(d) वात्ता or वाता [वा] MBh (var)

One should renounce envy, protect

be their slave (P C Roy's translation)

अनीप्यर्गु मुप्तदारः स्यात् see No 1421

1422

अनीशया शरीरस्य हृदयं स्ववश मयि ।
स्तनवम्पक्रियालक्ष्यं न्यस्त नि स्वसितेरिव ॥

(अ) Vikr 2 19 (in some editions 2 18) (Cf A Scharpe's Kālidāsa lexicon I 2, p. 81)

(अ) Altm 22

(b) निवश [स्व] Vikr (var)

(c) लक्ष्य Vikr (var)

(d) निस्समितेर Vikr (var) Altm

For methought, as she withdrew, though she be not under her own control, yet her free heart, manifest by the heaving of her bosom, seemed as though lodged within me by her sighs (E B Cowell's translation)

1423

अनीश्वरोऽय पुरुषो भवाभवे
सुवप्रोता दाहमयीव घोषा ।

धात्रा तु दिष्टस्य दशे किलायं

तस्माद्वद त्वं धनये धृतोऽहम् ॥

(अ) MBh (MBh(Bh) 5.39.1 (cf 5.32.15), MBh (R) 5. 30, 19, MBh (c) 5.1446).

(c) धात्रानुदिष्टस्य MBh (var.) कृतोऽयं MBh (var.); एतत् or इदं or अहं [अयं] MBh (var.).

(d) तस्मात्तत्तः धनये नादतोमि MBh (var.); वदेः [वद] MBh (var.); धनयादधृतो (°धृतोऽहम्) [ध° धृ°] MBh (var.) अरिम [अहम्] MBh (var.).

Upajñi metre (Varṇasāstra and Indravāṇīśa).

Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest. (P. C. Roy's translation).

अनीपुर्णस्य स्याच् ⁵see No. 1421.

अनु° see also अनु°.

1424

अनुकर्तुमपह्नोतुम अतिवर्तितुमीतिषुम् ।
अज्ञपथै तेजता पत्न्या मित्रतानुमतिधना ॥

(अ) SNI 6.9.

To follow, to conceal, to excel and to see is not possible with Mitratā [the state of the sun]; but it is possible with Mitratā [friendship]. (A. A. R.).

1425

अनुकृतः खलमुज्जनाद्
अप्रिमपादवात्यभागयोः सुख्याः ।

विदधाति रुच्यमेको

गुणवानन्यस्त्वपिदधाति ॥

(अ) Dvi, Appendix 30.

(आ) ŚP 239 (a. Gobhaṭṭa), SRH 239.42 (a. Sundarapāṇḍya), JS 53.11 (a. Gobhaṭṭa), SR, 47.112 (a. ŚP), SSD 305.114 (Gobhaṭṭa), SRK 14.35 (a. ŚP) IS 311, SSg 215, SRRU 804 (a. Gobhaṭṭa), SkV 1218, (a. Gobhaṭṭa), SH 797 (a. Śūci-gobhaṭṭa), SSSN 200.34 (a. Sundarapāṇḍya).

(इ) Rav (T) 9.

(ए) अनुदरतः [अनु°] SkV, SRRU, JS (var.); खलु ŚP (MS).

(६) आश्रिमं ŚP (MS); पादवात्यभागो योः श्रुत्याः ŚP (MS); पादवात्ययोः SSg (contra metrum); श्रुत्याः ŚP (MS).

(c) एकः कुरुते द्विदं JS (but क in JS as above), SkV, SRRU.

(d) सुदृष्टमस्मात्परोऽपि विदधाति SSg; (contra metrum); त्वदधाति ŚP (MS); गुणवानन्यस्तु विद° (विद° IS, SSSN) ŚP, SRHI, SR, SSD, SRK, SSSN. Dvi; IS; गुणवानन्यश्चापि SH, JS; गुणवानन्यः प्रपूरयति SkV, SRRU.

Āryā metre.

The scoundrel and the good man imitate respectively the front and hind parts of a needle. One makes a hole and the other, possessing the thread,¹ fills it in. (D. H. H. Ingalls's translation).

1. pun : or "possessing virtue"

1426

अनुकूलकलत्रो यस् तस्य स्वर्ग इहैव हि ।
प्रतिकूलकलत्रस्य नरको नात्र संशयः ॥

(अ) Dakṣa-smṛti 4.4. (in other texts 4.5).

(a) अनुकूलकलत्रस्य Dakṣa (ĀnSS) and in Aṣṭā-daśa-smṛtayaḥ.

(६) स्वर्गस्तस्य न संशयः Dakṣa (ĀnSS) and in Aṣṭādaśa-smṛtayaḥ.

A woman who is agreeable (well-disposed) is like heavens on earth; (while) a woman who is disagreeable (repugnant) is, no doubt, like hell on earth.

1427*

अनुकूलमर्थमविरोधि हितं
अवधीयमायमरहस्यपुतम् ।

यच्चनं मदीयमपकर्णयति

यव मनोभवः यव गुणसंग्रहणम् ॥

(अ) ĀS 4.13.

Pramitākṣarā metre.

This person turns a deaf ear to my advice though it be politic, appropriate, harmless, wholesome, worthy of being followed and embodying the essence of worldly wisdom. Where is passion, and where is the discrimination of virtues.² (C. S. Sastri's translation).

1428

अनुकूलवरपुरांश्चिपु
पुरुषार्थां वदन्मूलरामानाम् ।

नयति मनो दुःखीलः

कुमुमास्त्रो हीनपात्रेषु ॥

(११) कुत्त (कुत्त (KM) 683, कुत्त (BI) 710).
Āryā metre

The malicious god with flowery
arrows, the capricious god men may
have deeprooted affection for their
excellent and agreeable wives, but he
inclines their hearts towards persons
utterly unworthy of being loved (E P
Mathers's translation)

1429

अनुकूलविधायिवंदतो
विजयो स्यान् ननु कीदृशो नृप ।
विरहिण्यपि जानकी वने
निवसन्ती मदमादधौ कृतः ॥

(147) SR 201 61, SSB 538 F2
Viyogul metre

joy though in the forest and separated
from her husband? [Answer the same
Kutalaardita—due to happiness of having
her sons *Kusa* and *Lava*] (A A R)

1430

अनुकूल विमलाङ्गि
कुलजा कुमला सुशीलसपत्न्याम् ।
पञ्चमलकारा नार्या
प्रदयः प्रज्जोदयल्लभते ॥

(आ) प्र. 23 2, SR. 170 753, 55B 504 753, IS 312.

(c) पञ्चलकारी Pras (MS).

(d) प्रत्यक्ष^१ प्रश्न (MS)

Aryā metre

A man who strikes luck receives as a wife (a woman) with fine qualities she is agreeable, pure, of noble family, healthy (and) of good disposition

अनुकूलं न वादुष्टाः ३०८ तया धर्मविकार्यानि

1431

अनकूला मदा सुष्टा दक्षा साध्वी विचक्षणा ।
एभिरेव युगैर्मुक्ता धीरिय स्यो न तस्ययः ॥

(vi) Daksu surti 4 31 (in some other traits 4 12)

(एत) III 319, Subh 9

(a) **सर्वगुण्डा** or **नवगुण्डा** Dakṣa (var.)

(b) प्रजावती or प्रतिष्ठा [वि*] Daksa

(c) स्वावदयुषस्युक्ता Ukta, but in some texts as above:

(d) श्रीरेणु Daksu

A woman equipped with the following qualities is, no doubt, a personification of a goddess of good luck: always agreeable, content, skilful, chaste (and wise).

अनुकूले पुनस्तस्मिन् sec सानुकूले पुनस्तस्मिन्

अनुसूते भवेत्तस्मिन् sec युगोऽपि दीपता याति

1432

अनुकूले विधौ देय यत् पूरयिता हरि ।
प्रतिकूले विधौ देय यत् सर्वं हरिष्यति ।

(म) SR 68 1, SSB 337 1, SRK 63 1 (a Sphu-
sloka), IS 7636, Sub 16 1 Vidy 774 (a Ra-
dhunithopādhyāya)

(b) $\text{H}^+ [\text{H}^+] \text{SuMI, Vals}$

(c) विशेषण [वि०] साम

When fate is favourable we should give gifts, for then Lord Visnu will fill our coffers again. We should give freely when the fate is adverse, for then all is (bound to be) lost. (A A R)

1433

अनुकूले सति धातरि
भवत्यनिष्टादपीष्टमविलम्बम् ।
पीत्वा विषमपि क्षभुर्
मृत्युमप्यतमवाप तत्कालम् ॥

(सू) SR 91 40, SSD 373 46, SRK 73 33 (a, Sphujaloka), IS 7696

Gatlinville, 1970

When fate is favourable, good comes out of evil quickly, though Lord Siva drank the (terrible) poison (at the time of churning the milky Ocean), he attained the state of 'Conqueror of death' at the same time (A A R)

1434

येन कृतमण्डलं प्रथमं प्रकृतमण्डलं तद-
 मण्डलमण्डलं निरिच्छमण्डलमण्डलं ।
 देवयति हेलयं हरिप्रकरानुकरिण-
 दिव्यगतिं तेजस्य मय नो विदुः कृतिता ॥

(ग्र) VS 605 (a [Bhaṭṭa] Vāruḍaya) (Gr Kav
41)

411

(b) 'वृङ्गुमदोप' VS (var.)
Narkuṭa metre.

A lion easily [playfully] tears to pieces elephants with mighty trunks [hands], with broad temples resembling huge rocks thrown by an earthquake, adorned with flowing ichor and resorted to by swarms of bees that are buzzing with great noise. In the three worlds valour alone is superior, not huge and frightful appearance. (A. A. R.).

अनुवृत्तमप्युहति पण्डितो जनः see No. 6767

1435*

अनुक्षणमनुक्षणं क्षितिप रक्ष्यमाणा त्वया
प्रयाति त्रिदिशो दश प्रबलकीर्तिरेकाकिनी ।
इयं नियतमयिषु प्रतिदिनं विलीर्णा रमा
जहाति न तवान्तिकं द्वितयमेतवत्यङ्कुतम् ॥

(अ) SR 135. 25, SSB 448. 25.
Pṛthivī metre.

Every moment, O king, your great fame, like a lady all alone, though well guarded, goes to all the ten directions [fame spreads everywhere]; and this other lady Rāmā [prosperity] never leaves your presence though given away to the needy persons every day: extremely wonderful are these two. (A.A.R.).

अनुगच्छन् मुनितनयां see No. 1492

1436

अनुगतपरितोषितानुजीवी
मधुर्यचादचरितानुरगतलोकः ।
मुनिपुण्यपरमाप्तसर्वतन्त्रो
भवति चिरं नृपतिः प्रवीप्तरश्मिः ॥

(अ) KN (KN (DI) 5. 92, KN (ĀnSS) 5. 91).
(a) स्युः KN (ĀnSS).
(d) नृपः मुचिरं [चिं नृ] KN (DI).
Puspitāgrā metre.

The glory of that monarch blazes for a long time, whose dependents are fully obedient and satisfied; to whom the subjects are attached for his mellifluous speech and amiable character, and who prudently entrusts his nearest and dearest kinsmen with the task of governing his kingdom. (M. N. Dutt's translation).

1437

अनुगन्तुं सतां वर्त्म कृत्स्नं यदि न शक्यते ।
स्वल्पमप्यनुगन्तव्यं मार्गस्थो नावसीदति ॥

(अ) SP 1.120, VS 2641, SRH 187.1 (a Vyāsa)
SSSN 179.1, SH 586, SR 153.1 (a. SP) SSB
480.1 IS 314, SSH 1.75, SRRU 1131, SMA
1. 26, Cf. No. 108.
(इ) SS (OJ) 317.
(a) अनुगन्तुः SMA.
(ab) वर्तमान्तु [व° कृ°] SP (MS).
(b) कृ° व° 1r. SRH, SSSN, SS (OJ).
(d) मार्गस्थोऽपि न लीदति SS (OJ).

Even though it be not possible to follow the whole road trodden by good men, let one go a short distance. While on the road one will not come to grief. (Raghu Vira's translation of SS (OJ)).

1438

अनुगम्य इमशानान्तं निवर्तन्तीह दान्धवाः ।
जग्नी प्रक्षिप्य पुह्यं ज्ञातयः सुहृदस्तथा ॥

(अ) MBh (MBh (Bh) 12. 399, 73, MBh (R)
12. 321, 74, MBh (C) 12. 1217).
(अ) IS 315.
(इ) Cf Śr (OJ) 10.
(a) शमशान्ति MBh (var.); विनाशान्ति MBh (C).
(b) निवर्ततेय (ते द्विः ते द्व) MBh (var.); दान्धवाः
MBh (var.).
(c) पुह्य MBh (var.).

Relatives, kinsmen and friends follow one after (his death) to the burial ground, but turn back, as soon as they throw him into the flames.

1439*

अनुगृहणं शिशून्भिलङ्घिता
शयनवारिहिरयनस्थली ।
विसृज्य कातरतामिदमप्रतो
हरिणि कार्ष्णिकस्य तपोवनम् ॥

(अ) Skm (Skm (B) 1871, Skm (POS) 4.17.1).
(a) शिशून्भिलङ्घिता Skm (POS).

Druṭavilambita metre.

Oh doc, bless your children (young fawns); the happy (sportive) forest region invaded by hunters is crossed; leave off worry, for here in front, is the penance grove of one who is full of compassion. (A. A. R.).

1440

अनुपहविषो देव्या मातुश्च महदन्तरम् ।
माता गाढ निबध्नाति बन्ध देवी निकृन्तति ॥

- (प्र) Prab (Prab(TSS) 6 11, Prab (NSP) 6 11)
There is however a great difference between the goddess and a mother, in regard to instruction. Our mother binds the knot of worldly affections, the goddess cuts it asunder (J Taylor's translation)

1441

अनुपहदेव दिवोक्तं नरो
निरस्य मानुष्यकमेति दिव्यताम् ।
अपोविकारे स्वरितस्वमिप्यते
कुतोऽपसा सिद्धरत्नपुत्रामपि ॥

- (प्र) Nai: 9 42
(र) अपोविकारे Nai: (var)
Vamāstha metre

It is by the grace of the gods that a man attains divinity by shaking off his mortal nature, how can one wish to include iron which is treated with specially prepared mercury among objects made of iron ? (K K Handiqui's translation).

1442*

अनुचरति वशाङ्ग राहुदोषेऽपि तारा
पतति न वनवृक्षे याति भूमिं लता च ।
त्यजति न च करेणः पङ्कलान् गजेन्द्र
व्रजतु चरतु घर्मे भर्तृनाथा हि नार्यं ॥

- (प्र) Prati: 1 25 (in some editions: 1 22)
(प्र) Almu 23
Mālinī metre

Moonlight follows the moon even in eclipse. When the forest tree falls the creeper lies on the ground. The lord of elephants is not deserted by his mate though logged in the mire. Let her make her pilgrimage practising virtue, for husbands are as gods to women (A C Woolner's translation)

1443

अनुचितकर्मारम्भ
स्वजनविरोधो बलीयसा स्पर्धा ।
प्रमदाजनविश्वास्तो
मृत्योर्हाराणि चत्वारि ॥

- (प्र) H(HJ 2 150, HS ad 2. 142, HM 2 151, HK 2 149, HH 65 25-6, HC 87 7-8), Cr 150 (CNP II 164, CnT II 23 6, CnT III 56 11) Cf JSAIL 24 123
(प्र) SR 169 729 (a H), SSB 503 729, IS 316, SuB 10 9, SH 1100, PV 9 4, SRK 223 20 (a. Sphuṣṭiloka), Sama 147 71
(र) Shd (T) 31
(र) "काव्यो" ["कर्मा"] HS, HM, HH, Sama.
(र) स्वजनानुरोधो Sama (contra metrum), बलीयसि IS, SRK
(र) प्रमदः HH (contra metrum)
(र) मृत्युः GNP II, SR, SSD, IS, SuB(var), SRK Ārya metre
Undertaking an improper business, opposition to one's own folk, rivalry with a stronger, (and) reliance on the fair sex, (are) four avenues to death (F Johnson's translation)

1444

अनुचितकलाभिलाषो
निरव विधिना निवार्यते पुरुष ।
द्राक्षाविपाकसमये
मूत्रपाको भवति काकामाम् ॥

- (प्र) MK (MK (S) 75, Mh. (G) 52)
(प्र) Any 68 132
(र) दैवेन MKS (var) (only), विधिनैव निवार्यते क्षपणपुरुष Any
(र) द्राक्षाविपाकसमये MKS (var)
(र) काकामाम् MKS (var) (only), मूत्ररोगो Any Ārya metre
A person is even prevented by fate from acting when he desires to secure an improper gain. At the time of the ripening of grapes the crows have mukhapāka [disease swelling in the mouth] (A A R)

अनुचितमिदमकम्पदच see No 5933.

1445*

अनुचितमुचित दा कर्म कोऽप्य विभाषो
भगवति परमास्ता भक्तियोगो द्वयोपान् ।
किरति विषमहीन्द्र. सान्द्रपीयूषमिन्द्र
द्वयमपि स भद्रो निर्विशेष विभक्तिं ॥

- (प्र) PG 9 (a Vismupuri), SH 54 (a Vismupuri)
(र) भवति परमास्ता PG (var)
Mālinī metre.

What is this division of action being proper and improper? Let there be but deep devotion to the Lord. The serpent (on the body of Śiva) scatters poison, and the moon (on his head) abundance of nectar, but the great god bears them both without any difference. (A. A. R.).

1446*

अनुचितमेवाचरितं

पशुपतिना यद्विधेः शिरस्छिन्नम् ।

छिन्नो न चास्य हस्तो

वेनायं दुर्लिपिं लिखति ॥

(आ) SSR 91.41; SSR 375.47, SRK 73.34 (a. Sphuṭa-loka), IS 7637.

Āryā metre.

Improper was the action of Lord Śiva that he cut off (only) the head of Brahmā [Fate]; his hand was not cut off, the hand by which he writes bad letters [adverse things on the fore-head of good people]. (A. A. R.).

1447

अनुचिते यदि कर्मणि युज्यते

शठधिया प्रभुणा सगुणो जनः ।

भवति नास्य गुणापचयस्ततः

पदगतस्य किरीटमणेरेव ॥

(आ) Cr 1151 (CRG 3. 53, CRB 3. 52, CRP 3.47, (CRBh I 3. 47 corrupt²), CPS 72. 54).

(a) विधिकर्मणि [य° क°] CRG; यु°...om. CRBh, I.

(b) श°...om. CRBh I.

(c) नस्यगुणा° CRP.

1. In CRBh I 3. 47 This stanza reads; अनुचिते

यदि कर्मणि प्रभुणा जनः कनकं सृजि (for मृदि)

संश्रद्धोचितो यदि मयिस्त्रयुषि प्रतिबध्यते

Drutavilambita metre.

If a person of merit is employed in an unsuitable work by a master full of wickedness in his heart, there is no diminution of his merits thereby like the precious gem of the crown adorning the foot [sandals.] (A. A. R.).

1448-49*

अनुचनोचचलताम् अद्यमानां चलपादताम् ।

कटिकूर्परदीपां च- कर्णानां समष्टपाताम् ॥

रम्यां प्रतीकविधान्तिम् उत्तमं समुन्नतिम् ।

अभ्यासात्म्यहितं प्रादुः सीढ्यं नृत्यवेदिनः ॥

(आ) VCSr III b 1-2.

(आ1) Vasantarāja ad Mālavikāgnimitra (NSP) 2. 1 (p. 24. 17-19).

(a) °नीचश्च VC (var.); °चरताम् or शक्तिताम् VC (var.).

(b) कटयवेन समपादताम् VC (var.); समपादताम् (°ता, VG [var.], Va°VC (var.); समता यथा or करपादयोः VC (var.).

(c) कल्प [कटि°]VC (var.); कुर्वा [कृ°] VC (var.); °शीर्षात् (°शः °शं °च); °वि; °लं; °तां VC (var.), Va°.

(d) कण्ठानां Va°; कर्णानां (°लं; °लंयोः) VC (var.); ता मुखस्य च समरूपिताम् (°पता) VCSr.

(g) अभ्यासोपदितामाहुः Va°; अभ्यास or अद्याप° or अदास° or अपसा° VC (var.); कृताम् VC (var.); °न्ययिते (°तः; °पिनः तर्हि ण; तर्हि ते; गदिते व्ययिते दक्षिणे) VC (var.); कुर्वु VC (var.); पाद [प्र°] VC (var.).

(h) -नाष्टवं or नृत्त°VC (var.); °वेदिना Va°; वेदन (°दिनाम्) VC (var.).

(e) रम्या (°यात्) VC (var.); पथित or ददित VC (var.); विश्रान्तिर (आन्तिम् कान्तम्) VC (var.).

(f) समुन्नतिः or समुच्चयिते VC (var.).

Those who know dancing say that (natural) grace which is more important than practice, consists in freedom of movement of the limbs, moving neither too high nor too low; in the symmetry of hips, elbows, features of the face, and ears, in charming repose of the countenance, and rhythmical expansion of the breast. (F. Edgerton's translation).

1450*

अनुच्छिद्यो देवैरपरिदलितो राहुदशनः

कलङ्केनास्पृष्टो न खलु परिभूतो दिनहृता ।

कुहूभिर्नो दृप्तो न च युवतिवयत्रेण विजितः

कलानारयः कोऽयं कनकलतिकायामुदयते ॥

(आ) PdT 135. PV 266 (a. Saṅkara-mitra), SR 263, 264, SSB 80. 66, SuSS 6:3, SH 10:6, RJ 681, Vidy 510.

(a) °रवि° PdT (var.); राहुदशैः PdT (var.); °दलितो PV (MS).

(b) °नाश्लिष्यो Vidy.

(c) कुहू° PdT (var.), PV. (MS); लिप्यो PV (MS). तुलितः [वि°] Vidy, SH.

(d) कार्यं Vidy, लतिकायामुदयन्ते (°देवे) PV. Sikkharipi metre.

It (this novel moon) is not the leavings after consumption by the gods, uninjured by the fangs of Rāhu [the eclipsing serpent], untouched by black spot, undefeated by the maker of the day [the sun], undiminished by being consumed by the New moon day, and not vanquished by the face of damsels Who is this moon (a master of arts) that rises on a golden creeper (of the body) ? (A A R),

1451*

अनुजगुरथ दिव्य द्रुमुभिध्वानमात्रा
सुरकुसुमनिपातैर्व्याम्नि सहस्रीर्धितेने ।
प्रियमिव कययिष्यप्रालिख्य स्फुरन्ती
भुवमनिभूतबेलावीचिबाहु. पयोधि. ॥

(अ) Kir (Kir (NSP) 3 60, Kir (D) 3 60)
Mālinī metre

Then the quarters reverberated with the sound of divine drums Showers of heavenly flowers spread a beauty in the sky, and the ocean with the arms in the form of the rippling waves on the shore embraced the earth, throbbing with delight, as if to tell her an agreeable news (S V Dixit's translation)

1452

अनुग्लितसुहृद्भावः सुहृदा दुर्हं दामपि ।
सम इत्येव भाव्योऽपि नम इत्यभिभाष्यते ॥

(अ) SN: 76

Not giving up a friendly attitude towards friends and foes and assuming an attitude of equality is called 'Naya' (policy) (A. A R)

1453

अनुत्कीर्णा यथा पङ्क्तौ पुत्रिका वाच दाशणि ।
वर्णा यथा मपीकत्के तथा सर्वे स्थिता परे ॥

(अ) SP 4241.

Others are firm in their resolve as things on solid ground [not scattered in mud], as a doll made of wood or as writing (letters) with firm ink (A A R)

1454*

अनुत्तमानुभावस्य परैरपिहितौजस ।
अकार्यसुहृदोऽस्माकम् अपूर्वास्तव कीर्तय. ॥

(अ) Sar ad 1 12 (13, 12), Amd 148 368

Extraordinary are your praises on us, you who are of great splendour, whose valour has not been eclipsed by the enemies and friendly to us for no cause [your fame is *akīrti* [infamy], without great splendour, with valour vanquished by the foes and attached to doing wrong things] (A A R)

अनुत्पानाद् भवेन्मारा see No 1455

1455

अनुत्पाने शुचौ नाश प्राप्तस्यानागतस्य च ।
प्राप्यते फलमुत्पानाल् लभते धार्यसंपदम् ॥

(अ) K (h(K) 1 19, 36, K (S) 39 16-7, 11 (V) 45, K (J) 21 26-7, (K(G) 97 17-8, K (P) 59 27 8)

(अ) SSap 371 (a K), SRH: 159 13 (a MBh), SSSN 124 13 (a MBh)

(a) अनुत्पानाद् भवेन्मारा SRH: SSSN

(b) च om K (V) printer's error

In the absence of activity, there is certain destruction of what is obtained and of what is not received By activity reward is obtained, and one also secures abundance of riches (R P Kangle's translation)

1456

अनु त्वा तात जीवन्तु सुहृदः साधुभिः सह ।
परम्यमिव भूतानि स्वादुद्रुमनिबाणज्जा. ॥

(अ) MBh, (MBh (Bh) 12 76, 36, MBh (R) 12 75, 36, MBh (G) 12 2868)

(ह) SS (OJ) 235

(a) स्वा MBh (var), 11 SS (OJ) साधु [ता°] MBh (var), जीवन्ति MBh (var), SS (OJ)

(b) बान्धव सह साधुभिः MBh (var), छातय सह एषाव SS (OJ)

(d) द्रुम स्वाधुभिः SS (OJ), स्वाधु° or महा° [स्वादु°] (var), दिवा or [अ] दृज [अ] एट° MBh (var)

Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits (P C Roy's translation)

1457

अनुत्सुत्रपदव्यासा सद्बुद्धिः सन्निवन्धना ।
शब्दविद्येव नो भाति राजनीतिरपश्यता ॥

(अ) Śiś 2. 112.

That statecraft, in which no spies are employed would never succeed, though no step is taken in it that is not in accordance with the maxims of politics, though it may give good salaries and grants of property (to the king's servants), just as the science of grammar [with the *paśpas* removed from it, would lose its importance, even though it may have the *nyāsa* bringing all words under the *sūtra*-s, the excellent *apṛiti*, and the learned *bhāṣya*]. (M.S. Bhandare's translation).

1458*

अनुदितसदायसी नातिस्फुटाः करजाटकुरा
दशनमुकुलोद्भेदः स्तोको मुखे मृदु गणितम् ।
मृगपतिशिशोर्नास्तिपि क्रिया स्वपुल्लोचिता
मदकृतमहागन्धस्यागन्धं व्यपोहति दन्तिनाम् ॥

(अ) Skm (Skm) (B) 1814, Skm (POS) 4.37.4.

(a) °सदायसी Skm (POS).

(b) °भेदस्तोको Skm (POS).

(d) °कृतयहो ग० Skm (POS).

Harinī metre.

The lion cub has not the manes grown on his shoulders, the claws are not very clearly seen, the sprouting of its bud-like teeth is but little, its roar is yet gentle and its activity is not yet in consonance with its species; yet it dispels the blindness of arrogance caused by rut of mighty elephants. (A. A. R.).

1459*

अनुदिनमतितीक्ष्णं रोदियीति त्वमुच्चैः
सखि किल कुर्वे त्वं वाच्यतां मे मुषेव ।
हृदयमिदमनदगादगारसञ्ज्ञाद्विलीय
प्रतरति वहिरम्नः नुदित्येतं नतदधु ॥

(अ) VS 1117.

Mālinī metre.

"Friend, day by day, very miserably do you weep aloud"—this censure that you administer to me is in vain. It is this heart of mine that melts at the contact with the fire (burning coals) of love and oozes out in liquid form. O you, who are well settled [happy], they are not tears. (A. A. R.).

1460*

अनुदिनमधिकं ते कम्पते कायवल्ली
शिव शिव नयनान्तं नाश्वधारा जहाति ।
कथय कथय कोऽयं यत्कृते कोमलाङ्गि
त्यञ्जति न परिणद्धं पाण्डमानं कपोलः ॥

(अ) SR 286.10, SSB 120, 10,

Mālinī metre.

Day by day your creeper-like body trembles more and more; alas! Oh God! the flow of tears does not leave the corners of your eyes. Tell me, tell me, tender-bodied one, who is he (the lover) for whose sake these cheeks of yours do not abandon their paleness. (A. A. R.).

1461*

अनुदिनमनुयालमाचरन्तं
बिहितमतिः प्रतिकूलमाचरेत् कः ।
शमितगरलजातकण्ठबाहु
शितिकण्ठः शशिनं शिरःमु घत्ते ॥

(अ) SR 173. 943, SSB 512. 943, RJ 307.

Puspitigrā metre (in d corrupt).

Which man of normal intelligence will do harm to one who does favourable (agreeable) action to him day after day? The blue-necked (Lord Śiva) places on his head the moon, who assuages with his nectarean rays the burning sensation [thirst] in his throat (caused by the poison he drank). (A. A. R.).

1462*

अनुदिनमनुत्तः पद्मिनीचक्रबाले
नयपरिमलमाद्यच्चञ्चरीफानुकर्या ।
कलितमयुरपयः कोऽपि गम्भीरवेदी
जयति मिहिरकन्याकूलवन्याकराङ्गः ॥

(अ) PV 30 (a. Rūpaka).

(a) पद्मिनी PV (MS).

(d) °वन्या PV (MS).

Mālinī metre.

Deeply interested day after day in the groups of Padminī (lotus) [or: fair damsels] and attracting towards him bees intoxicated by the fresh fragrance of rut [or: garlands], enjoying the sweet Padma [the roots of lotus] or : [Lakṣmī] and penetrating deep into the forest [or: minds of men] there flourishes the lordly elephant [Kṛṣṇa] in the woods on the banks of the river Yamunā. (A. A. R.).

अनुदिनमनुशैल तामनालोच्य see No 1510

1463

अनुदिनमभ्यासद्वे
सोढु दीर्घोऽपि शक्यते विरहः ।

प्रत्यासन्नसमागम-

मुहूर्तविघ्नोऽपि बुविषहः ॥

(भा) VS 2045 (a Mayūra), ŚP 395B, PdT 164, RJ 1031 (Cf G P Quackenbos, *The Sanskrit Poems of Mayūra*, p. 238, Kav 68)

(c) °ण्य PdT

(d) मुहूर्तोऽपि [पि] षडु सतो विरहः PdT (*contra metrum*), °विध्वस्तु दुर्विरहः ŚP
Aryā metre,

Separation (of lovers), even though long, can be borne by those who are persevering at their studies day by day, (but) even a momentary hindrance to reunion that is close at hand is intolerable (G. P Quackenbos's translation)

1464*

अनुदेहमागतवतः प्रतिभा
परिणायकस्य गुरुमुद्रहता ।
मुकुटेन बेपथुभूतोऽतिभरात्
कथमप्यपाति न वधूकरतः ॥

(भा) Śi 9 73

(भा) SR 310.5 (a, Śi 7 13 (sc 1), SSB 163 7 (a Māgha)
Pramitāksarā metre.

By the newly wed young lady holding in her hand a mirror in which the majestic image of her lover closely following behind was reflected, the great weight of her lover was felt in the mirror (feeling shy) and she began to tremble, and somehow (the mirror) was not dropped from her hand (A A R)

1465

अनुद्वन्द्व शब्दरेख्य च घटनस्त स्फुटरसः
पदानामर्यात्मा रमयति न तुत्तानितरसः ।
यथा दृश्यः किञ्चित्पवनचलचीनाशुभ्रतया
स्तनाभोग स्त्रीणा हरति न तपोन्मुद्रिततनु ॥

(भा) SKV 1705 (a Vallana), Skm (Skm (B) 2160 Skm (POS) 5 32, 5) (a Dharmasoka) SH 405 (a Dharmasoka), Amd 124 205, JS 41 36 (a Dharmasoka or Dharmasoka) Cf ABORI 31, 151.

(a) धूर्ण [धू०] Skm (var), घटनस्तस्फुटरस Skm, घटनस्तस्व JS (but, ॥ प in JS as above), स्फुटर, JS, Amd, SH

(b) पदानामर्यात्मा सुखयति SH, सुखयति [र०] JS, न तुत्तानितरस JS (*contra metrum*)

(c) किञ्चिदृश्य पवनचल० Skm, चीनाशुभ्र Skm (var), दृश्य om SkV, Skm किञ्चित्किञ्चित्च JS, SH

(d) कुचभोग JS, SH, Amd, °द्रितवपु Skm, °मल्ल Amd, मदयति [°ह] SH, सुखयति न नृपादितपुर JS, SH
Sikharnī metre

What delights is when the soul of what one says/ appears not in the words themselves / not in the way the words are put together, (this, rather than is flavour that is obvious if just as a woman's breast excites us/ when but a glimpse of it is seen/as her silken garment flutters in the wind, /this, rather than the breast laid bare (D H H Ingalls's translation)

अनुवृत्तिमिदं लोके see No 1484

अनुद्वेगकर वाच्य see देवद्विजगुरुप्राज्ञा

1466*

अनुनयगुरोर्षोऽब्दीबन्धो मृत्तासवसपरा
अपयविवर विश्व स्थाना धिया प्रथमार्तिवि ।
अविनयवचोवादस्थान पुरधिपु पप्रथे
मदविलसितस्यैकाचार्यश्चिर रतिविग्रहः ॥

(भा) VS 2103

Harinī metre

There flourished for long, in the young ladies of the city, the amorous movements which constitute the meeting place for conciliation, the opportunity to prattle (sweet nothings) when attractive with mouthfuls of wine, the welcome guest to those who are at ease (full of confidence of mutual love), the place of meeting for talking nonsense (of the lovers) and the one teacher of the blandishments of intoxication (in love) (A A R)

1467*

अनुनयति पति न लज्जमाना
कथयति नापि सखीजनाय किञ्चित् ।
असरति मलयामले नवोदा
वहति परतु चिराय शून्यमन्त ॥

(आ) SR 357-44, SSB 42. 4.

Puspitāgrā metre.

The newly married damsel, feeling shy, does not propitiate the husband (with her whispers) nor does she say anything to her companions. When the (pleasurable) Malaya breeze is blowing, she merely remains vacant-minded for long. (A. A. R.).

1468*

अनुनयमगृहीत्वा ध्याजमुपता पराधी
हस्तमय कृकवाफोत्तारमाकर्ण्य कल्पे ।
कथमपि परिवृत्ता निद्रयाग्धा किल रुत्री
मुकुलितनयनैवाश्लिष्यति प्राणनाथम् ॥

(अ) Śiś 11.9.

(आ) VS 2173, SR 322. 2 (a. Śiś), SSB 183.2 (a. Māgha), Pad 62. 16 (n Māgha), RJ 1158.

(b) काले VS.

Mālinī metre.

Not accepting gracefully the conciliatory gesture of the lover, the damsel pretended to sleep turning her face away in bed; but at early dawn on hearing the sharp screeching of a lizard she somehow turned towards him and as if blinded by sleep, embraced the lover with eyes closed. (A. A. R.).

1469*

अनुनेतुं मानिग्या
दयितश्चरणे सरागचरणायाः ।
यावत् पतितः ■ तया
तत्क्षणमवधीरितः कस्मात् ॥

(आ) SR 183. 29, SSB 530. 29.

Āryā metre.

When the dear lover fell at the feet reddened (by red substance) to propitiate the jealous anger of the young lady, why was he that moment rejected (unceremoniously)? (A. A. R.).

i. She was in her monthly courses.

अनुपनतमनोरथस्य see No. 1204.

1470

अनुपायेन कर्माणि विपरीतानि यानि च ।
क्रियमाणानि दुष्यन्ति हवींष्यप्रत्येष्टिव्य ॥

(अ) R (R (Bar) 6. App I. No. 3 lines 203-6;

R (B) 6.12.31, R (R) 6. 12, 31). Cf.

देशकालविहीनानि.

(आ) IS 317.

(a) कर्मानि R (var).

(d) हविष्यं प्रत्येष्टिव्य R (var.).

Thoughtless and indiscreet actions result in failure and are often fraught with danger even as the sacrificial offerings kept in polluted vessels. (T.S. Raghavacharya's translation).

1471

अनुपालयतामुदेष्ट्यर्तं
प्रभुशक्तिं द्विपतामनीहया ।
अपयान्त्यचिरान्महीभुजां
जननिर्वदभयादिव श्रियः ॥

(अ) Kir (Kir (NSP) 2. 10, Kir (D) 2.10).

(आ) SR 151. 308, SSB 478.347 (n. Bhāravi)

Viyoginī metre.

The prosperity of those kings who neglect the rising regal power of enemies through lack of enthusiasm, soon leaves them as though through fear of public censure [arising from attachment to a feeble king]. (S. V. Dixit's translation)

1472

अनुषोष्य त्रिरात्राणि तीर्थान्वयमभिगम्य च ।
अदस्त्वा काञ्चनं गावश्च दरिद्रो नाम जायते ॥

(अ) MBh (MBh (Bh) 3.80, 39, MBh (R) 3. 82, 18, MBh, (C) 3, 4060).

(d) SS (OJ) 284.

(a) त्रिरात्रं तु MBh (var.); त्रिरात्रेषु SS (OJ).

(b) अनुपसेत्सु or अनुवगाथा [अन०] MBh. (var.).

(c) या [गार्] MBh (var.).

Not fasting for three nights, not going on pilgrimage, not gifting gold and cows lead to a person's being born as a poor man. (Dr. Raghu Vira's translation in SS(OJ)).

1473*

अनुप्रासिनि सन्दर्भे गोनन्दनसमः पुनः ।

ययार्थनामर्तवास्य यदा यदति चारुताम् ॥

(आ) JS 46. 85 (a. Rājasekhara), SSB 253.1. (Cf. Kav 86).

(d) यदाम् SSB.

Is there any one equal to the poet Gonandana (one who pleases by his speech) in contexts where alliterations are (effectively) used? Is that his real

name or ■ it assumed to : proclaim his skill ? (A A R)

1474

अनुबन्ध क्षयं हिताम् अनपेक्ष च पौरुषम् ।
मोहादारम्भते कमे यत्तत्तामसमुच्यते ॥

(प्र) MBh (MBh (Bh) 6 40, 25, MBh (R) 6 42 23, MBh (G) 6 1479; (BhG 18 25)

(a) अनुबन्ध MBh (var),

(b) अनपेक्ष (°दीक्ष or °वेक्ष) or अनपेक्ष MBh (var)

(c) आरम्भते MBh (var).

Consequences, loss, injury (to others)/, and (one's own) human power disregarding, owing to delusion, when action is undertaken, it ■ declared to be of darkness (F Edgerton's translation)

1475

अनुबन्धं च सप्रेक्ष्य विपाकाश्चैव कर्मणाप् ।
उत्पादनात्मनश्चैव धीर कुर्वीत वा न वा ॥

(प्र) MBh (MBh (Bh) 5 34, 9, MBh (R) 5 33, 9, MBh (G) 5 1102; Cf No 1476

(प्र) SR 381 182 (a MBh), IS 318

(a) अनुबन्धान् MBh (var)

(b) विपाक MBh (var), SR

(c) आत्यन्त [आत्मनश्] MBh (var) आदौ [एव] MBh (var)

(d) मानव [वा न वा] MBh (var)

He that is wise should either do an act or desist from it fully considering his own ability, the nature of the act, and the consequences also of success (F C Roy's translation)

अनुबन्ध च सप्रेक्ष्य see No 1476

1476

अनुबन्धानवेसेत सानुबन्धेषु कर्मसु ।
संप्रदायं च कुर्वीत ■ योगेन सभाचरेत् ॥

(प्र) MBh (MBh (Bh) 5 34, 8, MBh (R) 5 33, 8, MBh (G) 5 1101; Cf No 1475

(प्र) SR 381 183 (a, MBh), IS 319

(a) अपेक्षेत MBh (var), SR, च सप्रेक्ष्य [अवे] MBh (var)

(d) न चोद्रेग [न वे] MBh (var) सदस्य न [न वे] MBh (var)

Before one engageth in an act, one should consider the competence of the

agent, the nature of the act itself, and its purpose, for all acts are dependent on these Considering these one should begin an act, and not take it on a sudden impulse (P C Roy's translation)

1477*

अनुभव वदनेन्दुष्यागमन्
नियतमेव यदस्य महात्मनः ।

क्षुभितमुत्कलिकारल मनः ।

पथ इव स्तिमितस्य महोदधेः ।

(प्र) Mālatīmādhava 3 10

Drutavilambita metre

Undoubtedly has this face-moon come within the experience of this highsouled one, inasmuch as (his) mind unsteady by longings is agitated like the waters of the serene great ocean being ruffled by waves (R D Karmarkar's translation)

1478

अनुभवत ददत वित्त

मानयान् मनयत सज्जनान् भजत ।

अतिपश्यपश्यनविलुलित-

वीपसिञ्जितचञ्चला लक्ष्मीः ॥

(प्र) VC (VCat 3 7 and 18 4)

(प्र) SR 62 15, (a VC), IS 320, SRK 47 38 (a Inducejaprukha)

(a) दत्त VC (var.)

(b) मान्य or मानव (°य) or मानय् VC (var), सज्जेन (°ना) VC (var), भजत VC (var), भजतेति VC (var)

(c) °पुश्य VC (var) °ददन VC (var), °क्षुलित (°तो, °त) VC (var)

(d) °शिखी VC (var), SR, SRK, इतिचञ्चला (इति) VCat 18 4, SR, SRK, चला or चचला VC (var), वीपसिञ्जेअ चदला VC (var)

Āryā metre

Enjoy and give away your wealth, pay respect to those that deserve it, and do favours to the virtuous Fortune ■ unsteady, as the flame of a lamp flickering in a very strong breeze (F Edgerton's translation)

1479*

अनुभवत यद्यत्यो मायवत्यो नितान्त

कुसुमवलयध्वजस्तदगच्छेत्सुखानि ।

मम तु मयूकराणां वाटपाटच्चराणां
सपदि पतति घाटी पुष्पवाटीनिवेशे ॥

(आ) SR 334. 118, SSB 202. 15.

Milini metre.

Oh ! fortunate young ladies, enjoy now to your heart's content the happiness of sports at the time of your gathering together for picking and stringing flowers. As for me I have my duty in the flower-garden of attacking [driving off] the bees, the thieves of the garden. (A.A.R.).

अनुभवति हि मूर्खा sec स्वसुलनिरभिलाषः

1480*

अनुभवप्रबोलेमृतस्य
पदुरपि प्रियकण्ठजिह्वलया ।

अनयदासनरज्जुपरिग्रहे

भुजलतां जलतामबलाजनः ॥

(आ) SR 332. 56, SSB 199. 61.

Drutavilambita metre.

Enjoying the fresh festival of the swing (in spring) one young lady, though quite at home on the swing, made her creeper-like hand as if helpless in grasping the seat made of ropes due to her desire to cling to the neck of her lover (who at once rushed to her rescue). (A. A. R.).

1481*

अनुभावता गुण स्थिरत्वाद्
अवितंघादि धनुर्वनजयेन ।

स्वयलव्यसनेऽपि पीड्यमानं

गुणवन्निब्रमिद्यानति प्रपेदे ॥

(अ) Kir (Kir (NSP) 13. 15, Kir (R) 13. 15).

(a) स्थिरत्वाद् Kir (R).

Aupachandavika metre.

The huge, non-brittle owing to solidity, and strung bow, being drawn by resolute Arjuna even in his emaciation, attained pliancy like an honourable, firm, qualified friend, though requested during his loss of wealth. (S. and K. Ray's translation).

अनुनावः कटासा sec रत्याग्यात्त्यति

1482*

अनुभूतचरेषु दीर्घिकाणाम्

उपकण्ठेषु गतामर्तकतानाः ।

मधुपाः कचयन्ति यन्निनीतां

तलिलरन्तरितानि कोरकाणि ॥

(आ) Pad 81. 26.

Aupachandavika metre.

The bees buzzing here and there in the immediate vicinity of the familiar lakes clearly indicate that the buds of lotuses [or ; charming women] are all concealed by the (sudden rise of) waters in lotus ponds. (A. A. R.).

1483*

अनुभूतभवव्यवस्थितम्

जनताकानरताभिलाषिणी ।

तदवमि सुखेन संसृती

कलितानद्यतयैव निस्तुतिः ॥

(अ) Ras 97.

(b) Version A : जनता का न रताभिलाषिणी.

Version B : जनता का न रताभिलाषिणी.

(d) Version A : कलितानद्यतयैव.

Version B : कलिता आनद्यतयैव.

Viyogini metre.

Having experienced the state of affairs in the world which persons are not desirous of enjoyments ? I therefore know that to be happy in worldly life one must have recourse to the pleasures of love. [Which persons desire to be born as human beings ? Hence know that the release from the bonds of *Samsāra* can be had only by avoiding love affairs]. (A. A. R.).

1484

अनुभूतमिदं लोके यद्व्या दलवर्तः ।

इदिवर्तुर्वलः कृत्यः कर्ता यदादिवावः ॥

(अ) R (R (Bar.) Ayodhyakāṇḍa, App 1. No. 16, lines 45-6, R (G) 2. Gt. 24).

(आ) IS 240.

(a) न कृत्युतम् or प्रत्ययभुतम् or अनुकृतम् or अनु-
दृष्टम् or नैतद्विचित्रम् [अनु] R (var.)
अनुकृतम् IS.

(b) उक्तं or बुद्ध्या [यथा] R (var.).

(c) कृत्यः or कृत्येत् or कृत्येत् [कृत्य] R (var.).

This is well experienced in the world ; that the weak are bound and dragged about by the powerful persons in authority as an animal victim in a sacrifice. (A. A. R.).

1485*

अनुमतमिवानेतु शोष तमीतमसा कुल
रिति दिशि दूशो विन्यस्यन्त्य श्रियादकु-
रिताञ्जना ।

मदनहृतभुग्धूमच्छाये पटेरसितवृता
प्रययुरस्तवभूर्वरदगे प्रियानभिसारिका ॥

(अ) Kapphunābhyudaya of Bhatta Śivasvāmin
14 13

(आ) SkV 836 (a Bhatta Śivasvāmin)

(इ) शोष [जो°] Kapphu°

(ए) मयन SkV (var)

Harni metre

Scattering everywhere their glances/
which beauty makes to sprout with kohl,
as if to win approving silence/ from all the
darkness of night,/ and clad in garments
dark as was the hue / of smoke that
rose from Kāma's fire,/ the wantons set
forth on their paths/ with silent ornaments
to meet their lovers (D H H Ingalls's
translation)

1486*

अनुमतिसरस विमृष्य क्षत
नवनवमञ्जलमञ्जरीपरीतम् ।

अपि पिबदयिते कथं मतिस्ते
घटयति निष्फलपिप्पलेऽश्लेषम् ॥

(आ) Any 65 113

Puspāgrā metre

O sweet heart of the Cuckoo, how is
it that you have set your heart on the
worthless *pippala*-tree ignoring the mango
tree full of agreeable juice and flourishing
with charming fresh sprouts ? (A A R)

1487*

अनुममार न मार कथं नु सा
रतिरतिप्रियतापि पतिवता ।

इयदनायवधुवधपातकी
इयितयापि तयासि विमुञ्जित ॥

(आ) Nais 4 79

(अ) SR 282 128, (a Nais), SSB 113 12, RJ956

(इ) रतिरिति प्रियतापिनिमता Nais (var)

(ए) इयदनाय° SR SSB

Drutavilambita metre

Cupid, why did not Rati die with thee,
though she was renowned as a devoted
wife ? Thou art such a sinner on account
of thy killing helpless women that wast

thou forsaken even by thy love ? (K K
Handsiqui's translation)

1488

अनुमरणे व्यवसाय
श्रीधर्मं क. करोति सविवेक ।

संसारमुक्त्युपाय

दण्डग्रहणं मते हित्वा ॥

(अ) Kutt (Kutt (B1) 491, Kutt (KM) 480)
Āryā metre

Only a mad man follows into death/the
girl who seemed more dear to him than
breath,/ whose passing puts his soul into
confusion,/ since, though in women such
an end is meet, / man has the fortitude
to clear his feet/ of every grief, for griev-
ing is illusion (E Powys Mathers's
translation)

1489*

अनुपयो विविधोपलकुण्डल-
द्युतिवितानकसर्वालताशृङ्गम् ।

धृतयनुबलयस्य पयोमुखः
शबलिमा बलिमानमुपो वपु ॥

(आ) Śis 6 27

(अ) SR 341 33, (a Śis), SSB 213 29 (a Māgha)
Drutavilambita metre

The variety of colours associated with a
cloud on account of series of rain-bows
resembled the body of Viṣṇu [the destroyer
of the pride of Bali], which has a natural
dark colour variegated with his yellow
dress reflecting the different stones of his
ear-pendants (A A R).

1490

अनुयातानेवजन
परपुरुषं हृदयेऽस्य निजवेह ।

अधिकास्तथ. पुरुष

शव इव न शृणोति बीसते कुमतिः ॥

(आ) SR 151 375, SSB 477 334, SRK 247 49
(a Sphuṭāśloka), IS 7638, SSSN 130 5

(इ) अनुयातोऽनेकजनैः SSSN

(ए) परपुरुषं हृदयेऽस्य शृणोति SSSN

(इ) शव इव (इ°) SSSN

(इ) न वदति [श° इ° न°] SSSN, ने-
घवे कचिद् SSSN.

Gītā-Āryā metre

A person in authority looks on [stares] with a perverted mind and does not listen like a corpse, both of whom are followed by a large gathering of people; their body is borne [nourished] by others. (A. A. R.).

1491

अनुयाति न भर्तारं यदि दैवात् कथंचन ।
सद्यपि शीलं संरक्ष्यं शीलभङ्गात् पतत्यथः ॥

(भा) Darhapati 59, SR 381.185, IS 321.

If a woman by special coincidence of fate cannot follow her husband in death, then, nevertheless, she should maintain good conduct, because if she did not conduct herself well, she would go to hell.

1492*

अनुयास्यन् मुनितम्यां
सहस्रं विनयेन वारितप्रसरः ।

स्थानादनुच्चलन्नपि
पल्लवे पुनः प्रतिनिवृत्तः ॥

(अ) Śāk 1. 28 (in some editions 1. 29), (Cf A. Scharpé's Kālidāsa-Lexicon I. 1; p. 21).

(भा) Altm 24, Sar 5. 143 (p. 615).

(a) अनुगच्छन् Sar,

(c) स्वस्थानादचलन्नपि Śāk (var.), Sar.

(d) मूर्ध्व Śāk (var.).

Āryā metre.

When I would fain have stayed the maid/ a sense of due decorum checked my bold design;/ though I have stirred not, yet my mien betrays/ my eagerness to follow on her steps. (Sir Monier Monier-William's translation).

अनुयुक्ता हि साचिव्ये see No. 1393.

1493

अनुयुक्तो दस्युवधे रणे कुर्यात् पराक्रमम्
नाप्य कृत्यमतः किञ्चिद् अन्यद् दस्युनिवर्हणात् ॥

(आ) SRHt 177.72 (a. MBh), SSSN 80.57.

(c) किञ्चिद् SRHt.

Enjoined to exterminate the marauding hordes a person should show his valour in battling with them. There is no greater (more honourable) duty to him than the annihilation of the thieving gangs. (A. A. R.).

1494

अनुरक्तजनविरयता
नम्रोत्सवता विरयतराणिप्यः ।
वञ्चकवचनासक्तता
नायः सद्भावशङ्कित्यः ॥

(अ) Kal 3. 9.

Āryā metre.

Women who are indifferent to those who are in love, haughty with those who are meek, passionately attached to those who are disinterested and addicted to false words are ever suspicious of the good nature of others. (A. A. R.).

1495

अनुरक्तेन हृष्टेन तुष्टेन जगतीपतिः॥
अल्पेनापि स्वसंख्येन भूमिं जयति भूमिपः॥

(अ) MBh (MBh (Bb) 12.129, 11, MBh (R) 12.131, 11, MBh (C) 12.4789).

(आ) SRHt 177. 66 (a Bhāṛavi, but not found in Kir), SSSN 88.55.

(a) तनु MBh (var.); तुष्टेन or युष्टेन or चेष्टेन or धृष्टेन or प्रष्टेन or as above MBh.

(ab) तुष्टेन हृष्टेन MBh तुष्टेन or हृष्टेन or धृष्टेन or प्रष्टेन MBh (var.); पृष्टे MBh (but some texts as above).

(d) मूर्ध्नी [भू] MBh (but some texts as above); पार्थिवः MBh (but some texts as above).

The lord of the earth [king] and protector of the country wins the earth even with his own small army, when it is contented, happy and devoted. (A. A. R.).

1495A

अनुरञ्जय राजानं
मा जानन् जातु कोपयेः प्रकृतीः ।

एतद्वयानुराग-

स्थिरया तिष्ठ प्रतिष्ठयादिलिष्टः ॥

(आ) SMH 6.15.

(b) कोपय SMH (var.) (contra metrum); प्रकृतौ SMH (var.).

(c) एतद् SMH (var.).

(d) प्रतिष्ठाय SMH (var.) (contra metrum).

Ghā-āryā metre (imperfect in c).

Please the king; and let not the king anger the people knowingly [deliberately]. Remain embraced by stability with the firmness of the twofold [mutual] esteem. (A. A. R.).

1496

अनुरञ्जिता अपि गुणैर्

॥ नमन्ति प्रकृतयो बिना दण्डात् ।

अङ्गुतापि न धीया

कलमधुरमतादिता वषणति ॥

(आ) VS 285a (a Ravigupta), Cf ABORI 48, p 147, No 4)
Āryā metre

Though propitiated by his good qualities, the people do not bow (to the king) without (the fear of) punishment. A lute, though in the lap (of the person) does not produce sweet melodious sounds unless (the strings are) struck (A. A. R.)

1497

See 1495A

1498*

अनुराग जनो याति परोक्षे गुणकीतनम् ।

न विस्मयति च सत्त्वानि सिद्धेर्लक्षणमुत्तमम् ॥

(आ) SP 4506

The best characteristics of *Siddhi* [possession] are that the people (essence) in his not fear

him (A. A. R.)

अनुराग प्रतिपत्तिर् सत् तेजः सत्त्वं बुद्धिर्

1499*

अनुरागवती सध्या दिवसस्तत्पुर सरः ।

अहो ह्यवगतिश्चित्रा तयापि न समागमः ॥

(आ) Sāh ad 10 757 (p 344), Dhv 50 4-5, Amd 98, 225 and 224 603, Kpt 9 382 (p 526), KāP 302, KH 278, AIK 245, Sar ad 3 18/44, 332, SRHt, 252, 1 (a Kālidāsa), Skm (Skm (B) 1205, Skm (POS) 2 146, 5), Kuv ad 35 83, (p 108) (a Dhv), SR 9t 35 (a Dhv), SSB 375 39, (a Dhv), IS 322, RJ 1055

(c) ह्यवगति कीदृक् Dhv

Fair evening glows [with passion of redness] and day is ever before her, still, —o wonderful is the decree of fate—they are never united (Translation in Bibl Ind 9)

1500*

अनुरागवन्तमपि लोचनयोर्

दधत् वपुः सुलभतापकरम् ।

निरकासयद्रविमपेतवसु

वियदात्तयादपरदिग्गणिका ॥

(आ) Śid 9 10 (in some editions 9 11)

(आ) SP 3585 (a Māgha), VS 1923 (a Māgha), SR 294 38 (a Śid) SSB 135 40, (a Māgha), SRK 137 2 (a Māgha), IS 7639, JS 218 3 (a Māgha)

(b) वपुस्तुल्यं JS
Pramāṭāśārā metre

The harlot of the western direction banished the lover of the sun as he was devoid of the wealth of rays though full of *rāga* [love, redness] and though he possessed a body that was pleasing to the eyes and free from all *tāpa* [trouble, heat] (A. A. R.)

1501*

अनुरागवतिना सह

विरहेणोपेक्ष सा गृहीताङ्गी ।

विपुर्निरपुणेव गौरी

वरतनूरर्ध्यावशिष्टेव ॥

(आ) ĀrS 2 23

(आ) SR 288 16, SSB 123 20

Āryā metre

She has her limbs taken away (much reduced) by the severe pain of separation from you whom she loves, she is like (the goddess) Gaurī who was left with half her body by the enemy of Tripura [Lord Śiva] (A. A. R.)

1502*

अनुरागादभिसरतो

सदधितजलये कलाधिनायक्यः ।

रजनीमुखचुम्ब्यनत

शिथिलितमलक कलङ्कमालये ॥

(आ) PV 586 (a (?) Kavikāṇḍana)

Gīti-āryā metre

I ween the black spot on the moon

due to love (A. A. R.)

1503*

अनुरागो वृथा स्त्रीषु स्त्रीषु नवो वृथा तथा ।
प्रियोऽहं सदा हृत्वा मनसा सर्वदाप्रिया ॥

(अ) Śis (Śis (B) 332, Śis (S) 197. 10-15; 1.1).

(आ) IS 323 (a. Śis, Bombay MS 116.).

(c) स्त्रीषु IS.

(b) मायर्त्तं च वृथा वृथा IS; नवो [न°] Śis (var.).
वृथेति च Śis (var.).

(c) अत्रिवामपि मन्वते IS; प्रिया [स्त्री°] Śis (var.).

(d) प्रियो मृदुजनाः (मृदु°) ततः IS.

Attachment of love is wasted on women if he believed that he was ever dear to them; so also is an overbearing attitude that they are ever indifferent to him. (A. A. R.).¹

1. In the Bombay MS this verse reads according to O. Bochtlingk's translation: *Unmüde ist die Zuhörerin der Weiber und a Unmüde auch ihr Reden, da überläßt Männer auch diejenige für ihre geliebte halten die sie nicht liebt.*

1504*

अनुरूपनिर्द कृप छयच्छन्नस्य किं न ते ।
सन्मार्गविद्यमानमार्ग- पातोऽयं यन्निपातितः ॥

(आ) SMH 11.39.

(c) मार्गः SMH, (var.).

(d) पातोऽयं SMH (var.).

What is not befitting you, o well, screened ■ you are by deception and situated as you are on the roadway which deflects from the good path (high way). (A. A. R.).

1505

अनुरूपेण संसर्गं प्राप्य सर्वोऽपि मोदते ।
दिनं तेजोनिधिर्यद्वद् रत्रि दीपाकरसु तवा ॥

(आ) SSB 366.1.

Every one rejoices having secured befitting company : just as the sun with day and the moon with the night. (A. A. R.).

1506*

अनुरूपेणानि कुमुदान्वयलाः
कृतमन्यवः पतिषु दीपयिताः ।
समयेन तेन चिरसुप्तमनो-
भववोद्यन्तं समभवोद्यपत ॥

(आ) Śis 9. 24.

(आ) SR 297. 20 (a. Śis), SSB 141. 23 (a. Māgha).

(b) दीपयिताः Śis (var.).

Pramitākṣarā metre.

The sandal paste, flower garland, young women in anger with their lovers and flames of lamps— all these indicated to that time [night fall] that love which had been dormant till now was now wide awake. (A. A. R.).

अनुलोमेन वलिनं see No. 1507.

1507

अनुलोमेन वलिनं प्रतिलोमेन दुर्जनम् ।
आप्ततुल्यदलं शत्रुं विनयेन वलिनं वा ॥

(अ) Gr 39 (CV 7. 10, Cv 6.2, CnT II 8.6, CnT III 6.2, CnT VI, 92, CPS 175.1).

(आ) IS 323, Sama 1 अ 97.

(a) अनुलोमेन CV (var.).

(b) प्रतिलोमेन CV (var.); दुर्जनम् Cv. CV (var.), CPS., Sama.

(c) समतुल्य° (°तु°) Cv (var.); °तुल्यदले Cv (var.);
शत्रुं (°वः °वो CV (var.), Cv (var.).

(d) नयेन च वलिनं Cv (var.); च [वा] Cv (but CvH as above).

Meet a man stronger (than you are) in a friendly way, ■ wicked with hostility, a foe who is as strong as you are either with modesty or with force.

1508*

अनुवन्तं वनराजिद्वयमुखे
ब्रह्मराजजवाधरचरणि ।
विक्रमवाणदलाचलवोद्यिकं
हृदिरे हृदिरेलघविग्रहाः ॥

(अ) Śis 6.46.

(आ) SR 341. 34 (a. Śis) SSB 220. 41 (a. Māgha).

(b) °वाक्यो SR. SSB.

Drutavilambita metre.

In every forest, on the faces of brides in the form of rows of trees that were charming with their red lips in the form of the numerous jara-flowers, there flashed their very charming glances in the form of the series of *bāṇa*-flowers in full bloom. (A. A. R.).

1509*

अनुवन्तमनुयान्तं व्यापवारि त्यजन्तं
मुदितफलदामलाममालोचय रामम् ।
दिनमपि रविरोचिततापमन्तः प्रपदे
रजनिरपि च तारावाप्यदिहून् वनार ॥

(भा) PV 793 (a Bhānukara), Pad 84 7 (a Bhānukara)
Mālini metre

Observing Śrī Rāma wandering from forest to forest, shedding copious tears and emaciated like a faded garland of full blown lotus flowers, the day too, with the splendour of the sun, felt torment [heat] inside and the night bore tear-drops in the form of stars (A A R)

1510*

अनुवनमनुशैल तामनालोकेय सीता
प्रतिदिनमतिदोषं वीक्ष्य राम विरामम् ।
गिरिरश्मिमयोऽयं यस्तदा न द्विधाभूत्
क्षितिरपि न विविधा सापि सर्वं सहैव ।

(भा) Skm (Skm (B) 233, Skm (POS) : 47 3, Skm (BI) : 47.3) (a Śobhāka, probably Śobhāka) Cf AB 457

(a) अनुदिनम् Skm (POS), Skm (BI) but AB as above)
Mālini metre

Having seen Śrī Rāma forlorn day by day without his bride Sītā for whom he searched in every forest and mountain, the fact that the mountain did not break in twain clearly proved that it was made of hard rocks and that the earth did not break up showed that it was all enduring (by nature) (A A R)

1511*

अनुवाद्यिता वाद्य
नृत्यसि यत्त्वपि सुरेश्वर साक्षात् ।
पक्षश्च तेजवन्द्यस्
तदसि कलापिन् पर घन्यः ॥

(भा) SSB 317 6
Āryā metre

Extremely fortunate are you, O peacock, inasmuch as you dance with the accompaniment (of drum) furnished by the lord of Gods [Indra's thunder], and your feathers are worshipped [worn on the head] by Śrī Kṛṣṇa (A A R)

1512

अनुवेल निहृदयन्ते यस्य सिन्धोरिवोद्यमा ।
त प्रमथ्य ध्रियं कोऽपि विपक्षो भूभुङ्कते ॥

(भा) SSK २ २, KSKP २ २

An enemy king (like the Mountain Mandara) should become prosperous (get Lakṣmī) after destroying (churning) him whose efforts are frustrated every time (like those of the ocean) (A A R)

1513

अनुशयवत्येवोक्ता
प्रोप्यत्पतिका न भेदतो बहुभि ।
परदेशादागच्छत्-
पतिकापि यया प्रमुदितं ॥

(भा) SMH 10 39
Āryā metre

It has been said by many people that a wife whose husband is away (on a journey) is not different from one who is full of sorrow (like a widow) But the wife whose husband returns from abroad is quite happy (A A R)

1514

अनुशासद्भिर्धर्मैश्च व्यवहारेण सत्प्रथा ।
न्यायेन च चतुर्थेन चतुर्न्ता महीं जयेत् ॥

(भा) K (K (K) 3 1, 43, K (S) 150 14 5, K (V) 123, K (J) 89 1-2, K (G) 10 1-2, K (P) 248 5-6)

a king, giving decisions in accordance with law, transaction, settled custom and edict as the fourth, would conquer the earth up to its four ends (R P Kangle's translation)

1515*

अनुशीलितकुञ्जवाटिकाया
अधनालकृतपीतशाटिकायाम् ।
मुरलीकलकजिते रताया
मम धेतोऽस्तु कवचदेवतायाम् ॥

(भा) PG 88 (a Govinda)

(b) बभ्रुवाटिका PG (var.)

(c) मुरलीकृतकुञ्जिते PG (var.), *कलकुञ्जिनरतायां (पीततायां) PG (var)
Aupacchandaska metre

May my mind be (absorbed) in that deity of the Kadamba trees [Śrī Kṛṣṇa], who ever sports in gardens and bowers (on Yamunā's banks), whose waist is adorned with the yellow garment and who delights in the sweet notes of the flute (A A R)

1516

अनुशोचनमस्तविचारमना

विगतस्य मृतस्य च यः कुस्ते ।

स गते सलिले तनुते वरणं

भुजगस्य गतस्य गतिं क्षिपति ॥

(अ) AS 729.

(d) गतिक्षिपति AS(var.); गतिः AS(var.); मृदो AS (var.).

Bhujagaprayāta metre.

That unthinking person who regrets past deeds and dead persons, constructs a dam across a river when the water has all flowed away and pursues the path of a snake that has disappeared. (A. A. R.).

1517

अनुष्ठानेन रहिता पाठमात्रेण केवलम् ।

रञ्जयस्वेष्ये वा लोकं किं तथा शुक्रविद्यया ॥

(अ) Dar 3. 31.

(a) रहिता Dar (KM).

(c) लोकात् Dar (var.).

What can a parrot know since it lacks activity and amuses the public with (only) bare recitations.

1518

अनुष्ठितं तु यद् बेवैरं अपिभिर्यदनुष्ठितम् ।

नानुष्ठेयं मनुष्येस्तु तदुत्तं कर्म आचरेत् ॥

(अ) Sama 2 न 70.

Certain (questionable) deeds which some gods and sages practised are not to be done [initiated] by men. They should practise what has been prescribed by them. (A. A. R.).

1519

अनुष्ठितेषु कार्येषु यो गृह्यं न प्रकाशयेत् ।

स तत्र लभते सिद्धिं जलमग्नौ कपिरीया ॥

(अ) PTu 50 and 21 (p. 87).

He is successful in his undertaking who does not disclose what is confidential when the work is in progress; as the monkey in the midst of water [on the back of a crocodile]. (A. A. R.).

1520

अनुसरति करिकर्षो

ऋषयः श्रवणेन तादृशमानोऽपि ।

यणयति न तिरस्कारं

दानान्धविलोचनो नीचः ॥

(अ) ŚP 82B, PdT 217, SR 73. 22. (a. ŚP), SSB 344. 22, SRK 183. 11 and 249. 72 (a. Indu-śāstraprukha.), IS 325, Any 11. 44.

(a) कर्षीलं (°ल) [करि°] PdT (contra metrum).

(b) श्रवणयुगेन PdT (but B in PdT as above) (contra metrum).

(c) तिरस्कार B in PdT (contra metrum), Aryā metre.

A bee persists in settling upon the temples of an elephant though beaten by his ears. A low person with his eyes blinded by dāna [gifts : rut] does not care if insulted. (A. A. R.).

1521*

अनुसर सरस्तीरं वरं किमत्र सहात्मना

कतिपयपयःपानं भानिन् समार चतक ।

प्रलयपवनरस्तं नीतः पुरातनवारिदो

यद्ययमदयं कीलाजालं विमुञ्चति नूतनः ॥

(अ) JS 95.10, Any 74. 180.

Hariṇī metre.

O proud ālaka-bird, move on to the bank of a lake; what enmity is there with the high souled? Take in a few mouthfuls of drink. The old cloud is set at rest by the storm of deluge and the new one releases mercilessly but minute particles. (A. A. R.).

अनुसूयः कृतप्रज्ञः see No. 1292.

अनुहरतः खलसुजन्व see No. 1425.

1522

अनुदा मन्दिरं यस्य रजः प्राप्नोति कन्यका ।

पतन्ति पितरस् तस्य स्वर्गस्था अपि तूर्णम् ॥

(अ) P(PS 4.67, PM 4.47). Cf. JSAIL 20. 27.

(अ) JS 326.

A daughter who reaches her puberty in her father's home and remains unmarried is a sufficient reason for her father to fall from heaven into hell.

1523*

अनूनवेगादयमद्वितीयश्च

च्छायातुररुणादिच सज्जमानः ।

सुरोद्धतवीर तुरङ्गमस्ते

रजोभिरह्ना पतिमावृणोति ॥

(म) JS 360 2 (a Prajñānanda), SR 123 3, SSB 432 3

(b) दाय^० SR, SSB, ^०पुरगादवि SR, SSB
Upajati metre (Upendravajrā and Indravajrā)

Your horse, O hero, is incomparable on account of his great speed and, as if ashamed of the horses of Chāyā [Sun's wife] covers the lord of the day [Sun] by columns of dust raised by his hoofs (A A R)

1523A

अनुजुत्वमसद्भाव्य कार्पण्य चलचित्ता ।
पुता मित्रेषु ये बोधासु ते वेदयासु युगाः स्मृता ॥
(म) Viṭarṇita (in DhS p 206) 58

Not being straightforward, absence of goodness, levity, ficklemindedness—these which are faults in men's friends are considered to be merits for prostitutes (A A R)

अनुगतं सता वर्त्म see No 1437

1524

अनृतं च समुत्कर्षं राजगामि च पेशुनम् ।
गुरोश्चालीकनिबन्ध समानि बह्वहृत्यया ॥

(म) Mn 11 56 (in some other texts 11 54 or 11 55), MBh (MBh (Br) 5 40, 3, MBh (C) 11 39 3, MBh (C) 5 1534) (Cf Vā 56 and 37 1-3, G 21 10, Y 3 228)

(म) SRHt, 180 28 (a Mn), SSSN 180 23, IS 329, Pr 362

(d) MBh (Ju) p 238 ef 2^a

(a) अनृत स्वयमुत्कर्षं (°वै) Mn (var) (Nandana), अनृतं MBh, व [च] MBh (var), मुखनिबन्ध or समुत्कर्षं (°वै) [च स°] MBh (var)

(b) राजगामि च or राजगामिनि [रा° च] MBh (var)

(c) चत्वारि सप्तवर्षेभ्यः MBh (Ju), गुरौ MBh (var)

(d) सत्सम or समो हि [स°] MBh (var) सम तद् MBh (Ju)

Falsely attributing to oneself high birth, fraudulent behaviour towards the king and falsely accusing one's teacher, (are offences) equal to slaying a Brāhmana (G Bühler's translation)¹

¹ G Bühler translates wrongly "giving information to the king (regarding crime)"

1525

अनृत चाट्टिवादश्च धनयोगो महानयम् ।

सत्यं वैदुष्यमित्येव योगो वारिद्र्यकारकः ॥

(म) Kāvi 32

Falseness and flattery bring great wealth to a person, truth and proficiency in learning combine to cause poverty (A A R)

अनृतं चैव मृत्युश्च see No 2524

1526

अनृत सत्यमित्याहुः सत्यं चापि तयानृतम् ।

इति यास्ता कथं वीर संरक्षया पुर्यरिह ॥

(म) MBh (MBh (Bh) 13 40, 8, MBh (R) 13 39 9, MBh (C) 13 2240-1), P (Pis 1 186, PuK 1 200)

(म) SR 348 21 (a MBh), SSB 227 21, IS 327

(b) चाप [चा°] MBh (var)

(c) वीर [वी°] Pu PuK SR, SSB

(d) सरथा MBh (R)

They [i e women] make a lie appear as truth, and a truth appear as a lie They who can do this,—I ask, O hero—how can they be guarded¹ by persons of the opposite sex ? (P G Roy's translation)

¹ My change P G Roy has "ruled"

1527

अनृतं साहसं भाया मूलैरवमतिलुप्यता ।

अशौचत्वं निर्वर्षत्वं स्त्रीणां बोधा स्वभावजा ॥

(म) Cr 60, (GV 2 1, Cv 2 1, CRG 1 51, GNP II 16, CNG, 49, CNT IV 157, CNM 154, CNMN 120, CnT II 2 9, CnT III 2 1, CnT VI 22, CnT V-129, CnT, VII 14, CPS, 24 63), P (PP 1 143, Pti 1 195), H (HJ 1, 210, HM 1 194, HK 1 196, HH 34, 26-7), Vet 3 6, MK 125, BhS 368 (Cf JSAIL 24 71).

(म) SR 348 1 (a G), SSB 226 1, SRK 113 1 (a Sphutaloka), IS 328, Subh 219, Sama 1 97, and 1 47, SH 1203.

(a) अनृत साहसं चैव Vet (var) अमत्य [अनृत] H.

(b) साहसं नातिहृ^० [°चाति] H. Sama 1 43, अनिलोमना CNG, CPS, SR, SSB, SRK, Sama; अनिलोमत BhS, अतिदुष्टता SH, प्रतिलो^० CV (var), ल वन्दन तथा CRG च कृपयता [अति] Cv (var)

(c) निर्वर्षत्वं मूलैश्चत्वं निर्वर्षत्वं H, अशौचं निर्वर्षत्वं च (अशौ^० शौक) CN, 11 BhS, Vet, SR, SSB, SH, निर्वर्षत्वं मूलैश्चत्वं, Cv (var), अनुचित

निर्दयत्वं IS; अं नि° tr. Vet (var.); अशुचित्वं
SRK; अहंकारं IS; निधुंशत्वं Cv (var.).

(d) स्वभाविका गुणाः CRC.

Falseness, hastiness, deceit, senseless-
ness, covetousness and cruelty are the
inborn faults of women.

अनृतं स्वयमुत्कर्षः see No. 1524.

1528

अनृतपटुता कौर्वे चित्तं सतमवमानिता
मतिरविनये धर्मं श्राद्धं युरुज्वपि वञ्चनम् ।

ललितमधुरा वाक्प्रत्यक्षे परोक्षविभाषिणी
कलिदुग्महारजस्पताः स्फुरन्ति विभूतयः ॥

(अ) Vet 5.3 (cf. Vet. p. 131).

(a) अनृतपटुता (°ना) Vet (var.); कैर्वे or कार्ये or
क्रोधे or क्रो or द्रोहे [क्र°] Vet (var.); चित्ते
Vet (var.); अवमानता (अप°) Vet (var.);
अप्रमानो Vet (var.).

(b) शाब्दं or साध्यं Vet (var.); शाब्दं वचं (°मं)
or सद्यं मित्रे Vet (var.); गुरोरपि Vet (var.);
वचना (°ता; न्दा) Vet (var.).

(c) वागप्र° Vet. (var.) (contra metrum); समर्पे or
परोक्षे Vet (var.); विभीषणा or विविपाणां or
विषमापिणी or विघातिनी Vet (var.).

(d) कलियुगे Vet (var.); महाराज पद्मः Vet (var.).
Harini metre.

There flourish the series of wealth of
the great king of the *kaliyuga* in the
form of cleverness in falsehood, the mind
full of cruelty, the disrespect shown to the
good, inclination to immodest behaviour,
deception in religious performances, cheat-
ing respectable elders, speech that is sweet
in one's presence and abuses behind one's
back. (A. A. R.).

अनृतवहुता कौर्वे see No. 1528.

1529*

अनृतमनृतमेतच्छुषासूतिरिन्दुर्
नियतमश्रमनाथो निर्गतः कालकटात् ।

हृदयदहनदक्षा दाहणा चान्यथैयं

यद सखि मयुरत्वे मोहदावितः कुतोऽस्य ॥

(आ) VS 1116.

Mālinī metre.

False, false it is that the moon produces
nectar; surely that wicked one has come
out of the dreadful (*kālākūṭa*) poison;

how else can there be this cruelty of his,
capable of burning the heart? Tell me
friend, whence is his delusive power of
sweetness? (A. A. R.).

अनृते च (व) समुत्कर्षे see No. 1524.

1530

अनृते धर्मभवे च न शृण्वति चाप्रिये ।

न प्रियं न हितं वाच्यं सर्वभिरवेति निन्दिताः ॥

(अ) Harivaṃśa-purāṇa, Viṣṇuparvan 71.7. (Of
"Purāṇa" 3. 1. p. 63).

Nothing pleasing or beneficial should
be said by the good to those who are false,
fallen from *dharma*, those who do not
serve or listen and the inimical—for this
they are censured. (A. A. R.).

1531

अनेकगतिचित्रितं विविधजातिभेदाकुलं

समेत्य तनुमद्गुणः प्रचुरचित्रचेष्टोद्यतः ।

पुराजितविचित्रकर्मफलभुग्विचित्रां तनुं

प्रगृह्य नटवत् सदा श्रमति जगन्मङ्गलज्ञे ।

(अ) AS 252.

(a) विविधि° AS (var.).

(b) तनुमद्गुणः AS (var.); प्रचुरचित्तचेष्टोद्यतः AS
(var.).

(c) विचित्र° AS (var.).

Prithvi metre.

People move on constantly on the
stage of worldly life like actors, with
various kinds of gaits, taking up the role
of different classes of society, engaged in
various kinds of colourful activities and
possessing bodies that must experience
the results of actions done previously.
(A. A. R.).

1532

अनेकचित्तमन्त्रद्वयं हेष्टो भवति मन्त्रिणाम् ।

अनवस्थितचित्तत्वात् कार्ये तेः समुपेक्ष्यते ॥

(अ) KN (KN (ĀnSS) 9.35, KN (B) 9.34),
H (HJ 4. 45, HS 4. 41, HM 4. 41, HK
4.46, HP 4. 44, HN 4. 41, HH 107. 5-6, HC
143. 5-6) Cf. वालो गृढो.

(आ) SR 831. 186 (a. KN), IS 330.

(a) मन्त्रस्तु KN (B1), HS, HM, HP.

(b) नेपो [दे°] HM; मन्त्रिणा HM.

(d) कार्यैव; (°त 15) HM, HS; न उपेक्ष्यते HJ, HS.
(but MSs as above), HM HP, HH, SR.

He [i.e. the king], who in his counsels is of many minds, becomes odious to

honey, speaks of its faultlessness when it is so full of evil qualities = verily an ocean of untruth and devoid of intelligence (A A R)

1533

अनेकजन्मसमूर्तं पापं पुंसां प्रणश्यति ।
स्नानमात्रेण गङ्गायां सद्यः पुण्यस्य भाजनम् ॥

(अ) Sama 1 32

The sins of man, accumulated [produced] in a number of births, are destroyed by a mere bath in the Ganges, and he becomes an abode [repository] of holy merit. (A A R)

1534

अनेकजीवघातोत्पन्नं स्लेच्छोच्छिष्टं मलाविलम् ।
मलावतपात्रनिक्षिप्तं किं शीघ्रं लिह्यते मधु ॥

(अ) AS 553

(c) °पात्र नि० AS (var)

(d) °लिह्यते AS (var)

What purity is there in those who lick honey which is produced by the destruction of numerous living creatures, which is brought by an outcaste after his own use, filled with dirt and contained in a vessel smeared with dirt (A A R)

1535

अनेकदोषदुष्टस्य कायस्यैको महान् गुणः ।
यो यथा वर्तयत्येन स तर्पयानुवर्तते ॥

(अ) SRH: 193 (a) MBh but does not occur in MBh (Bh))

(d) [च]नुवर्तते SRH:

There is one great good quality possessed by the body though corrupt by many evil practices, it follows him in the way in which it is treated (A A R)

1536

अनेकदोषदुष्टस्य मधुनोऽपास्तदोषिताम् ।
यो ब्रूते तद्वसासक्तः सोऽस्तत्याम्बुधिरस्तथी ॥

(अ) AS 564

(b) मधुनोऽपास्त° AS (var)

(c) यो om AS (var) तद्वसोऽस्त AS (var)

(d) °रावत AS (var)

(d) सोऽस्तत्यां दुदिरस्तथी AS (var)

He who, addicted to the tasting of

अनेकदोषदुष्टोऽपि कायः see कुर्वन्नपि स्थलीकानि

1537

अनेकयेति प्रगुणेन चेतसा
विविच्य मिथ्यात्वमलं सद्रूपम् ।
विमुच्य जनेन्द्रमतं सुखावहं
भजन्ति भग्न्या भवदुःखभोरम् ॥

(अ) AS 151

(b) विवेच्य AS (var)

Vamśastha metre

Good people afraid of the miseries of worldly life take up to the religion of Jina which leads to happiness after having abandoned the philosophy of *mithyātvā* (illusoriness of the world) which is full of defects and after having fully used their discrimination a number of times with an attentive mind (A A R).

1538

अनेकपर्वोपगुणं रूपेण
विलोकयते येन समस्ततरुवम् ।
तदिन्द्रियानिन्द्रियभेदभिन्नं
ज्ञानं जिवेन्द्रपेरितं हिताय ॥

(अ) AS 180

Upajāti metre (Upendrasajrā and Indrasajrā)

True knowledge has been expounded by the lord Jina for the welfare of the world which discriminates between sensory pleasures and its opposite and by which all the true values have been perceived and which possesses numerous merits (A A R)

1539

अनेकभवसंचिता इह हि कर्मणा निमित्ता
प्रियाप्रियविद्योगसगमविपत्तिसपत्नयः ।
भवन्ति सकलास्त्विमा गतिपु सर्वदा देहिनां
जरामरणवीचिके जलनसागरे मज्जताम् ॥

(अ) AS 255

(a) कर्मणां AS (var)

(b) °सपत्नयो AS (var)

Prithvi metre.

To embodied beings occur in all stages of life in the form of the ocean of worldly life, with waves in the form of old age and death, all kinds of misery and happiness in their separation and union with their loved ones, all of which are ordained by the results of their own actions accumulated in numerous births. (A. A. R.).

1540

अनेकमलसंभवे कृमिकुलैः सदा संकुले
चित्रवद्भवेदन्तं घुचिनिन्दिते दुःसहे ।
शमन्नयमनारतं व्यसनसंघटे देहवान्
पुराजितवशो भवे भवति भामिनीगर्भके ॥

(अ) AS 243.

(a) अनेमू० AS (var.) ; संकुलैः AS (var.).
Prithvi metre.

A person [embodied being] comes to worldly life as a result of his actions of former lives in the womb of a woman which is full of many kinds of dirt, filled with all kinds of bacteria, full of strange pains (of child birth), unbearable and censured by the wise; and he wanders incessantly in various kinds of miserable experiences. (A. A. R.).

1541

अनेकमुखपाप्माना छयसंश्रितशत्रुमः ।
कर्वुरप्रकृतिः कश्चित् कापेयकलहोचितः ॥

(अ) SNI 37.

A multifaced sinner, falsely showing the stage of life, and multicoloured [unreliable] by nature is fit only to be quarrelling like monkeys. (A. A. R.).

1541A.

अनेकपुद्गलविजयी संयानं यस्य गच्छति ।
तत्प्रतापेन तस्याशु वशं गच्छन्ति विद्वयः ॥

(अ) KN (KN (ĀnSS 0.53, KN (BI) 9.52), P (PP 3.8, Pts 3.11, PtsK 8.10), H (HJ 4.33, HS 4.29 HM 4.29 HK 4.34, HP 4.32, HN 4.32, HH 106-4, HC 141. 19-20. Cf. सदावर्धो धार्मिकोऽनार्यः.

(अ) IS 331.

(c) सत्यमावेन PP. Pts, PtsK.

(d) राजवः [वि] KN (BI); वशं यान्तरयः परं PP.
वशमायान्तरायः Pts; वशं गच्छन्त्यरात्रयः PtsK;
वशमायान्ति राजवः H (but HS, HP, HN as above).

He with whom a king victorious in many battles concludes peace, is sure to bring his foes under his sway in no time even through prowess of his new ally. (M. N. Dutt's translation).

1542

अनेकराज्यान्तरितम् अतिक्षिप्तं न युज्यते ।
अन्तर्गतामित्रशत्रुस्य अन्तःशत्रुं हि न क्षमम् ॥

(अ) KN (KN (ĀnSS) 14.81, KN (BI) 13.81).

An army scattered over different kingdoms and away from home, will not fight (heartily); and one with the thorns [spies] set by the enemy within it, becomes incapacitated for active service. (M. N. Dutt's translation).

1543

See 1541 A

1544

अनेकवर्णपद्मां वाग्बिद्युदिव विग्रतो ।
अग्नान्तेष्टु सदा सार- सङ्गियु स्यात् स्फुरद्गुणाः ॥

(अ) SSK 3.16, KSSKP 3.16.

Speech ever shines with merits in him who has a good command of words as lightning of colours and who is ever deliberate [not hasty] and attached to the essence (without dissipating his energy on worthless things). (A. A. R.).

1545*

अनेकविहङ्गजनरत्नपूर्णं
वेवौदकन्यायस्तरङ्गमयम् ।

अलङ्घनीयं गुरुतीर्थमेकं

सभासमुद्गं क्षिरसा नमामि ॥

(अ) SR 101.7, SSB 390.9.

Upajāti metre (Upendravajrā and Indravajrā).

I bow with my head to this ocean of the assembly, filled with gems in the form of a large number of learned men, charming with the water of the Vedas and waves of Nyāya, difficult to cross [to defeat] and full of holy places in the form of elders (A. A. R.).

1546

अनेकशस्त्रं बहु वेदितव्यम्
अल्पद्वय कालो बहुवद्वच विनाः ।

यत्सारभूतं तदुपासितव्य

हसो यथा क्षीरमिवाम्बुमध्यात् ॥

(भा) SR 173 878, SSB 309, 878 Cf Nos 1216 and 1210

Upajāti metre (Upendravajrā and Indravajrā).

Many are the *śāstra*-s that are to be learnt, but short is time and many the obstacles. One should therefore resort to (study) those that form the essence, just as the *hamsa* takes up the milk from a mixture of milk and water (A A R)

अनेकसंशयच्छेदि see No 1547.

1547

अनेकसंशयोच्छेदि परोक्षार्थस्य दशकम् ।

सर्वस्य लोचनं शास्त्रं यस्य नस्त्यन्य एव सः ॥

(भा) H(HJ Pr 10, HS Pr 9, HM Pr 10, HK Pr 10, HPPr 10, HN Pr 9, HH 2 10—1, HG 4 10—1), Gr 1132 (CNSG 96, CNSL 96, CNS 95, CNSL 6, CNSPK 77, CPS 367 44)

(भा) SR 29 2 (a H), SSB 48.4 (a F), IS332, Babudarlana 29, SMa 2 14, Sama 1 16

(a) *संशयच्छेदि Balmid

(b) दशकम् Q texts (but not Gr), IS

(c) शानं [रा*] CNSG, CNSi, CNSL, CNSPK, The resolver of many doubts, the exhibitor of invisible objects, the eye of all—(15) learning. He, of whom it is not, verily (15) blind (F Johnson's translation)

1548**

अनेकमुपिरं कान्तं वादि स्त्रीमुखपद्मजम् ।

पद्मं कान्ते वनस्यान्ते नेत्रभूतिमनोरमम् ॥

(भा) JS 353 32

(b) श्रीमुख* JS (var)

See in the forest, dear one, something pleasing to the eyes and the ears, full of holes and charming and noisy like the lotus mouth of a woman [bee-hive ?] (A A R)

1 Valmika-puzzle

1549**

अनेकमुपिरं वाद्यं कान्तं च श्रुतिसन्तितम् ।

चक्रिणा च सदाराध्यं यो जानाति स वण्डितः ॥

(भा) SR 184 5, SSB 522 5, SRK 152 18 (Sphuta-śloka), IS 7640

A musical instrument having many holes, charming and bearing the name of a sage and ever favoured by Cakrīn [Kṛṣṇa snakes] He who knows this is clever (learned) [valmika anthill] (A A R)

1 Valmika puzzle

1550*

अनेके कृपिनं सन्ति नेकमक्षणतत्परा ।

एक एव हि क्षेपोऽयं वरणोद्यरणक्षमः ॥

(भा) BhPr (BhPr (NSP) 300, BhPr (B) 300) (a Sivaśarman)

(भा) SR 235 164, SuB 13 14, SSB 632 1

(a) शङ्खो बहवः सन्ति SuB

There are many snakes intent (solely) on eating frogs, just this one serpent (is) capable of bearing the earth (L H Gray's translation) 1

1 Praise of the king under the guise of a serpent

1551*

अनेकैर्नयिकयुग्मं सहितं सखि मे वसि ।

स एव यदि जारं स्यात् सकल जीवितं भवेत् ॥

(भा) VS 2387 (Epigram) Cf A Weber's *Indische Studien* 16 210

(d) नय [नय] VS

My husband, o friend, has all the virtues of a stage hero, now if only he were my lover, my happiness would be perfect (A B Keith's translation in *A History of Sanskrit Literature*, p 208-9).

1552*

अनेन कल्याणि मृणालकोमल

वतेन वायं म्लयस्यस्कारणम् ।

प्रसादमाकाङ्क्षति यस्तवोत्सुक

स किं त्वया दासजन प्रसादते ॥

(भा) Vik 3 13 (Cf Scharpé's *Kālidāsa-Lewson* I, 2, p 91)

(भा) Altm 25

Vamśastha metre

O virtuous one, with this vow in vain do you weary you body, tender as a lotus-stalk, why is your slave to be thus conciliated who himself is pining with desire for your favour ? (E H Cowell's translation)

1553

अनेन कस्यापि कुलाङ्गुरेण
स्पृष्टस्य गात्रेयं सुखं भवेवम् ।
कां निर्वर्ति चेतसि तस्य कुर्याद्
यस्यायमङ्गुलत् कृतिनः प्रहृष्टः ॥

(अ) Śāk 7.19. (Cf. A. Scharpé's *Kālidāsa-Lexicon* I, 1, p. 98). (Cf. JAOS 82.1; p. 43).

(आ) Sar 5.39 (p. 585).

(b) स्पृष्टेयु Śāk (var.).

(d) अङ्गुलत् Śāk (var.), Sar (var.); प्रहृष्टः [प्र०] Śāk (var.).

Upajāti metre (Upendravajrā and Indravajrā).

When such joy is mine in the touch on my limbs of a scion of some other house, what gladness must not be his, from whose loins, happy man, this child is sprung? (A. B. Keith's translation in his *Sanskrit Drama*, p. 162).

1554

अनेन किं न पर्याप्तं मांसस्य परिवर्जनम् ।
यत्पादितं तृणैर्नामि स्वमङ्गलं परिह्वयते ॥

(आ) VS 2983.

Is not this one point enough to avoid (eating) meat, that if one is injured even by a grass blade, he suffers pain (A.A.R.).

1555*

अनेन कुम्भद्वयसन्निवेश-
संलक्ष्यमाणेन कुचद्वयेन ।

उन्मज्जता यौवनवारणेन

वापीय तन्मङ्गि तरङ्गितासि ॥

(अ) SkV 4.13 (a. Bhāgura), Kav 175 (a. Bhāgura).

Upajāti metre (Indravajrā and Upendravajrā).
Your breasts, Oh slender maid, resemble an elephant's cranial lobes, /You are, as it were, a pool/shaken by the elephant, Youth, who plunges therein. (D. H. H. Ingalls's translation).

1556*

अनेन तनुमध्यया मुखरनूपुराराविणा
नवाम्बरहृकोमलेन चरणेन संभावितः ।

अशोक यदि सद्य एव कुसुमं न संपत्स्यते

व्या वहसि दोहदं ललितकामिसाधारणम् ॥

(अ) Mā 3.17 (Cf. A. Scharpé's *Kālidāsa-Lexicon* I.2, p. 34).

(c) मुकुलैर् [कु०] Mā (var.).

(d) गुभा [घ०] Mā (var.).

Pythvi metre.

Oh Aśoka, if after having been honoured by the slender-waisted one with this foot of hers, soft as a young lotus, loud-tinkling with noisy anklets, you are not immediately endowed with flowers, in vain do you nurse a desire shared by sportive lovers. (C. H. Tawney's translation).

1557**

अनेन तव पुत्रस्य प्रसुप्तस्य दानान्तरे ।

शिखामादह्य हस्तेन खड्गेन निहृतं शिरः ॥

(अ) Sama : अ 48.

When, in the forest region, your son was asleep, he was held by hair by the enemy and with a sword was his head cut off. (A. A. R.).

1558*

अनेन त्वं स्वरूपेण पुष्पद्वार्जश्च पञ्चभिः ।
मोहयन् पुष्पान् स्त्रीश्च कुरु सृष्टिं सनातनीम् ॥

(अ) Śiva-purāṇa, Rudrasaṁhitā 2. 2, 37 (in Pā 141).

May you accomplish the work of ever lasting creation by causing delusion [love] to man and woman, with this your form [charm] and with the aid of the five arrows of flowers. (A. A. R.).

1559*

अनेन धर्मः सविशेषमद्य मे

त्रिवर्गसारः प्रतिभाति भाविनि ।

स्वया मनोनिर्विषयायकामया

यदेक एव प्रतिगृह्य सेध्यते ॥

(अ) Kum (Kum (SA) 5. 38, Kum (NSP) 5.38).
(Cf. A. Scharpé's *Kālidāsa-Lexicon* I. 3; p. 70).

(a) सविशेषमद्यमे Kum (var.).

(b) भाविनि [भा०] Kum (var.).

(c) यदेकः एव or यदेव (:) एकः Kum (var.).

Varṇastha metre.

O thou of pure intention, on account of this thy conduct, *dharma* strikes me pre-eminently as the best of the group of three (*dharma*, *artha* and *kāma*), since this only has been selected and followed by thee, with a mind from which all

thought of *artha* and *kāma* has been cast out (M R. Kalc's translation).

1560

अनेन पुष्टो देहान् उपावते विमुञ्चति ।

हर्षं शोकं भयं दुःखं सुखं चानेन विन्दति ॥
(अ) Bh Pn 4 29, 75

By this subtle body a person takes and renounces the gross form and attains to sorrow, joy, happiness, grief and fear (J M Sanyal's translation)

1561

अनेन भवति श्रेष्ठो मुच्यन्ते च सभासवः ।
कर्तारिणेनो गच्छेच्च निन्द्यो यत्र हि निन्द्यते ॥

(अ) MBh (MBh (Bh) ed 5 35, 23 [209* 178]
in some MBh texts 5 35, 41)

(a) अनेना MBh (Bh)

(b) मुच्यते MBh (var), अपि [च] MBh (var)

(d) निन्द्याहो यत्र निन्दते MBh (var)

Where the censurable are condemned, the president of the assembly becomes sinless as well as the audience, and the sin reverts to the sinner himself (V P N Menon's translation)

1562

अनेन मत्पदेहेन यस्तुलोकद्वयसमदम् ।

विचिन्त्य तदनुष्ठेयं ह्येयं कर्म ततोऽप्यथा ॥

(अ) SP 648, SR 154 41 (a SP), SSB 481 41, IS 333

(a) मत्पदं ददते SP (MS)

(d) हे^०क^० tr SR, SSB

A person should do that activity with his human body which will lead to happiness in both the worlds [of here and hereafter], and he should avoid action which is contrary to it (A A. R.)

1563*

अनेन यथा सह पापिवेन

रम्भोव कञ्चिन् भवती दक्षिते

सिप्रातरङ्गानिलकम्पितासु

विहृतमुद्यानपरपरासु ॥

(अ) Ragh 6 35 (Cf A Scharpé's *Kālidāsa Lexicon*, I 4; p 94)

(अ) Sar 4 186 (p 518).

Upajāti metre (Upendravajrā and Indravajrā)

O you with thighs like the interior of a plantain tree ! I hope there is a desire in your mind to sport with this youthful

king in the rows of garden shaken by the breezes from the ripples of the *Suprā* (R D Karmarkar's translation)

1564**

अनेन योपराजेन धूपिताम्बरभूषण ।

धूपिताङ्गस्त्रिभुवन मनुजं कुस्ते वशम् ॥

(अ) SP 3208

By this best of particular medical preparation, with his clothes and ornaments incensed and with his limbs rendered fragrant by the smoke of this medicine, a man brings the three worlds under his control (A A. R.)

1565

अनेन योगेन विवृद्धतेजा

मित्रा परस्मै पदवीमपच्छन् ।

सभाधराधारमुपासनास्तत्रो

जपोपवासाभिषेकमूर्त्तीनाम् ॥

(अ) Kir (Kir (NSP) 3 28, Kir (D) 3 20)

(a) समृद्धतेना Kir (var)

(d) जपोपवासा^० Kir (D)

Upendravajrā metre

Possessed of greater lustre by this contemplative meditation, practise the life of ascetics by muttering prayers, fasts and baths, taking your weapons with you and not permitting any one to approach you (S V Dixit's translation)¹

1 Words of the sage

1566*

अनेन रम्भोव भवामुत्तेन

तुषारमानोस्तुलया जितस्य ।

ऊनस्य नून परिपूर्णाय

तारा. स्फुरन्ति प्रतिमानलण्डा ॥

(अ) Mūrāri's Anargharāghava 7 81 (7 67)

(अ) SkV 443, Kav 191, Prasanna 110 b, SP 3321, JS 269 11 (a Mūrāri), SR 262 180 (a SP), SSB 79 62, SRK 278 3 (a SP), SH 1680 (and in Kav), IS 7641, RJ 689

(a) उवाचने Prasanna, SP, SH, JS, SR, SSB, SRK, IS

(b) तुषारमानो कलया जितस्य Prasanna; धृतस्य [जि^०] Anar, * Kav, SP, Kavi, तुषारभावो Kau, धोषमानोस् SP, JS, SR, SSB, SRK, IS; SR, SB, SRK, IS, SH

(c) जनस्व SH.

(d) तारा SR; स्फुटन्ति Kav.

Upajāti metre (Upendravajrā and Indravajrā).

Your face, fair lady, / has sipped the scales against the moon, /to fill whose cold deficiency/ the stars come forth as counter weights. (D. H. H. Ingalls's translation).

1567*

अनेन चीतराणेन बुद्धेनेवाधरेण ते ।

इति निर्वर्जमाख्याता सर्ववस्तुषु शून्यता ॥

(अ) SkV 843, Prasanna 156a, VS 1427, JS 166.1.

By your lower lip without passion [or: without rouge] like to the Buddha, o messenger, you inform me quite clearly of the vacuity [or : worthlessness] of all things. (D. H. H. Ingalls's translation).

1568

अनेन सर्वोपि कृतायिता कृता

हृतायिनी कामगवीसुखदुमी ।

मियःपयःसेचनपल्लवाशनः

प्रदाय दानव्यसनं समानुत्तम् ॥

(अ) G in VCjr ad 17.1.

(आ) SR 101, 114, SSB 393-124, Pad 15-35, (a, Śrīharṣa), RJ 144.

(a) सर्वोपि कृतायिता (°ताकृता SSB) Vcjr, SR, SSB.

(b) हृतायिनी.

(c) मियःपयःसे VC; °वल्याशने SR, SSB, Pad.; पल्लातनैः Vcjr; °दल्लातनैः VC (var.)

(d) समानुत्तः SR, SSB.

Varṇasūtra metre.

By him prosperity is made a mendicant and hence the wish-granting cow (*kāmadhenu*) and the heavenly tree (*kalpavṛkṣa*) have been deprived of supplicants. May you two [the cow and the tree] satisfy the craving for giving gifts by the mutual exchange of 'watering with milk' [by the cow] and the 'offer of tender leaves' [by the tree]. (A. A. R.).

1569*

अनेन सार्धं तप योजनेन

कोटि परामच्छिदुरोऽप्यरोहत् ।

प्रेमापि तन्वि त्वयि वासवस्य

गुणोऽपि चापे मुमनःशरस्य ॥

(अ) Naiṣ 8.61.

Upajāti metre (Upendravajrā and Indravajrā).

Slender maid, simultaneously with this thy youth, Indra's abiding love for thee, reached its climax; and at the same time the tough string of Cupid's bow mounted the other end of the bow. (K. K. Hindiqui's translation).

1570 *

अनेन सार्धं विहराम्बुराशेस्

तीरेषु तालीवनममरेषु ।

द्वीपान्तरानीतलवङ्गमुष्णैर्

अपाकृतस्वेदलवा मरद्भिः ॥

(अ) Ragh 6.57. (Of. A. Scharpé's *Kālidāsa-Lexicon* I. 4: p. 97).

(आ) ARJ 99. 9-10, And 233. 13, (ab only), Ratnāpana (BSS 65) 400, (a only).

(b) तरेषु [ती°] Ragh (var.).

Upajāti metre (Upendravajrā and Indravajrā).

Sport with him on the shores of the sea, which are possessed of the rustling noise of the groves of palm-trees, you whose drops of perspiration would be removed by the breezes bringing clove-flowers from other islands. (R. D. Kar-markar's translation).

1571

अनेन सिध्यति ह्येतन्-ममाप्येव पराक्रमः ।

एवं ज्ञात्वा चरेद्यस्तु सकलास्तस्य ध्रुवयः ॥

(अ) P (PP 1.324).

This much of effort brings success; / I have the power; I can:/so think, then act, and reap the fruit/ of your judicious plan. (A. W. Ryder's translation).

1572**

अनेनेव प्रकारेण त्रयो ग्रीवाश्रिताः शुभम्

ललाटे युगलावतौ चन्द्राको शुभकारको ॥

(आ) SP 1632 (a, Nakula)¹.

1. According to AP from Nakula's *Āśvaśāstra*, but not found in the 1932 edition (Tanjore Saraswathi Mahal Series, 56).

In this manner the three lines existing on the neck [of the horse] are auspicious; and indicative of welfare are the twin signs, resembling the moon and the sun on the fore-head. (A. A. R.).

1573

अनैश्वर्ये तूया भार्या पयि क्षेत्रे त्रिषा कृषि ।
लम्बकः साक्षिणश्चैव पञ्चानर्या असकृता ॥

(म) Cr 2107 (GNPN 95, GM 197 [partly corrected according to suggestions of E. Monscur, but still not clear]) (corrupt)

- (a) अनैश्वर्ये GNPN (MS)
(b) पयि क्षेत्रे GM, कृषि GNPN (MS)
(c) लम्बक, [ल^०] GNPN (MS)

Five things are useless [dangerous] unless properly conditioned—desire in poverty, a wife during a journey, cultivation in inferior soil, a hanger-on and witnesses (A A R).

1574**

अनीक्षित्यावृते नाग्यद् रसभङ्गस्य कारणम् ।
प्रसिद्धौचित्यवन्धस्तु रसस्योपनिषत् परा ॥

(म) Amd 182 481, Dhvanikrt, udy 3, Dhv (HSS) 3 p 302 9-10

There is no cause other than impropriety in bringing about unsuitability (absence of relish) in sentiments. The presence of the established propriety is the great secret of the development of *rasa-s* (sentiments) (A A R)

1575

अनीक्षित्येन कन्यास्तु पुरस्त्रीषु च या रति ।
स कामो हि क्षितौग्राणाम् अपिद्वग्नपूर्वज ॥

(म) SRHt 74 4 (a MBh, but does not occur in MBh (Bh))

The desire (*kāma*) of kings to have improper enjoyment with unmarried girls and women of the city [wives of others] is the elder brother [greatest] of the group of the six internal enemies (*kāma, krodha, etc*) (A A R)

1576

अन्तःकटुरपि लघुरपि
सद्वृत्तं यः पमानं न सत्यव्रति ।
स भवति सद्यो वन्द्य
सर्वप इव सर्वलोकस्य ॥

(म) SP 478, SR 48 122 (a SP), SSB 305 124, IS 334, SRK 249 73, (a Indusaprukha)

- (b) सद्वृत्त [स^०] SP (MS)
(c) सद्गुण्यो SP (MS),
Aryā metre

He who does not abandon *sadyrta* [good conduct round shape], though he be pungent within and small, is immediately respected by all people as mustard [which is an universal favourite] (A A R)

1577

अन्तःकटु सदा प्रेम मानुष परिलक्ष्यते ।
हताशान् न करोत्यस्मान् देवप्रेमैव केवलम् ॥

(म) SSMA 23 67

The love of human beings (*prema*) is seen to be bitter in its course, only love of god does not make us disillusioned (A A R)

1578

अन्तःकपालविवरे जिह्वामाकुञ्च्य चापयेत् ।
अमृतमधुद्विन्दुमस्तु पिबेत् क्षचरमुत्रया ॥

(म) SP 4410

(The aspirant) should offer [touch with] the tongue, bending it in the cavity, at the roof of the mouth, and with the *khecara mudrā* he should concentrate his sight between the eye-brows and drink [experience] *amrita* (immortality) (A A R)

1579

अन्तःकरणतत्त्वस्य दम्पत्यो स्नेहेतुश्रयात् ।
आनन्दप्रणिवरेकोऽयम् अपत्यमिति कथ्यते ॥

(म) Uttara 3 17

(म) SR 59 5 (a Uttara), SSB 372 7, SRK 119 4 (a Uttara), IS 4642, SSap 353, SRRV 702 (a Uttara), JS 422, 3 (a Bhavabhūta), Sama 2 भा 32

- (a) करुणतत्त्वस्य JS
(d) पश्यते [३०] Uttara (var), Sama, पुच्यते SRRU

An offspring is really the one knot of the hearts of the parents, since in it is centered their affection (C N Joshi's translation)

1580

अन्तःकरणविकार
गुरुपरिजनसकटोऽपि कुलटानाम् ।
जानन्ति तदभिपुक्ता
भूभङ्गापाङ्गमधुरदुष्टेन ॥

- (ब) Kutt [Kutt (B)] 506, Kutt (KM) 495).
 (f) कुलवान् [कु^०] proposed by J. J. Meyer.
 (c) कुध्वनि Kutt (var.).
 Giti-āryā metre.

The exaltation in the heart of a light woman can be surely guessed by the one who makes it, in spite of the reserve imposed by slaves and respectable persons. It is read in contracted brows and in looks escaping from the side of the eyes. (E. Powys Mathers's translation).

1581

अन्तःकरणशून्योऽपि तृणपुलकपूरयः ।
 संकृतः क्षेत्रपतिना समयो मृगवारणे ॥

(आ) JS 407-41

A scare crow [a bundle of hay resembling a human being] placed in the field by the owner of the land, though devoid of sentence, is capable in warding off animals. (A. A. R.)

1582

अन्तः किञ्चित् किञ्चिन्
 मुक्तानामहह विभ्रमं वहसि ।
 वृद्धादंशमसि पुनः
 सारोद्गारं जडधीशः ॥

(आ) Any 93-93.

Āryā metre.

Underneath you bear the shine of pearls a little, not very clearly; but from afar, you the lord of waters [also dulness] exhibit the ejection of salt. (A. A. R.).

1583

अन्तः फुटिलतां विग्राह्यं छद्मः स खलु निष्कुरः ।
 हुं करोति यदा घ्मातस् तदेव बहू गन्तान् ॥

(आ) SP 1116, JS 100.1, SR 218.74 (a. SP), SSB 692.1, IS 335, Any 77.11.

(b) सङ्घ [स ख^०] SP (MS); सखत SP (MS).

(c) हुं करो यदा SP (MS).

(d) तदेव SP. Any: गुण्यतान् SP (MS); गयते JS (var.). SR, SSB.

A conch is inside curved; outside coarse; only when it sounds when blown into, one gets the right respect towards it.

1584*

अन्तःकूजद्वारकफल्मसकृन्मुञ्चेति लोलैक्षणं
 प्रायः स्नेरफूलमूलमनृतप्रत्यन्दि विन्वाधरम् ।

आवृताङ्गुलिपल्लवाग्रमलमित्यानतितन्मूलं
 पीतं येन मुखं त्वदीयमवले सोऽहं हि धन्यो युवा ॥

(आ) SR 314.75, SSB 163-77.

Śārdūlavikrīḍita metre.

Young lady, I am the fortunate young man (who have had the privilege) of drinking [kissing] your face, the eyes of which are rolling in ecstasy, with the throat cooing inwardly the frequent utterance of "Please leave off," the *bimba*-fruit like lips dripping with nectar and the root of the cheeks aglow with smiles, the tendril-like finger-tips shaken in token of "enough" and the creeperlike eyebrows dancing. (A. A. R.)

1584A*

अन्तः केचन केचनापि हि बले केचित् तथा पल्लवे
 मूलं केचन केचन त्वचि फले पुष्पे च केऽपि द्रुमाः ।
 सौरभ्यं नितरां विनत्यविकलः श्रीलण्डयण्डीकृतः
 सर्वाङ्गं चुरभिनं कोऽपि ददृशे मुक्ता भवन्तं यवचित् ॥

(आ) Any 113.66.

Śārdūlavikrīḍita metre.

Some trees put forth fragrance inwardly, some on leaves, others in tendrils still others in the roots, some on the barks, and others in fruits or flowers. O sandal tree, you bear intense fragrance without any division in mass. No one excepting you is seen anywhere, who is fragrant all over the person. (A. A. R.).

1585*

अन्तःकोपकपायितेऽपि हृदये साधोरसच्चेदितं
 भद्राभ्येव दहिः क्रियानु वचनाभ्यादिभंगत्यर्थतः ।
 मन्थ्येऽन्तःकरालवाद्यवशिखशोषेऽपि वारानियेः
 कल्लोलाः प्रकटीभवन्ति सततं मुक्ताफलोद्गारिणः ॥

(आ) JS 33-27, SHSB.

(c) मन्थ्ये^० SH.

(b) वशिखिज्यातेऽपि SH.

(d) लदगोद्विजः SH.

Śārdūlavikrīḍita metre.

Though inwardly in the heart he is put out by anger at the actions of the wicked, the good man exhibits beneficial words alone in his outward activities. The waves of the sea always give out pearls only, though deep within it [the sea] is dried up by the flames of the extremely terrific submarine fire. (A. A. R.).

1586
See 1584A

1587

अन्तःक्रूरा सौम्यमुखी अगाधहृदया स्त्रिय ।
अन्तर्विषा बहिःसौम्या भक्ष्या विपकृता इव ॥
(आ) SR 348 7, SSB 226 7, SRk. 11, 15 (a
Kalpataru), IS 7643

(d) मध्या IE

Women who are deep are cruel in their hearts but with smiling faces, they are like foods made of poison, with poison inside but outwardly pleasing (A A R)

1588*

अन्त क्रोधोऽग्निहृत्प्रज्वलन्भवशिक्षाकारजिह्वाबलीढ-
प्रौढब्रह्माण्डभाण्ड. पृथुभुवनगुहागर्भगम्भीरनाद ।
वृष्यत्पारीग्न्यमूर्तिर्भुरजिदधत्. व. सुप्रभासण्डलोभि
कुर्वन्निर्धुमधूमज्वलनिचितमिव ध्योम रोमच्छटानाम् ॥

(आ) SR 19 57, SSB 32 18

(d) °जदिविगम् SSB

Sragdharā metre

May the conqueror of the demon Mura [Lord Viṣṇu] in his form of a proud lion protect you—(the lion) proudly swallowing as it were the entire universe with his tongue resembling the flaming hair of Śiva whose fire of anger in the heart was rising high, with his terrific roar resounding in the interior of the huge cave of the earth, and the encircling lustre of whose manes made the sky full of comets without the accompanying smoke (A A R)

1589*

अन्त खेदमिवोद्भूतम् यदनिश रत्नाकरो घूर्णते
पृथक् ध्यानमिवास्थितो न वनकसोणीधर-ह्यन्दते ।
जाने दानविलासदानरभस शौर्यं च ते शृण्वान्
एको मग्नविघट्टनास्तदपरत्तङ्गाहती शङ्कते ॥

(आ) SkV 1458 (a Vakkūta)

(b) यदध्वानमिव SkV (var)

Sārdūlavikrīḍita metre

That the gem-filled ocean ever roars/ as if with inner grief/ and the Golden Mountain moves not,/ as if it were in trance/ I see, oh majesty most graceful in your gifts, / is for the cause that, having heard/ your generosity and strength,/

one fears the churning stuck again/ the other fears the axe (D H. H Ingalls's translation)

1590

अन्त पुरचरं सार्धं यो न मन्त्र समाचरेत् ।
न कलत्रैर्नैन्दस्य स भवेत् राजवत्सलभः ॥
(आ) P (PP 1-40, Pts 1 55, PtsK 1 51, PAF 1 57)
(आ) SR 148 263 (a P), SSB 472, 169, IS 336
(e) अन्त पुरचरं (रचरं or रचरं) PP (var)
(b) न म° or Pts, SR, SSB

One who never hearkens to /queenly whisperings, / in the women's quarters dumb /is beloved of kings (A W Ryder's translation)

1591

अन्त पुरघनाभ्यर्क्षं चरित्तं निराकृतं ।
ससर्षं न व्रजेत् राजन् विना पार्थिवशासनात् ॥

(आ) Matsya-purāna 216 9

(आ) SR 150 328, SSB 474 234, SB 2 237

(a) पुरजना° Matsya

(b) चरित्तं निराकृतं SR, SSB

(e) व्रजेत्यर्क्षो SB व्रजेत्यर्क्षो SR, SSB

A person should not, O king, associate himself closely with the treasurer of the harem and those envoys of the enemy who have been expelled, without the express permission of the ruling king (A A R)

1592*

अन्त पुराणा विहितव्यवस्था
यदे वदेह स्खलितानि रक्षन् ।
जरातुर सप्रति दण्डनीत्या
सर्वं नृपस्यानुकरोमि वृत्तम् ॥

(आ) Nāgā 4 1, Priv 3 4

(आ) SR 139 3, SSB 454 3

(e) सप्रति SR, SSB

Upajāti metre (Indravajrā and Upendravajrā).

Maintaining the order of the zenana, guarding against stumbling at every step by the guidance of a staff/ I, who am now enfeebled by age,/ imitate the whole conduct of a king,/ [who maintains the order of his towns within/ and guards (them) against slips continually by the administration of justice] (G K Nariman's, A V William Jackson's and Ch J Ogden's translation)

1593*

अन्तःपुरीयसि रणेपु सुतीयसि त्वं
पीरं जनं तव सदा रमणीयते श्रीः ।

दृष्टः प्रियाभिरमृतद्युतिदर्शमिन्द्र-
संचारमत्र भुवि संचरसि क्षितिश ॥

(आ) Sāh (Sāh (BI) ad 10. 633, Sāh (G) ad 10.24), SR 105. 145 (a. Sāh), SSB 397. 157 (a. Sāh).

Vasantatilakā metre.

In the battle field thou actest as if thou wert on thy *Zenana*, and thou treatest the people of thy city as if they were thy sons; Fortune behaves as a wife towards thee, and looked upon by thy beloved ladies as the nectar-beamed moon, thou walkest upon the earth, o monarch, like the Royal God [Indra] himself. (Translation in Bibl. Ind. 9).

1594

अन्तःपुरे पितृतुल्यं मातृतुल्यं महानसे ।
गोपु चात्मसमं दद्यात् स्वयमेव कृषिं व्रजेत् ॥

(अ) Cr 1133 (CNS 97, CNSL 27, CNSPK 78, CPS 367.46).

A king should give (impartially) gifts to the inmates of his harem, like a father (gives to his children), like a mother (who is feeding children) in the kitchen and like oneself with regard to cows; he should also personally supervise cultivation.

1595

अन्तःप्रकाशमिच्छन्तः सदसच्च विवेक्षितुम् ।
स्नेहं सुवितप्रदीपेऽस्मिन् वर्धयन्तु सुवृद्धयः ॥

(आ) SMH 2.1.

Let the intelligent people who are desirous of inward light (of understanding) to discriminate between good and bad, increase the *snaha* [affection or oil] in the light of these excellent sayings. (A. A. R.).

1596

अन्तःप्रतप्तमरुतं कतदह्यमान-
मूलस्य चम्पकतरोः यय विकासचिन्ता ।
प्रायो भवत्यनुचितस्थितिदेशभाजं
श्रेयः स्वजीवपरिपालनमात्रमेव ॥

(आ) SP 1002 (a. Dharmavardhana)¹, VS 802, SR 176, 972 (a. SP), SSB 514. 972 (a. Dharmavardhana), IS 337, SRK 206.1 (a. SP), Any 110. 84.

(b) स्तान्स्व VS (var.); विकारो SP (MS), Any.
(c) स्थितदे Any; भाजं VS (var.).

1. in two MSs of SP (a. Nāgendra).

Vasantatilakā metre.

Where is the scope of the flowering of the *campaka*-bush which is being burnt by the well heated sands of the desert? Generally, in the case of those who are situated in unsuitable places, it is a blessing if they are able to sustain life (A. A. R.).

1597*

अन्तः प्रविश्य युवचिह्नपुरोऽवलानां
येन क्रमेण वत लोडयते मनोपिन् ।

माथित्य तं हि नियमं तत उन्नयेते

एतौ कुची सपदि हन्ति विदीर्णमध्यात् ॥

(आ) SSB 255. 37.

Vasantatilakā metre.

O wise man, that order in which the breasts of women, the sign of youth agitate the mind, in the same order are they elevated. But he strikes at these two which are split in the middle. (A.A.R.).

1598*

अन्तःशरीरपरिशोषमुदग्रपन्तः

कीटक्षतलुतिभिरन्नमिवोद्धमन्तः ।

छायाविधोषमलिना व्यसने निमग्ना

वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥

(अ) Mudr (Mudr (BSS) 6.13, Mudr (V) 6.13).

(a) °मुदीर° or °मुदार° or °मुपाश° Mudr (var.).

(b) कीटक्षति लु° Mudr (BSS); शुचमिवातिगुरुं वदन्तः Mudr (var.).

(c) गलिदैर्ब्यसने निमग्नाः Mudr (var.).

Vasantatilakā metre.

Trees, openly exhibiting the drying up in the interior of their bodies, shedding tears, as it were, through exudation from the bores made by insects, withered through loss of shade and plunged in sadness, are, as it were, preparing for their own burial. (R. S. Walimbe's translation).

1599

अन्तःसंतोषचित्तानां संपदस्ति पदे पदे ।

अन्तर्मेलिनचित्तानां सुखं स्वप्नेऽपि दुर्लभम् ॥

(आ) NDB 75.

(a) अन्तस्तन्तोप° NDB.

To those who have contentment in their minds, prosperity comes at every step, but to those whose minds are evil, happiness is difficult even in a dream (A A R)

1600*

अन्तःसंतोषवाप्यं स्थगयति न वृक्षस्तामिराकर्षयिष्यद्
अङ्गेनानस्तिरोमा रचयति पुलकधेनिमानन्दकन्दाम् ।
न क्षीणीभङ्गभीदः कलयति च शिर कम्पन तन्न विद्य
शृण्वध्रेतस्य कीर्तौ कथमुरगपति. प्रीतिमाविष्करोति ॥

(प्र) Naiṣ 12 39

(प्र) Skm (Skm (B) 1626, Skm (POS) 3 52 1)
(a Harṣa)¹, JS 338 24 (a Harṣa)²,
VS 2603 (a Naiṣ), SR 198 81 (a Naiṣ)
SSB 452 83, (a Naiṣ)

(प्र) इरास्ता° JS, SR SSR

(अ) स्थगयति नयन (नयन) न भूतिभ्रंशमीदृशज्ञाना°
Skm

(b) अस्तिलोमा रचयति Naiṣ (var), VS

(c) क्षीणी° Skm

(d) शृण्वध्रेतस्य कीर्तिपूरकम्° VS
Sragdharā metre

¹ Kavipanditarīharṣa

² Khandanakāśarīharṣa

We know not how Ananta, the lord of serpents, manifests joy while listening to his fame, for with tears of inward joy he doth not cover his eyes, being about to hear with them, being harmless, he exhibits no joy-rooted series of thrills on his limbs, nor does he wave his head, fearing the (possible) destruction of earth (K K Handiquin's translation)

1601

अन्तःसमृत्त्यविरहानलतीव्रताप-

सतापिताङ्ग करिपुङ्गव मुञ्च शोकम् ।

पात्रा स्वहस्तलिखितानि ललाटपट्टे

को वाक्षराणि परिमार्जयितुं समर्थः ॥

(प्र) VS 626 Any 32 59 ASS 14 2

(b) करिपु गव Any
Vasantatilakā metre

O best of elephants who are tormented by this intense heat of the fire of separation rising in the heart, leave off sorrow Who is capable of wiping out the letters (the writing) on the forehead written by the hand of fate himself? (A A R)

1602*

अन्तःसमेत्यापि बहिः प्रयाति
स्पृष्टा विधत्ते त्ववगृह्णानि ।
दत्त्वाधर रोदिति शुष्कमेव
संव विलसन्तपसात्पलम्या ॥

(प्र) PV 300 (a Mādhava)

(c) रोदति PV (MS)

Iedravajrā metre

Though come together inside, she comes out, when touched she gives embraces When the lips are pressed she pretends, to cry out Thus she is difficult to get even by penance on account of her playful activities¹ (Flute ?)

(A A R)

¹ puzzle

1603

अन्तःसारविहीनानां सहाय किं करिष्यति ।
मलयेश्वरि स्थितौ वेत्रु वेत्रुरेव न क्षम्यते ॥

(प्र) Cr 1154 (CNW 69) Cf No 1604 and दाना
पाटीरस IS 350

(प्र) SR 39 7, SSB 292 7, IS 349, SRK 115
(a Prasangaratnāvalī), SRS 356

(c) सारविहीनस्य SR, SSB, IS, SRS, म त्सा° SRK
(Printing error)

What could a companion help those who lack inner content? A bamboo, even if it stands on the Malaya mountain will remain bamboo and will not change into sandal-wood

1604

अन्तःसारविहीनानाम् उपदेशो न जायते ।
मलयाचलससर्गान् न वेत्रुश्चक्ष्मायते ॥

(प्र) Cr 61 (CV 10 8, CPS 267 11) See No 1603

(प्र) IS 350, Samā 1 प्र 100 SH 369

(a) अन्त GV (var)

(b) उपदेशो IS (printing error) (1) वृषाक्षोशे SH

(c) °सर्गाय or °सर्गाय CV (var)

Those that are empty-minded cannot be benefited by instruction will a bamboo be turned into a sandal wood tree by being planted on the Malaya mountain? (K Raghunathji's translation)

1605

अन्तःसाररङ्कुलिंसं सुनिर्गमं सुपरीक्षितं ।
मन्त्रिनिर्णयते राज्यं सुरतम्भरिषि मन्दिरे ॥

(अ) P (PT 3. 26, PTcm 3. 22, PP. 1. 96, Pts 1. 126, PtsK. 1. 142), Cf Ru 136

(आ) SP 1352, SuM 23. 4, SR 142. 27 (a. P), SSB 461. 10, IS 351, ŚB 2. 69, SH 1357.

(a) कुलितैः ŚB.

(b) सद्बुद्धैः ŚB; अचिद्बुद्धैः [सु०] PT; PTcm; अचिद्बुद्धेः (°बुद्धेः) PTcm; निचिद्बुद्धैः PtsK, सुनिरुद्धितैः PT, PTcm.

(c) सहायैर [म°] PT., PTcm

(d) उत्तमैर [सु०] PT; दत्तमैर PTcm (var.)

Polished, fully tested, sturdy too, and straight/ are the pillars proper¹ to a house—or State. (A. W. Ryder's translation).

¹ The ministers.

1606*

अन्तःसारोऽपि निर्याति नूनमर्थितया सह ।
अन्यथा तदवस्थस्य महिमा केन देहिनाम् ॥

(आ) SRH: 223. 10 (a. Sundarapāṇḍya), SSSN 176. 10

(d) गच्छति [दि०] SSSN (var.).

Even the internal self-respect oozes out along with begging; or to people in that situation (of begging) who ever shows respect? (A.A.R.).

1607*

अन्तःस्थसुरतारम्भा- भिलाषमपि गोपयत् ।
अप्योम्यं मिथुनं वेत्ति नेत्रे दृष्ट्वैव चञ्चले ॥

(आ) VS 2044 (a. Kayyata).

The pair (of lovers) may conceal the inward urge for coming together in enjoyment; but they know each other's desire on observing the glancing (disturbed) eyes. (A.A.R.).

अन्तःस्थेन विरह्येन see No. 1608.

1608

अन्तःस्थेनाविरह्येन सुवृत्तेनातिचारुणा ।

अन्तःभिन्नेन संप्राप्तं मीथितकेनापि वन्दनम् ॥

(अ) P (PP 4. 63, Pts 4. 112 and 3. 140, PtsK 4. 78).
(आ) SR 216. 20, SSB 651. 1, IS 165.

(a) अविरह्येनाविरह्येन Pts, SR, SSB; अन्तःस्थेन वि० PtsK; अन्तरस्थेना० PP (var.).

(c) अन्तर्भिन्नेन PP.

(d) केन निबन्धनम् Pts. 4. 112 (only) SR, SSB वन्दते PP (var.).

Even a pearl, so smoothly hard and round, is fastened by a thread and safely bound, after a way to pierce its heart is

found. (A.V.Ryder's translation of PP)¹.

¹ This verse has a double meaning and may refer to a man who seeks salvation (मीथितक).

1609*

अन्तःस्वीकृतजा ह्यवीजलमतिस्वच्छन्दरत्नाङ्कुर-

श्रेणीशोणभुजङ्गनायकफणाचक्रोल्लसत्पल्लवम् ।

भूयादभ्युदयाय मोक्षनगरप्रस्थानभाजामितः

प्रत्यहप्रशमकपूर्णकलशप्रायं शिरो धृजदेः ॥

(आ) Skm [Skm (B) 45, Skm (POS) 1. 9, 5, Skm (BI) 1. 9. 5] (a. Jalacandra).

(b) चन्द्रोल्लस° Skm (POS), Skm (BI).

(d) माजमितः Skm (b).

Śārdūlavikrīṣṭa metre.

May the head of Lord Śiva contribute to the prosperity of those who set out to the city of absorption, the head resembling Pūrṇa Kumbha (auspicious vessel filled with water) warding off all obstacles, with the water of the Ganges filling inside, the tender (mango) leaves of which are resplendent in the form of the hoods of the lordly serpents emitting a series of rays from extremely pure gems. (A.A.R.).

1610

अन्तः पर्यवस्थाता जन्मिनः संततापदः ।

इति त्याज्ये भवे भव्यो मुक्तावृत्तच्छते जनः ॥

(म) Kir [Kir (NSP) 11. 13, Kir (R) 11. 13]

(आ) SR 372. 165, SSB 270. 51.

(c) भवे मन्वो Kir (R).

(d) मुक्तावृत्तच्छते Kir (R).

Death is the eliminator of a creature who is to meet constant perils; hence in this world which is to be forsaken, a good man tries for emancipation. (S. and K. Ray's translation)

1611

अन्तःकः शमनो मृत्युः पातालं वटवामुलम् ।

सुरवारा विषं सर्पो बहिरित्येकतः स्त्रियः ॥

(अ) MBh [MBh (Bh) 13. 38, 29; MBh (R) 13. 38, 29, MBh (C) 13. 2230] [cf.] MBh (Bh.) 13. 40, 4.

(आ) SRH: 79. 9 (a. Mn, but not found there), IS 338, SSSN 67. 12.

(द) SS (OJ) 432, NM (T) 4. 14.

(a) पवनो or परमो [सु०] MBh (var.), SRH., SSSN.

(b) वटवानलः SRH.

(८) चुरधाराभित्तर्गो MBh (var)

Devastating wind, death, nether-world, oceanic fire, razor's edge, poison, snake and fire on one hand and pursuit of women on the other.¹ [Raghu Vira's translation of SS(०)]

¹ are in equilibrium

1612*

अन्तर्काय ददता त्वया प्रिया-

कायकाञ्चनलताप्रतिग्रहम् ।

दीयते वत मवीयजीवन

दक्षिणानिल कुतो न दक्षिणा ॥

(भा) Vidy, 396 (a Mm Jagannātha)

Rathoddhatā metre

While you give the golden-creeper like body of my beloved to the god of death as a gift, O southern breeze, alas, why is my life also not given away as *dakṣiṇā* (donation accompanying the gift)? (K P Athal's translation)

1613

अन्तर्काले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

य प्रयाति स मद्भाव याति नास्त्वयं संशयः ॥

(भा) MBh [MBh (Bh) 6 30, BhG 8 5]

(भा) Sama 2 अ 34

(८) या or यन् or य MBh (var)

(८) याति MBh (var)

And at the hour of death, on Me alone/meditating, leaving the body/who so dies to My estate he/goes, there is no doubt of that (F. Edgerton's translation)

1614

अन्तर्काले हि भूतानि मुह्यन्तीति पुराण्युति ।

[रामेवं कुर्वता लोके प्रत्यक्षा सा श्रुति कृता] ॥

(भा) R [R (Bar) = 98 51, R (R) = 106, 13-4, R (G) 2 113, 7]

(८) अन्तर्काले R (var)

(८) परिश्रुत R (var)

"Creatures, as their end approaches, lose their sense", this ancient adage (M N Dutt's translation)

1615

अन्तर्कोऽपि हि जन्तूनाम् अन्तर्कालमपेक्षते ।

न कालनियमं कश्चिद् उत्तमर्गस्य विद्यते ॥

(भा) Nilakantha Dikṣita's Kalavidambana (KM V) 51

(भा) SRK 233 25 (a Kalavidambana), IS 7644

Even the God of death waits for the time of death (to demand the life of) persons, but there is no time-limit whatever for the creditor (to demand back the debt owed to him) (A A R)

अन्त(अन्त्य) प्राप्ति सुप्रामाहुर see No 1665

1616*

अन्तर कियदास्यान्ति सन्तो रघुकिरातयो ।

अन्तर तावदास्यान्ति सन्तो रघुकिरातयो ॥

(भा) JS 44 56 SH 442, (cf Kav 26)

(८) यव [वा] SH

How much difference do the wise speak of as existing between the Raghu (Raghu-vamśa of Kālidāsa) and Kīrāta (the Kīrātārjuniya of Bhāravi)? The wise give the answer that of these two, the difference is as existing between Raghu (a prince) and Kīrāta (a hunter) (A A R)

1617*

अन्तरङ्गमनङ्गस्य शृङ्गारकुलदेवतम् ।

अङ्गीकरोति तन्वङ्गी सा विलासमय दय ॥

(भा) SR 251 2, SSB 61 4

The slender lady enjoys (makes her own) that age full of graceful movements, the intimate friend of the god of love and the family deity of *śṛṅgāra* (A A R)

1618**

अन्तरङ्गा हि ये राजा परत्वादायिन दठा . ।

भूत्वा भवन्ति प्रायेण तेभ्यो रक्षेदिमा प्रजा ॥

(भा) SRHt 130 1 [a Kāmandaka, but not found in KN (BI)], SSSN 2 53 (a Kāmandaka)¹

These subjects should be protected against those dishonest men who mostly become the servants (officers) of the king and who take away the wealth of others (illegally) and who are intimate with the king (A A R)

¹ Cf SRHt 130 1-6

1619*

अन्तरायतिमिरोपशान्तये

शान्तपावनमचिन्त्ययंभवम् ।

तं नर वपुषि कुञ्जरं मूले

मन्महे किमपि तुन्दिल मूह ॥

(भा) Mallinātha, introduction (verse 2) to his commentary on Ragh, Kurn and Nais

(भा) SR 2 16, SSB 3 16 (a Mallinātha)

(c) तन्नर् SR.

Rathoddhatū metre.

For destroying the darkness of obstacles, we think of (meditation) that great effulgence (the god with the protuberant belly) who is human-shaped in the body but elephant-faced, who purifies the quietgoing devotees and whose greatness is immeasurable. (A.A.R.).

अन्तरेभ्यः परान् रक्षेत् Sec No. 4876.

1620

अन्तर्गतमलो दुष्टस् तोयस्नानवातेरपि ।

न शुष्यति यथा भाण्डं सुराया दाहितं च सत् ॥

(क) Cr. 62 (CV 11. 7, CPS 292.8).

(ख) IS 339, Sama 1. अ 88.

(ग) दुष्टः CV (var.).

(घ) क्षपी CV (var.).

(ङ) अशुद्धमिति CV (var.); शुद्धमिति CV (var.) Sama; शुद्धमिति IS; तथा [व°] CV (var.).

(च) सुराया CV (var.); यद् [सद्] CV (var.); तद् [सद्] CV (var.), Sama.

A villain who is dirty in his heart will not become clean, even if he bathes hundreds of times in a *tirtha*; similarly a pot with spirituous liquor, even if it would be burnt, (would not become clean).

1621

अन्तर्गता मदनबल्लिशिखावली या

सा बाध्यते किमिह चन्दनपङ्कलेभ्यः ।

पटकुम्भकारपवनोपरि पङ्कलेपस्

तापाय केवलमस्ती न च तापशान्त्यै ॥

(अ) Śrīng 19 (in other editions 16).

(आ) SR 284.20 (a, Śrīng), SSB 117. 22, IS 340, Vidy 699.

(इ) नो [सा] Śrīng (var.); बाध्यते Śrīng (var), SR, SSB; किमिति [नपि] [किं] Śrīng (var.) चन्दनचर्चितेन [च°] Śrīng (var), SR, SSB, Vidy.

(ए) यः [यद्] Śrīng (var.) Vidy °पयसोपरि °पयसोपरि Śrīng (var.).

(उ) तु [च] Śrīng (var.), Vidy Vasantatilakā metre.

Does the application of sandal paste in any way alleviate the flames of love-fever burning within? The outercoating of clay in the potter's baking fire only results in greater heat to the baking pots and not in lessening it. (A.A.R.).

1622

अन्तर्गतैर्गुणैः किं

द्वित्रा अपि यत्र साक्षिणो विरलाः ।

स गुणो यीतेयंदसी

वनेचरं हरिणमपि हरति ॥

(अ) Āryāsaptasatī 2. 17 (KM I. p. 30).

(आ) SR 82. 39, SSB 357-46, VP 2. 32.

Āryā metre.

What is the use of inward qualities where even two or three spectators are scarce? That is the quality (good point) of music in that it attracts even the deer that roams in the forest. (A. A. R.).

1623

अन्तर्गतो यदि हरिस्तपसा ततः किं

नान्तर्गतो यदि हरिस्तपसा ततः किम् ।

अन्तर्बहिर्द्वि हरिस्तपसा ततः किं

नान्तर्बहिर्द्वि हरिस्तपसा ततः किम् ॥

(आ) SuM 1. 9.

Vasantatilakā metre.

Of what use is penance if Lord Viṣṇu is in the heart? Equally useless is penance if the Lord Viṣṇu is not visualised in the mind. Again, if the lord is present both inwardly and outwardly of the person, then also penance is useless, and if the lord is absent in and out, of what use is penance. (A. A. R.).

1624*

अन्तर्पादं चिह्नहोतॄं विशालं

मध्यं स्थूलं स्थूलधारातितीक्ष्णम् ।

रक्षोवक्ष्यच्छेदनार्थं महान्तं

क्षुत्वा खड्गं देवराजोतिहृष्टः ॥

(आ) ŚP 4644.

Sālini metre.

Closely pressed (strong), without marks [streaks of weakness], broad, thick in the middle, with broad and very sharp edges and big in size—having made such a sword for cleaving the chest of the demons, the king of gods (Indra) became immensely glad. (A. A. R.).

अन्तर्गुह्यनुजंगमं sec No. 1647.

1625*

अन्तर्गुह्यनयान्

अव्यञ्जयतः प्रसादरहितस्य ।

सदभस्य नदस्य च

न रसः प्रीत्यै रसज्ञानाम् ॥

(अ) ĀrS 1.44

(आ) SR 31. 25, SSB 50 25

Āryā metre

The *rasa* (sentiment or water) of a literary work or river is not pleasing to the *rasajña*-s (connoisseurs) if the ideas are not disclosed (or if the hidden dangers are not visible) and if devoid of *prasāda* (clearness)

1626

अन्तर्गृहं नयति वधितरोमहृत्

स्वयान् सीत्करणगर्भमुखी करोति ।

किञ्चापरवर्णवती कुप्यते पुरन्धरी

किं वरलभः किमुत ह्यन एष वातः ॥

(आ) JS 234 19 (a Sūktasahasra).

Vasantatilakā metre

He takes the city ladies inside the house, with their hairs standing on ends, makes them emit a stifled cry by his touch and makes their lips wounded—is that a lover or the winter wind? (A A R)

1627*

अन्तर्गृहं कृष्णमवेदय चौरं

बद्ध्वा क्वाटं जननीं गतंका ।

उलूखले क्षामनिबद्धमेन

समापि बुद्ध्वा स्तिमिता बभूव ॥

(अ) Kṛṣṇakarmāṣṭa 2 51

Upajāti metre (Indravajrā and Upendravajrā)

mutter 101 long 110 say, with smiling, in speechless wonder she bent] (M K Acharya's translation)

1628*

अन्तर्जलावारितमृतिं पातो

बालापरिष्वङ्गमुत्थापय पर्युः ।

विष्मताय वमनस्यमपा बभूव

व्यर्थः प्रसादो हि जलाक्षमाभायाम् ॥

(अ) Jāna 3 38 (in some texts *baled*)

(आ) JS 245 6 (a Kumārādīśa)

(a) यदुर ('*ju*') Jāna* (var) याता [*y*°] Jāna* (var)

(b) रामपरि Jāna* (var), मुखस्य लब्ध Jāna* (var),

हेतोर, [*y*°] Jāna* (var)

(c) नैर्मल्यं [*ve*°] Jāna° (var)

(d) दूषा [*sv*°] or गुषा Jāna (var); प्रयातो Jāna (var), सपि बदाश Jāna (var), JS.

Indravajrā metre

For the clearness of water in lakes becomes a useless appendage (to lovers) For the expressions of kindness [kind regards] in case of the stupid becomes useless (G R Nandargikar's translation)

1629*

अन्तर्धानाधि कठोरभाव

स्वच्छद्युतिं सा निजमाधुरीभिः ।

भुक्ता रस स्वादुविदा तनोति

गुणोपपन्ना सितशर्करेव ॥

(आ) PV 416 (a Mādhava)

(c) तनोति PV (MS)

(d) गुणो PV (MS)

Upajāti metre (Indravajrā and Upendravajrā)

Though possessing hardness within, she has pure brilliance by her sweetness, when enjoyed she gives great pleasure to those who possess taste she is full of (embraced by) merits like white sugar candy (A A R)

1630

अन्तर्दृष्ट क्षमायुक्त सर्वानर्थकरः किल ।

शकुनिं शकटारक्ष बृहन्तावन्न भूयते ॥

(अ) H (H) 2 101 HS 2 97, HM 2 101, HK 2 100, HP 2 41 and 2 136, HN 2 90 and 2 135, HH

56 2-3, HC, 73 18-9 and 86, 12-3)

(आ) SR 381 128 (a H), 15 341, Sama : 4 65

(a) अन्तर्दृष्टमा° H (var), क्षमायुक्त° H (var)

सदायुक्त H (var), SR

(d) भूयते H (var).

One inwardly corrupt, endued with patience, (will) assuredly (be) a perpetrator of every evil, Śakuni¹ and Śakaṭāra² are the two illustrations in point, O king ! (F Johnson's translation)

¹ Counsellor of Duryodhana

² Minister of King Nanda

1631

अन्तर्धृतगुणैरेव

अर्थं समर्थयन्त्येनं

(आ) SSB 376 13

परेषा स्वीयते हृदि ।

समर्थं कुसुमत्रज ॥

It is only by his inward virtues that a person gets a place in the hearts of others

and gets all prosperity like a flower garland which remains round the necks of others by being strung together by a thread. (A. A. R.).

1632

अन्तर्नाडीनियमितमरुल्लङ्घित्व तत्रहारन्ध्रं
स्वान्ते शान्तिप्रणयिनि समुन्मीलदानन्दसान्द्रम् ।
प्रत्यग्योतिर्जयति यमिनः स्पष्टलालाटनेत्र-
व्याजव्यक्तीकृतमिव जगद्वापि चन्द्रार्धमालिः ॥

(अ) SR 9. 139, SSB 15.2.

Mandākrāntā metre.

Ever victorious is the effulgence, directed inwards, of the Crescent-crested lord (Śiva), the Self-subdued, which pervades the whole universe under the guise of the brilliant eye situated on the forehead, which fills the *brahmarandhira* (the aperture in the crown of the head) by the action of the air that is restrained in the the *nāḍī-s* (nervous system) and which discloses ineffable bliss in the interior attached to intense peace. (A. A. R.).

1633

अस्तनिर्दह्यमानेन शक्तिहीनेन क्षत्रपु ॥
संततिः क्रियते येन निन्द्यं धिक्त्वैव जीवितम् ॥

(अ) Dhātatan.sahjari 2.274 (in some editions 2.276).

Fie on the disgraceful life of the man who bows down to his enemies, though he is being inwardly consumed on account of his powerlessness (to overthrow them). (M. S. Bhandarkar's translation).

1634*

अन्तर्निघट्टगमन्युपरंपराभिर्
इच्छोचितं किमपि वक्तुमशक्नुवत्याः ।
अगम्यतहृत्कृतचलत्कुचमण्डलायाम्
तस्याः स्मरानि मुहुरर्थविलोक्तानि ॥

(अ) SkV 786, Kav 479

(a) अन्तर्निघट्ट SkV (var.); 'अन्यप' Kav (var.);

(d) मुद्रय Kav (var.); 'रर्थ' missing Kav; 'विलो' Kav (var.).

Vasantatilakā metre.

I remember how from heavy grief of heart/she could not speak a word of what she wished; /how her round breasts shook with silent sobs/ and how she glanced

at me repeatedly from half-closed eyes. (D. H. H. Ingalls's translation).

¹ due to separation from her lover.

1635

अन्तर्वलन्यहममुष्य मृगाधिपस्य
वाचा निगद्य कथमद्य लघूकरोमि ।
जानन्ति किं न करजक्षतकुम्भिकुम्भा-
दामुक्तमौक्तिकमयाति दिगन्तराणि ॥

(अ) Pad 101, 58, SR 230. 27, SSB 622.30, Ava 183.515 Any 26.17

(b) निवेष्ट [नि°] Pad, SR, SSB; लघू क° Amy

(c) किं तु Pad, SR, SSB; 'कुम्भ' Pad, SR, SSB.

(d) निर्मुक्त Pad, SR, Ava, SSB; वनान्तराणि Ava, Pad, SR, SSB.

Vasantatilakā metre.

How am I to belittle the inward strength of this lion by mentioning it by (the utterly inadequate) speech? But the forest regions know, strewn as they are with the pearls from the broad temples of elephants rent asunder by his mighty claws. (A. A. R.).

अन्तर्भग्नकरेणवः कलभक° sec No. 1639.

1636

अन्तर्भावनपिण्डेयं वाक्ते प्रकृतिपेशला ।
विकाराद्यनभिज्ञेया विपदिगेष्य वारणी ॥

(अ) P(PT 3.84, PTem 3.73, PRE 3.72). Gr. Ru 155.

(इ) Old Syriac G. 53.

(a) अन्तर्भावनपिण्डेयं ('इद्रेय') P (var.)

(c) विकाराद्यन° P(var.); 'वाय' PT, PTem; 'वाय' PTem (var.).

This speech of yours is like wine mixed with poison, in that its inner nature is concealed; its primary character is delightful, but what will come out of it is not easy to guess therefrom. (F. Edgerton's translation).

1637

अन्तर्भूतो निवसति
जडे जडः शिशिरमहसि हरिष इव ।
अजडे क्षशोय तपने
स तु प्रविष्टोऽपि निःसरति ॥

(अ) Āryāṣṭapāśāṭī 2. G (KM I; p. 49).

(अ) SR 40. 28, SSR 293.28

Āryā metre.

It (knowledge) having entered a dull person remains therein like the dull deer within the Cool-rayed one (moon) But in the case of the intelligent, having entered, it comes out like the moon from the sun (during the *Amāsayā*) (A A R)

1638*

अन्तर्भूय प्रभो प्राप्यो विशेष सर्वथा वृषं ।
को हि नाम न कुर्वीत केवलोदरपूरणम् ॥

(अ) KSS [KSS(AKM) 10 60, 334, KSS (NSP) 60, 33-4]

(आ) IS 342

(ब) सर्वदा KSS (NSP)

(c) नु [न] KSS (AKM)

Certainly wise ministers must penetrate and observe the peculiarities of their master's character For who would confine his attention to filling his belly? (C. H. Tawney's translation)

1639

अन्तर्मानकरेणवः कलमकट्यादरणकन्दाइकुरं.

सामोदा परित प्रमत्तमहियदबारसोलसद्दीचयः ।

समोद जनयन्ति शंससरितः सुच्छायकच्छस्यली-

सीमानो जलसेकहीतलशिलानिद्राणरोहिदगणा ॥

(आ) Skm [Skm (B) 204B, Skm (POS) 5 10,3] (a Jalacandra)

(c) अन्तर्भूयकरेणव Skm (POS)

(d) "निद्रालुलोहि" Skm (POS), "लोहिलुला"; Skm (var)

Śārdūlavikrīḍita metre

The natural spots, full of shade, bordering the mountain streams give great delight, with female elephants immersed in the rivers, the elephant cubs munching the fresh sprouts of plants spreading fragrance, the waves of rivers bubbling with the heavy breathings of intoxicated wild buffaloes, and with herds of deer dozing comfortably on rocks rendered cool by sprays of water (from the streams) (A A R)

1640*

अन्तर्भूयविभिन्नवीथरसितप्रोदभूतकण्ठयथर्

आकृष्टास्तदिनीप् कोकमिषुर्नर्वाविज्जितीष मिषः ।

शीतोन्जागरजम्बकौघमुखरप्रामोपकण्ठस्थलाः

कुच्छेणोपरमन्ति पान्यगृहिणीचिन्तापता रात्रयः ॥

(अ) Skm [Skm (B) 1331, Skm (POS) 2.172 1]

(a Abhinanda) (cf Kav 20)

(c) "दीर्घ" Skm (B)

Śārdūlavikrīḍita metre

The wife of the traveller somehow

each other throughout the period and the regions in the vicinity of the village resounding with the howls of groups of jackals excited by the cold (of the nights). (A A R)

1641

अन्तर्भूयमदेहेन

बहिराह्लादकारिणा ।

महाकालफलनेव

क. जलेन न मन्वितः ॥

(आ) SkV 1260, Kt 8, KtR 8, SR 55 62 (a Kt), SSB 316 64, IS 343, SRK 30 98

(a Induseṣapraḥsa)

(b) बहिराह्लाद SRK

(d) के [क] SR, SSB, SRK, बन्विता SR, SSB, SRK, IS

Pleasing outside but black within —/ who is not fooled by the villain /as by *kim-pāka* fruit? (D H H Ingalls's translation)

1642

अन्तर्भूयससर्गाव्

छुत्तवामपि बुध्यति ।

यच्चक्षुः सनिकर्षेण

कर्णोऽभूत् कुटिलाश्रय ॥

(आ) PV 765 (a Kṛṣṇa-pāṇḍita), SR 87 2, SSB 368 12

(c) "सर्गा" PV (MS)

(b) भूत PV

(c) सनिकर्षेण PV

(d) कुटिलाराध PV (var)

Even a man of learning becomes corrupt by association with the evil-minded, just as the ear becomes a resting place for crookedness by the proximity of the eyes (A A R)

1643

अन्तर्भूयलीपसे वक्त्रे

चले कर्णान्तसपिणि ।

तस्या नेत्रयुगे दृष्टे

दुर्जने च कुत मुखम् ॥

(आ) VS 1207 and 1497 [in 1974 a (Bhāṭṭa-vṛddha)]

(c) तस्याः VS 1497 (var.).

Where is happiness (peace of mind) when one has seen her pair of eyes and the wicked, that are black inside, curved (crooked), inconstant and reaching up to the ears (carrying tales)? (A.A.R.).

1644*

अन्तर्मा-रस्तां

गुणगुणवद्वानुकूलतां धत्ते ।

निन्दुरवाह्याकारा

दुस्तिरिब पतितनिधौ नय्या ॥

(आ) PV 304 (a. Kavindra).

Āryā metre.

The sweetheart is like a leathern bag holding water, fresh and pleasing to the lover (owner), melting with love in her heart (wet with water inside), attached by good qualities (tied with big ropes) and rough in external appearance. (A. A. R.).

1645*

अन्तर्माहन्मौलियुग्मचलन्मन्दारविभ्रंशानः

स्तम्भाकर्षणदुस्तिर्हर्षणमहामन्दः फुरङ्गीवृक्षाम् ।

द्व्युद्धानवद्वयमानदिविषद्वुर्वारिदुःखापदा

कांशः कन्तरिपोविलोपयत् वीज्येयांसि वंशीरवः ॥

(ख) GG cf. 8.8 (57).

(आ) SR 23. 179 (a. GG), SSB 42.96.

(c) °विरु°सन्तैस् GG (var.).

(b) स्तम्भाक° SR, SSB; °द्विटि° SR, SSB

(d) °वोलयत् GG; °व्यपोहयत् वास्त्रे° GG SR, SSB.

Śārdūlavikrīḍita metre.

May those ravishing strains of the flute of the foe of Kāṁsa augment all your weal !—those notes that chase away the adversities of the Devas, who are for ever harassed by the molestations of the Dānavas, drunk with power;—those strains, again, that ravished the hearts of the gazelle-eyed damsels, causing them to nod their heads in enraptured approbation, whilst the *mandāra* flowers that adorned their heads raised down in profusion! Those strains that, like a potent incantation, often made the cowherdresses stand petrified with ecstasy attracted them powerfully like a lodestone, inebriated them with a heady bliss, and thrilled their

very beings with a supreme joy ! (S. Lakshminarasimha Sastri's translation).

1646

अन्त्ये सततं लुठन्त्यगितास्तानेव पायोधरं

आत्मानापततस्तर्ज्ज्वलयोरालिङ्ग्य गृह्णन्तौ ।

व्यवर्त मोक्तिकरन्तौ जलकणान्संप्रापयत्यम्बुधिः

प्राप्तोऽन्येन कृतादरो लघुरपि प्राप्तीत्येति स्वामिनिः ।

(आ) RT [RT (S) 3. 202, RT (TR) 3. 202, RT (V) 3. 202].

(आ) VS 889 (a. Kāhāṇa for Kāhāṇa) SR 381. 189 (a. RT), IS 344.

(c) लुठन्ति ग° RT (TR).

(b) °पतिर्जल° RT (TR); आर्त्तान् [आ°] RT (var.).

(c) प्राप्तोऽन्येति RT (var.).

Śārdūlavikrīḍita metre.

Those very drops of water which, while floating about in the sea, are ever unheeded, are when drawn up by the clouds and falling down (as raindrops), received by the sea in the embrace of wave circles and, indeed, turned into pearls. Thus a person of small consequence, if he has been well treated by somebody else, is on his arrival, as a rule, honoured by the great. (M. A. Stein's translation).

1647

अन्तर्लीनभुजंगं गृह्णित्वास्तस्योप्राप्तं ह वनं

प्राहृकोपमिवाभिरामकमलच्छायासनाय सरः ।

कालेनार्यजनापवादपिशुनैः क्षुद्ररनार्यैः श्रितं

दुःखेन प्रविगाह्यते सचकितं राज्ञां मनः सामयन् ॥

(आ) P (PT 1. 135, PTem 1. 122, PP 1. 356, P_u 1. 375, P_uK 1. 420, PRE 1. 129); cf. Ru 72. 75. Cf. चित्तालवतनिम°

(आ) IS 345.

(ख) Old syriac 1. 84

(c) अन्त्युद्भुजंगं PP, PRE; श्व व्यालाकुलं वा वनं PP, P_u is. P_uK, PRE;

(c) निर्वं (नाना° P_u, P_uK) दुष्टवर्गैरसत्यवचनैः (°ना P_u, PP, P_u, PRE; सत्त्वैरनार्यैर्वृत्तं (व°) P_u; अनार्यै- कृतं PP, P_u PRE अनार्यैर्वृत्तं P_uK.

(d) दुःखेन विगाह्यते (°न) PP, P_u, PRE; °प्रसिगम्यते प्रचकितैः P_u. सुचकितैः PP, P_u PRE. प्रचकितैराज्ञां P_u K; गृह् वाधिष्व [अ°सा°] P_uK; सचकितैः [सा°] PP, PRE.

Śārdūlavikrīḍita metre.

'Tis a house with serpents crawling,

wood with beasts of prey appalling,
lotus-pond where blossoms smile / o'er
the burking crocodile, / spot that sneaking
rogues deface with repeated slanders
base—/timid servant never learns/whither
kingly purpose turns (A W Ryder's
translation of PP)¹

1 Identical with PRE, YT and Pfcem text
is translated by J Hertel as follows Wir
in ein Haus, in dessen Innerem sich eine Schl-
ange verbirgt, wie in einem Wald, in dem sich
ein entsetzlicher Loewe befindet, wie in einem
herzlichen wummelnden See, so taucht man nur
schwer und mit Schrecken in die trugsche Seele
der Koenige, in die mit der Zeit Unedle und Geme-
ine sich gedraengt haben, Verleumder die edlen
Menschen ueble Nachrede fuehren

1648*

अन्तर्लीनस्य दुःखानेर् अयोहाम् ज्वलिष्यतः ।
उत्पीड इव धूमस्य मोहः प्रागानुषोति धाम् ॥

(इ) Uttara 3 9.

(अ) Almm 27

(०) अयोहाम् Uttara (var)

Stupor for first envelopes me (1 e
my senses) like a column of smoke aris-
ing from the fire of grief smouldering
within, which will today blaze forth
without restraint (C N Joshi's transla-
tion)

1649

अन्तर्वसति मार्जारी शुनी वा राजवेदमनि ।
बहिर्वदोऽपि मातङ्गस् तत किं लघुता गत ॥

(अ) A'a 147 162 SR 231 59, SSB 624 5 See No
1653

A female cat or a bitch may have
residence inside a royal mansion, even
though the royal elephant is tied outside
(the palace) does he, on that account,
attain insignificance? (become slighted?)
(A A R)

1650*

अन्तर्वहसि कपाय
बाह्याकारेण भयुरता यासि ।
सहकार भायिविदपि
मुक्त लोकेर्बहिर्नीत ॥

(अ) Any 122 116

Āryā metre,

You bear astringent taste (passion)
inwardly but are sweet in external ap-
pearance O mango tree, the decentful
one, it is but proper that you are kept
outside by the people (A A R)

1651*

अन्तर्बहिस्त्रिजगतीरसभावविद्वान्
यो नयत्यखिलदेहभृता कुलानि ।
क्षेम ददातु भगवान् परमादिदेव,
शृङ्गारनाटकमहाकविरात्मजन्मा ॥

(अ) Skm [Skm (B) 462, Skm (POS) : 93, 2, Skm
(BI) : 93, 2] (a Bhavānanda)
Vasantalakā metre

May the revered first (supreme) lord,
the great poet of love-drama, the self-
born Cupid, grant you welfare—he, who
knows the feelings and sentiments,
in and out, of the three worlds and who
causes to dance to his tune all the embo-
died beings (A A R)

1652

अन्तर्वीणि मन्दमान खलोऽय
पीरोभाय्य सुवितमुक्तासु घते ।
सर्वानिन्द्यङ्गुलं कामिनीनाम्
ईर्षं मातस्यैव वं वम्भरालि ॥

(अ) SR 49 210, SSB 322 218, SRK 30 11
(a Spharāṣloka), IS 7645
Sāluni metre

This wicked person considering him-
self very learned purposely picks holes
(carpingly) in pearls of excellent sayings
In the bodies of loving women which give
delight to all, a fly searches for a (possi-
ble) wound therein (A A R)

1653

अन्तर्वसति मार्जारी शुनी वा राजवेदमनि ।
बहिःस्थस्य मजेन्द्रस्य किमर्थं परिहीयते ॥

(अ) SSg 144, VP 10 31 See No 1649

(a) अन्तर्वसति SSg, अन्तर्विराटु VP.

A female cat and a bitch enter inside
(have residence) a royal palace Is the
(intrinsic) respect of the lordly elephant
anyway affected by his remaining out-
side? (A A R)

अन्तर्विपमता होता see No. 1654

1654

अन्तर्विपमया होता वहिर्वचैव मनोरमाः ।
गुञ्जाफलसमाकारा योषितः केन निर्मिताः ॥
(अ) P (PP 1. 150, Pts 1. 196 and 4. 87, PtsK 1. 211 and 4. 59), Vet. 9.12, BhS 369, SkP, Nigarakh. 158. 61.

(अ) SR 348.22, IS 346, Subh. 27 and 294.

(a) 'महाः' Vet. (a. P), SSB 227. 22, 'मता' BhS; काम [के] Vol.

(b) वहिर्वचैव Pts. 4. 87, Vet. वहिर्वचि SkP, वहिरेव BhS; नलोहराः BhS; मनोरमा Vet.

(c) गुञ्जाफलनिमाकारा ('माः' सख्य Vet.) गुञ्ज* Vet. Pts.K. 1. 211; निमाकाराः PtsK. 4. 59.

(d) खनयादेव योषितः Pts 4. 87, PtsK 4.59, Vet. परिशीलिताः [के* नि*] PtsK 1.211; सख्यदेव दि [के* नि*] SkP.

This *guñja*-fruit (oh, what was God about?)¹ is poisonous within, and sweet without. (A. W. Ryder's translation).

¹Who created women and *guñja*-fruit; they both are poisonous inside and beautiful outside.

1655*

अन्तर्विष्णोस्त्रिलोकी नियसति कणिनामीश्वरे सोऽपि श्लेते
सिन्धोः सोऽप्येकदेशे तमपि चुलक्या कुम्भयोनिद्वचकार ।
धत्ते एद्योतलीलामयमपि तमसि श्रीनृसिंहक्षितिन्द्र
स्वस्कोऽसौः कर्णनीलोत्पलनिदमपि च प्रेक्षणीयं विभाति ॥

(अ) Kuv ad 49. 100 (p. 127), SR 16.35 (a Kuv), SSB 114. 15, SRK 124.2 (Kuv), IS 7646.

(b) चुलक्या IS.

Scandharā metre.

The three worlds reside inside Lord Viṣṇu and he sleeps on the lord of serpents (*Adiśa*); he too rests on one part of the sea which the sage Agastya drank up as a drop. Agastya too bears the shine of a glow-worm in the sky, O king Nṛsiṃha, which is but a charming lily-of-the-car of your fame. (A. A. R.).

1656*

अन्तर्हिते शशिनि सैष कुम्भहती मे
दृष्टिं न नन्दयति संस्मरणीयशोभा ।
इष्टप्रयासजनितायबलाजयेन
दुःखानि नूनमतिमात्रदुष्टहानि ॥

(अ) Śāk 4. 3 (in some editions 4. 2) (cf. A. Scharppe's *Kālidāsa-Lexicon* I 1; p. 59).

(अ) SR 322.12 (Śāk), and 362.25, SSB 183.12,

and 250.24, RJ 1231 IS 347.

(a) अस्तंगते [अ*] SR 362, SSB 250, RJ; कुम्भहतीयं Śāk (var.), SR, SSB.

(b) शोभायुः Śāk (var.).

(c) लाज्जनरयः Śāk (var.); SR 362, SSB 250, RJ.

(d) सुदःसदानि Śāk (var.), SR 362, SSB 250, RJ; दुस्तहानि Śāk (var.).

Vasantatilakā metre.

While the round Moon withdraws his looming disc/beneath the western sky, the full-blown flower/of the night-loving lotus sheds her leaves/in sorrow for this loss, bequeathing nought/but the sweet memory of her loveliness/to my bereaved sight;/e'en as the bride/disconsolately mourns her absent lord,/and yields her heart = prey to anxious grief. (Sir Monier Monier-Williams's translation).

1657*

अन्तर्विष्टराणि भूयांसि कण्टका बहुषो वहिः ।

कथं कमलनालस्य सा भवन् भङ्गगुरा गुणाः ॥

(अ) Bhalla(*śaśaka*) 23 (KM IV, p. 173)

(अ) Śāk ad 10.706 (p. 314. 18-19), AR 158.3-4, ARR 118. 10—1, ARJ 138. 1-2. Kuv ad 27.66 (p. 83), SP 1142, VS 921 (a. Bhalla(a)), JS 103 (a. Bhalla(a)), SR 243. 204 (a. (a. SP), SSB 647.4 (a. Bhalla(a)), IS 348, SRK 199.10 (a. SP), SSH, 2. 56, SRH. 43. 47 (a. Bhalla(a)), SSN 191.42 (a. Bhalla(a)), Any 124.135.

(c) कमलनाकस्य SRH.

(d) नागवन् (य* SR, SSB, SRK, SSH) [मा भूवन्] VS. (var.) SR, SSB, SRK, SSH.

Why should not the fibres [or : reputation] of the lotus-stalk be fragile [or : short-lived], that has so many holes [or : failings] within and so many thorns [or : foes] without.² (Translation in Bibliotheca Indica 9)

1658*

अन्तर्विष्टरिरयमपिगता दुन्त्यजा दुष्टवंशैर्

अत्यतस्वितनिजकुलद्रुमोदकलाभाय न स्यात् ॥

किं तु श्रीधमद्वसनजनिताम्योन्मेषपर्यवहृ-

ज्जलामालाजटिलयपुष्पासहस्रानां नायनाय ॥

(अ) Kavi-Kaṇmudi 1.77.

Mandākrantā metre.

Hollowness within has led to venal intimacy/between the bamboos, and bodes no good;/but lo, they clash in summer heat and burn themselves to death (K. Krishnamoorthy's translation).

1659*

अन्तस्तव ॥ ज्वलन्तो

भीमा मकरादयः सर्वतो विहृताः ।

अथ दत्त विषमेवमग्नौ

तदिति विवेक्यः कथं भवेन्नस्ये ॥

(भा) SSB 596 13 (a Samgrahī) (b)

Ghalyā metre

There is that submarine fire inside of you and all around there are frightful sharks. Then, O wonder, how can you, O sea, be resorted to as you are full of *grasa* [water or poison] (A A R)

1660*

अन्तस्तारं तरलिततत्त्वा स्तोकेनृषीदभाज्

यस्मादेव प्रवितपुषतः फोर्णपाराः कमेण ।

वित्तस्तद् निजपरितः सन्ध्यासुख्यतो

निशान्तस्या कुवत्सुदयो वात्सव्यारं प्रवाह ॥

(भा) Viddhas 3 24

(भा) SkV 216 (a Rājārikhara), Kav 459 (a Rājārikhara), SR 276 59, SSB 103 41

(a) वरतिपरिता Viddhas, तरनगरिता: Viddhas (var.), SR 553

(b) कायपारा Viddhas (var.)

(c) निजपरितः Kav (var.)

(d) निशान्तस्या SkV (var.)

Mandākirintā metre

... rface
wood
her

lash, thence they descend in scattered showers, which by their heaviness/ occasion suffering within her breast (D H Ingalls's translation)

Upon parting with her lover,

1661

अन्तस्तिमिरनाशाय शब्दकोपी निरर्थकः ।

न नश्यति तमो नाम कृतया दीपवर्तये ॥

(भा) SSB 2 न 47, 548 33

(a) अन्ति SSB

A knowledge of words (grammar-scriptures) is of no use in destroying internal darkness (ignorance of Reality). Darkness is, indeed, not destroyed, by speaking about a lamp (light) (A A R).

1662

अन्तःसूक्ष्मेतन्मार्गा दावदाहमय जपत ।

अवदमित्तमन्तुया अवन्तस्तदिति स्थितम् ॥

(भा) Yogavākyā 5 36, 34

(भा) SSB 431

To those who are tormented by intense desire (*greed*) in their minds the world consists of a forest of conflagration. To all creatures, what is inside them (in their minds) is manifested outside (A A R) अन्तस्य पूजयेन् मान्वान् see No 3837.

1663

अन्तिकान्तिकमेतन्वितुष्टे

जिह्मतां ब्रह्मनि दीधितिबाले ।

निःसृतस्तिमिरभारतिरोवाय

उच्यतेसन्निव रराज विपन्न ॥

(भा) Kur [Kur (NSP), 9 21, Kur V] 9 21]

(भा) SR 300 38 (a Gokhaṭa), SSB 145 40 (a Gokhaṭa)

(b) लनति [30] Kur (var.)

Sāgata metre

The quarters shone bright as if becalmed freely after having been released from the obstruction of darkness when the moon's rays left off their crookedness due to close proximity (A A R)

1664*

अन्तेनावृता दधाति मय्ये तया कृष्णता

कृष्ण रपतामना विरचितः कर्णेन ते दिग्गहः ।

तत्कर्णानुब्रूयविप्रह्वता सत्सत् कुशलेनता

यातासि त्वद्वर्तितरेव तदपि भयं पर मय्यते ॥

(भा) JS 270 17

Sārdulavāridata metre

(reach up to your) Karna(ears) you have become the field (of my desire) possessing a body with such ears and black-and-white eyes (you have really become the Kurukṣetra battlefield with Kṛṣṇa, Arjuna and Karna) Young lady, the highest happiness that I can count is the acquisition of yourself (A A R) अन्तेवासिनि रोदुःखस्तदा see No 4544

1665

अन्तेषु रेमिरे चीरा अन्ते मय्येषु रेमिरे ।

अन्तेमय्यि सुखमाहुर दुःखमन्तरमन्तयो ॥

(भा) MBh [MBh (Bh) 5 83, 16 (in some texts)

- cdlef*) and 12. 168, 25; MBh (R) 5. 89, 99 and 12. 174, 36; MBh (C) 5. 3227 and 12. 6491-2).
 (ग्रा) SR 381. 191 (a. MBh), IS 352.
 (a) अन्त्येषु MBh 12. 168 25, SR; वीरा or स्मृदा [धी°] MBh. (var.).
 (b) नैव or न च [न ते] MBh (var.).
 (c) अन्तः प्राप्ति अंतं प्राप्य MBh. (var.); अन्त्य° MBh 12. 163, 5, SR; प्राप्ति or प्राप्ते MBh (var.); मुखं (°खां) प्राहुर् (चा°) [सु°] MBh. (var.), SR,
 (d) दुःखमंतरमध्ययोः MBh (var.); एतयोः [अन्त°] MBh (var.); अन्त्ययोः MBh (var.), SR.

The wise always delight in extremes.¹ They find no pleasure betwixt; they regard the extreme² to be happiness, while that which lies between is regarded by them as misery. (P. C. Roy's translation).

¹ It would be better: the wise like the last, i. e. the death.

² It would be better "the last."

1666*

अन्ते सन्तोयदं विष्णुं स्मरेत् हन्तारमापदाम् ।
 शरत्तपगतो भीष्मः सस्मार गहडध्वजम् ॥

(ग्रा) Girucarya of Kṛṣṇendra (in RP) 99.

(b) रेखन्ता° Cāru° (RP)

At the last hours of one's life one should contemplate about Viṣṇu, the remover of all difficulties. Bhīṣma on his death-bed of arrows contemplated about Viṣṇu (and attained salvation).

1667

अन्तो नाश्चर्यजातस्य जगतो दृश्यते यवचित् ।
 क्षुद्राहंभावसीमाया यावती मुक्तिमाप्नुमः ।
 आश्चर्याणि हि तावन्ति प्रकाशानि भवन्ति नः ॥

(ग्रा) SSMA 17.7-9.

There is not seen anywhere an end to the numerous wonders of the world. These wonders are manifested to us only till we get liberation from the border of the worthless ego (the sense of 'I'). (A. A. R.).

1668

अन्तो नास्ति पिपासायाः संतोषः परमं सुखम् ।
 तस्मात् संतोषमेवेह धनं पश्यन्ति पण्डिताः ॥

(ग्रा) MBh [MBh (Bh) 3.2, 44 *cdlef* and 12. 317, 21; MBh (R) 3. 2, 45 and MBh (R) 12. 330, 21].

(a) अन्तो MBh (var.); विविश्यायाः MBh. (var.).

(b) तुष्टिस्तु [सं°] MBh 12. 317, 21; तुष्टिश्च or तुष्टिश्च MBh 12. 317, 21 (var.).

(c) नामात् [त°] MBh (var.).

(d) परं or वरं or सुखं [ध°] MBh (var.) संसृति or पश्यति [पर्य°] MBh (var.); पण्डितः MBh (var.).

Thirst¹ is unquenchable. Contentment is the highest happiness. Hence persons of wisdom regard contentment to be the most precious wealth. (P. C. Roy's translation).

¹ O. Böhtlingk translates पिपासायाः—greed.

1669

अन्त्यजोऽपि नरः पूज्यो यस्यास्ति विपुलं धनम् ।
 अपि ब्रह्मकुले जातो निर्धनः परिभूयते ॥

(ग्रा) SMA 1. 43.

Even a person born of the lowest class is honoured if he has plenty of wealth. A person devoid of wealth is slighted though he may be born of the family of Brahmans (A. A. R.).

1670

अन्त्यजोऽपि यदा साक्षी विषादे संप्रजायते ।
 न तत्र युज्यते दिव्यं किं पुनर्यनदेवताः ॥

(ग्रा) P (PP 1. 392, Pts 1. 494, PtsK 1.452); cf. JSAIL 20.10.

(ग्रा) IS 354.

(c) पूज्यते [यु°] PP (var.) विषादेः [यु°] Pts.

(d) यत्र दे° Pts, PtsK; यनदेवता PtsK, PP (var.).

To meanest witnesses, ordeals/should never be preferred; of course, much less, if you possess/ a forest Goddess' word. (A. W. Ryder's translation).

1671

अन्त्यावस्थागतोऽपि
 महान् स्वगुणाञ्जहाति न क्षुब्धतया ।

न इवेतभावमुज्झति

शङ्खः शिशिभुवतनुत्तोऽपि ॥

(ग्रा) P (Pts. 4. 110, PtsK 4.76) cf. ABORI 48.147; No. 5.

(ग्रा) VS 243 (a. Ravigupta), SR 48.142 (a. P.),¹ SSB 306. 144 (a. Ravigupta), IS 355, Pr. 362.

(द) Rav (T) 132.

(a) अन्त्यावस्थापि महान् (युषः VS, SR, SSB), (यो PP) PP, PtsK, VS, SR, SSB (better)

(b) स्वामिगुणान् जहाति तु यु° Pts.K; स्वगुणं न जहाति जाति यु° VS, SR, SSB (better); न गुणात् विजहाति जाति युद्धयाती PP.

(d) युक्ति Pts.K

¹ but follows the Ravigupta text Ārya metre.

A great man does not leave off the purity of his good qualities though reduced to the last extremity (of death) A conch does not abandon its whiteness though it is released after being swallowed by *sikki* (peacock) (A A R)

अन्त्येषु रेमिरे घोरा See No 1665.

1672*

अन्त्रप्रोतवृहत्कपालनलकूरवषण्ककुण-
प्रायत्रद्विषितभरिभूषणरवराधोपयन्त्यम्बरम् ।
पीतच्छदितरवतकर्ममघनप्राग्भारघोरोत्तलसद्
श्यालोलस्तनभारभेरवषण्दुर्वेदित घावति ॥

(अ) Mahāvīracita : 35

(अ) Apr 7 298 (p 414) (a Bhavabbūti),¹ SRK
293.2 (a *Rasakajivana*), RJ 1363, word 171 433,
JS 328 3, SR 366 5 (a Mahāvīracita), SSB
259 9

(a) "न" ["न"] Amd (var), "अन्त्रं" Mahāvi (var)

(b) प्राय ["प्राय"] Amd (var) प्राय मे° JS, "वषण्"
["वषण्"] SRK

(c) पीनोच्छद्° Mahāvi° कर्दु° Amd, "प्राग्भार" Amd
(var), "लोल" Amd "लोल" SRK

(d) श्यालो° SRK, "वषण्" Amd (var), "कूर" Amd
(var), JS

Śārdūlavikrīḍita metre

See how proudly she advances, filling the atmosphere with the jingling of her dangling ornaments consisting of scales and thigh-bones knitted together in the entrails,—and her body looking terrible owing to the moving breasts appearing in her front covered with the mud-like blood which she had first drunk and then vomited (G Jhā's translation)¹

¹Quoted as an example of faults which become excellences

1673*

अन्त्राकल्पचलत्पयोधरभरव्याविद्धमेघच्छटा-
सुवस्वामियन्तुगुणगुहास्फालोच्चैर्भूमूर्धजा ।

॥

3 (a)

(a) Jānakīparinaya)

(b) "गुण" SR

Śārdūlavikrīḍita metre

The demoness approaches afar from the sky, which region was quickly vacated

by the *Siddha* ladies (demigods) in fright, with the rows of swinging clouds thrust aside by the weight of her swinging breasts, resembling entrails, with her hair dishevelled by being struck by the wings of vultures greedy to eat the (remnants of) meat sticking to the corners of her mouth, and frightful with her loud laughter and gaping mouth (A A R)

1674*

अन्त्रं कल्पितमङ्गलप्रतिसरा स्त्रीहस्तरसोत्पल-
स्यवनोत्तसभृत पिन्हु सहसा हृष्युङ्गरीक्षन् ।
गङ्गा नोत्पलस्यङ्ग-कल्पितम् अन्त्रं कल्पं गिरन्त्या

(a)

Alk 416 26-417 2, SP 4076, SkV 1532, (a Bhavabbūti), JS 328 4 (a Bhavabbūti), SSB 2 228 (as quoted in SkV), SR 366 3, SSB 259 7, RJ 1362

(a) स्त्रीहस्तरसोत्पल—Alk

(b) विन्दशिखा Sar 103 (var), शिरसा [स°] Sar 731, Alk, SSB, SR, महसा SkV (var)

(d) "पुर्" KH, "पुष्पा" SkV (var)

Śārdūlavikrīḍita metre

The she-ghouls¹ have made bracelets from intestines/and red lotus ornaments of women's hands,/have woven necklaces of human hearts/and rouged themselves with blood in place of saffron / So decked they join their lovers with delight/ and drink the marrow wine from skull cups (D H H Ingalls's translation)

¹ Ghosts

1675*

अन्त्रे स्वरपि सयताप्रवरणो मूर्च्छाविरामसणे
स्वाधीनव्रणिताङ्गशस्त्रनिक्षिप्ती रोमोद्गम वर्मयन् ।
भक्तानुद्वलयन्निजान् परभटान् सतजंघन् निष्ठुर
धन्यो धाम जयधिय वृष्टुरनस्तम्भे पताकायते ॥

(आ) ad Dasarūpaka 2 10 (p 94 15-95 2), SP 3973 (a Dhanika), SR 361 35 (Wrongly a Mālatī 5 18), SSB 248 35 (a Dhanika)

(a) मूर्च्छा° SP

(b) वृष्टुन् SR, SSB

(c) "निष्ठुरान् परभटानां वृष्टुनिष्ठुर" SP
Śārdūlavikrīḍita metre

That fortunate man, the abode of the goddess of victory in battle shines like a

banner on a post in the big fight—the man, wounded, with feet fettered by his own entrails, and during the short interval when free from swooning, he raises the weapon with that wounded limb still in his command and covered with armour in the form of hairs standing on ends and shielding his companions who are being struck down and harshly threatening the enemy soldiers. (A.A.R.).

1676

अन्तुमुद्ग्य बद्धां निजमपि सहसा सूतमृन्मय्य सद्यो
निर्पातस्त्रस्तवाजिब्रजकृतनिनदाकर्णनकुद्वचेताः ।
संरम्भारम्भमग्नद्रुमविपशतः प्रीयपत्रापनस्यान्
आपाति व्यालनागस्तद्वरितमिह जनाः सावधाना
भवन्तु ॥

(झा) PV 121 (a. Rāmacandrāgamin).

(c) अन्तुमुद्ग्य PV (MS) (*antha ratura*).

(b) निर्पातः PV (MS).

(d) व्यालनागः PV (MS).

Sragdharā metre.

The vicious elephant is rushing headlong having shaken off his chains that fettered him and crushing his mahout all of a sudden, full of fury on hearing the frantic neighs of horses running pell-mell and attacking those (other keepers) who tried to catch him with hundreds of branches of trees broken off furiously. Let the people be careful. (A. A. R.)

अन्वं च कुब्जकं चैव see No. 1683.

अन्वं च दधिरं कुब्जं see No. 1683.

अन्वं तम इवेदम् see No. 4138.

1677*

अन्वं तमश्चेदपि बायते त्वां
सरोजनेत्रं जगदिकसूत्रम् ।

सुधाचरित्रं परमं पवित्रं
कुवत् मित्रं वसुदेवपुत्रम् ॥

(झा) SRK 5.6 (a. Vithobā Aṅṅā), IS 7647.

(c) कुवत् मित्रं IS (*antha ratura*).

Upajīti metre (Indravajrā and Upendravajrā)

If blind darkness (of ignorance or love) affects you, Oh lady, make friends with the son of Vasudeva [Lord Kṛṣṇa], the lotus-eyed, the one thread (hope) of

the world, nectarous in conduct and supremely sanctifying. (A. A. R.).

1678*

अन्वं दरिद्रितमपि प्रियया विहीनं
वीक्ष्येश्वरे वदति या च वरं त्वमेकम् ।

नेत्रे न नापि द्रुमो नो वनितां स वने

छत्राभिराममुतदर्शनमित्युवाच ॥

(झा) SRK 24-1. 29 (a. Sphujaloka), IS 7648.

(c) दरिद्रिद्वन् SRK, IS.

Vasantatilaka metre.

When the Lord, observing a man, said "Choose a boon of me" to him who was blind, poor and without a sweet-heart, he did not request for eyes, wealth and a wife but chose the sight of a son charming under a (royal) umbrella. (A. A. R.)

1679*

अन्वं पतिं प्राप्य विलासिनीनां
कटाक्षवाणा विफला भवन्ति ।

तद्वत् कुजादित्यशनश्चराणां

न वारदोषाः प्रभवन्ति रात्री ॥

(झा) Sama 2 न 27. Cf. तीर्थेन दोषोऽन्तुद्वे.

Upajīti metre (Indravajrā and Upendravajrā).

The arrows of side glances of sportive young ladies become useless having obtained a blind husband. Similarly the adverse effects of Tuesdays, Sundays and Saturdays are not powerful during the night. (A. A. R.)

1680

अन्वः स एव श्रुतवर्जितो यः

शब्दः स एवादिनिरर्थको यः ।

मृतः स एवास्ति यश्चो न यस्य

धर्मो न धीर्यस्य स एव शोच्यः ॥

(झा) Caturvargasaṁgraha 8.

(झा) VS 3031.

(a) अन्ति° Catur° (var.), VS.

(b) पण्डः VS.

Upajīti metre (Indravajrā and Upendravajrā).

He alone is blind who is devoid of scriptural learning; he alone is a knave who is useless to supplicants; he alone is dead who is devoid of fame; he alone is to be pitied whose mind is not in *dharmā* (A. A. R.).

1681-1682

अन्धः स्यादन्धवेलाया बाधिर्यमपि चाक्षयेत् ।
कुर्यात् तृणमय चापं शरीरं भृगुशायिकम् ॥

सान्त्वयानिभिरुपायेस्तु हन्याच्छत्रुं यो स्थितम् ।
दया तस्मिन् न कर्तव्या शरणागत इत्युत ॥

(म) MBh [MBh (Bh) Adiparvan Appendix I 81, lines 25-8, MBh (R) : 142, 12-3 MBh (G) : 5554-5] cf कुर्यात्तृणमय चापम् and MBh (G) 13 5116

(भा) IS 360-1.

(a) अन्धस्या* MBh (R)

(b) सशयेद् MBh (var)

(d) शयित MBh (R)

(e) न तस्मिन् MBh (R), तस्मिन्वेत्येव MBh (C).
Be blind if there is occasion to be blind, be also deaf, make your bow out of straw and rest quiet like an antelope

But when your foe is under your control destroy him with conciliatory words and any other means and do not have mercy for him, even if he would seek your protection

1683

अन्धक कुम्भक चंद्र कुच्छाञ्ज व्याधिपीडितम् ।
आपद्गतं च भर्तारं न त्यजेत् सा महासती ॥

(म) Cr 1155 (CNM 81, CNVM 66, CnT II 241, CnT III 57 7), Vet 4 23

(भा) IS 337, Subh 91

(a) अन्ध च इति कुम्भ Subh, अन्धकु CNM, अन्ध च Vet (var)

(b) कुच्छाञ्ज CNM, कुच्छिन Vet (var)

(c) अपाद्गतरीच च CNM, आपद्गत चागतं नाथ Vet (var), आपद्गतं नाथ Subh

(d) व्याधिर CNM, व्याधिरा [म] Vet (var)

A wife, who does not abandon a husband who is blind, who is hunch-backed, who has leprous limbs, who is afflicted with disease, or who has fallen into misfortune is, (indeed), an extremely faithful wife

1684

अन्धक कुम्भकदेव त्रिस्तनी राजन्यका ।
त्रयोऽप्यन्यायत सिद्धा संमूलं कर्मणि स्थिते ॥

(म) P (Ps 3 91 and 5 100, Psk 5 77 and 5 83, PM 5 52) cf PKS 61 7 Cf Nos 1686 and 1685

(भा) IS 355

(b) राजन्यका च त्रिस्तनी Ps R

The blind, the hunchback and the princess with three breasts were all cured in a very unusual way, since the fate was propitious

1685

अन्धकः कुम्भकदेवं राजन्यका च त्रिस्तनी ।
अन्योऽपि नययाति यावच्छ्रीभंजते नरम् ॥

(म) P (PP 5 69) Cf Nos 1684 1686

(b) त्रिस्तनी (स्त्रिस्तनी or त्रिस्तरी) राजन्यका PP (var)

(c) बाति PP (var)

Blind man, hunchback, and unblessed princess with an extra breast—/waywardness = prudence, when/ prudence favours wayward men (A W Ryder's translation)

1686

अन्धक कुम्भकदेवं राजन्यका च त्रिस्तनी ।
सानुकुले जगन्नाथे शिपरीतं सुयुग्मवेत् ॥

(भा) Sama 2 75, Cf Nos 1684 5

A blind man, a hunchback and a princess with three breasts, all abnormal, become normal when Lord Krishna is favourable (A A R)

1687*

अन्धकारवरलं यतो जगन्-
मोहकारि भूशमति निरपराः ।

उज्ज्वलं जठरमोषधीतेद्
अञ्जनाभमभवत् ततः त्रिषे ॥

(भा) SP 393, SR 299 21 (2 SP), SSB 145 23
Rathoddhāt metre

Dear one, the brilliant central region of the lord of herbs (moon) became dark like collyrium due to his consuming every day a good deal of the poison of darkness which confuses the world. (A A R)

1688

अन्धकाराद् रो जज्ञे वयूचे चाविलम्बितम् ।
भोमेन रमयायाया हिदिम्बाया इवात्मज ॥

(भा) PV 362 (2 Contāmanī) (According to J B Chaudhuri in PV also in Subhāṣitasārasamuccaya (MS 10:666—13 = 7 in the Asiatic Society of Bengal 154)

(a) वयू [ज]

Then the sprout of darkness set in

and quickly grew (became dense) like the son of Hīḍimbā (the demoness) who was dallying with Blīmasena. (A. A. R.).

1689

अन्धत्वमन्धसमये

यधिरत्वं यधिरकाल अलम्ब्य ।

धीयेज्ञवयोः प्रणयी

परमेष्ठी नाभियास्तन्व्यः ॥

(अ) Āryāṣṭaśatī 2. 8 (KM 1; p. 27).

(आ) SR 171. 796, SSB 366. 796.

(इ) प्रज्ञाधिर [प°] ArS.

Āryā metre.

Lord Brāhmā, residing in the navel of Lord Viṣṇu, remained a friend of Lakṣmī and Keśava (wife and husband) by remaining blind when he ought to be blind and deaf when he ought to be deaf. (A. A. R.).

1690

अन्धद्वये महान्धो विषयान्धीकृतक्षयः ।

चक्षुषान्धो न जानाति विषयान्धो न वेनचित् ॥

(आ) IS 358, Subh 86.

(इ) अन्धाद्वयं Subh.

Between the two kinds of blind persons, he who became blind with regard to worldly concerns, is the really blind one; the common blind cannot use his eyes only, but he who is blind with regard to worldly concerns cannot use any of his organs.

1691

अन्धस्य दर्पणेनैव हितेनेव हतश्रुतेः ।

दुःखाभितप्तः शोकेन नैक्षते न शृणोति च ॥

(आ) SRIt 265.6 (a. MBh) but does not occur in MBh (Bh).

(इ) दुःखाभितप्तः reconstructed SRIt.

This person (Duryodhana) tormented by sorrow does not see like a blind man into a mirror and does not listen like a deaf person to a well-wisher (A.A.R.).

1692

अन्धस्य पन्था यधिरस्य पन्थाः

स्त्रियः पन्था येयधिरस्य पन्थाः ।

राज्ञः पन्था ब्राह्मणेनासमेत्य

समेत्य तु ब्राह्मणस्त्वेव पन्थाः ॥

(आ) MBh [MBh (Bh) 3. 133. 1, MBh (R)

3. 133. 1, MBh (C) 3. 10601].

(आ) SRIt. 8.20 (a. MBh), IS 359.

(इ) पन्थाः MBh. (var.), SRIt; यधिरस्य [व°] MBh (var.), SRIt.

(ब) स्त्रियाः MBh (var.), SRIt; स्त्रियस्य (°यास्य) MBh (var.); विकलस्य or भारवाहस्य or वेद्यभिरस्य or वधिरस्य or वै पथिकस्य [व°] MBh (var.).

(र) ब्राह्मणानां समेत्य (न पन्थाः) MBh (var.). Upajāti metre (Indravajrā and Upendravajrā); irregular.).

When no Brāhmaṇa is met with on the way, the way belongeth to the blind, the deaf, women, carriers of burden, and the king respectively. But when a Brāhmaṇa is met on the way it belongeth to him alone. (P. C. Roy's translation).

1693

अन्धस्य मे हृतविवेकमहायनस्य

चौरविभो बलिभिरिन्द्रियनामधेयैः ।

मोहान्धकूपकुहरे विनिपातितस्य

देवेश देहि कृपणस्य करावलम्बम् ॥

(आ) Lakṣmīśiṅghastotra and Karāvalambana-stotra of Śaṅkarācārya 11.

(आ) VS 3516 (a Rājānakakamalakara).

Vasantatilakā metre.

To me, O Lord, who am blind by the loss of the great treasure of discrimination and who am thrust into the deep well of delusion by the powerful robbers called the senses, O lord of Gods, give a helping hand as deserving all pity (A. A. R.).

1694

अन्धा इव न पश्यन्ति योग्यायोग्यं हिताहितम् ।

पथा तेनैव गच्छन्ति नीयन्ते येन पार्थिवः ॥

(आ) Dar 3. 142.

Kings like blind people do not see what is proper and not proper; what is good and what is bad; they walk the path through which they are led.

1695

अन्धा इव वधिरा इव

मूका इव मोहभाज इव ।

पङ्क्त्यै इवानभिमतै

नृपतेर्नियसन्ति सायवः सदसि ॥

(आ) SMH G. 25.

(इ) सायवसदसि SMH.

Udgītī-āryā metre.

Good people remain in the king's assembly which is uncongenial, as though blind, deaf, dumb, overcome with swoon or as lame (as their advice is never welcome) (A A R)

1696

अन्धा विद्वज्जनहोना मूका कविमिरुज्जिता ।
बधिरा गायनहोना सभा भवति भूताम् ॥

(अ) Sabhā 18

The assembly (*sabhā*) of kings, devoid of learned men, is blind, it is dumb if there are no poets, it is deaf when there are no musicians (K P Anhal's translation)

1697

अन्धीकरोमि भुवन बधिराकरोमि
धीर सचेतनमचेतनता नयामि ।
कृत्य न पश्यति न येन हित क्षुणोति
धीमानधीतमपि न प्रतिसदयति ॥

(अ) Prab [Prab (TSS) 2 28, Prab (NSP) 2 29]

(आ) SRHr 83 15 (a Prab), SS3N 65 15 (a Prab), SuM 27 1

(a) अन्धीकरोति SuM but B in SuM as above),
बधिराकरोति SuM (but B in SuM as above)
Vasantatilakā metre

I will overpower them with wrath, and suffocate them with rage, so that they shall not regard actions, and even wise men shall neither hearken to what concerns their own happiness, nor recollect what they had read in the holy books (J. Taylor's translation)

¹ Anger

1697 A

अन्धे समसि मज्जाम् पशुभिर्ये यजामहे ।

अहिंसाया परो धर्मो न भूतो न भविष्यति ॥

(अ) ॥ (PT 3 62, PTem 3 48, PS 3 38, PN 3 31, PRE 3 51), cf KaB 16 463 cf also Bṛhadāraṇyakaopaniṣad 4 4, 10, Upaniṣad 9 12 Cf Ru 144, JSAIL 20 15, WZKM 25 21

(a) वस्जामि (म^०) PN, वार्षके (म^०) PS

(b) न च (or यदि PN) भिव्या वदाम्यह (or ब्रवीम्यह PN) PS, PN

(c) अहिंसामयका (को or नाम यो पयो PT, PTem, अहिंसाया समो PN, अहिंसपरमो PS

In blind darkness are we sunk who offer sacrifices with beasts A higher religious duty than harmlessness has never been nor shall be (F Edgerton's translation)

1698

अन्धोऽप्यन्योन्यतपयो

दण्डधृग्न्योपचरणीयः ।

राजत्वप्रतिहतैर्

जनानुरागेभरति भूप ॥

(आ) SMH 7 50

Upagṛh-ārya metre

Even a blind person follows the path indicated by others with the aid of a stick. A king has real kingship only due to the unaffected (unobstructed) affection of the subjects (A A R)

1699

अन्धो मत्स्यानिवावनाति स नरः कण्टकैः सह ।

यो भाषनेऽर्पवंकल्पम् अमृत्यक्ष सभा गत ॥

(अ) Mn 8 95

(b) कण्टकैः स नर सह Mn (var), Medhātūthi (Deccan [College MS], Rāghavānanda, Govindarāja, Nandana)

That man who in a court (of justice) gives an untrue account of a transaction (or asserts a fact) of which he was not an eye-witness, resembles a blind man who swallows fish with the bones (G Buhler's translation)

1700

अन्धो वा बधिरौ वाय कुट्टी वाप्यन्यजोऽपि वा ।

परिगृह्णतु तौ कन्या ससक्ता स्याद् विदेशतः ॥

(अ) P [PP 5 71, Pts 5 98, PtsK 5 84 PM 5 84]

(a) वापि [वाय] PtsK

(b) कुट्टी or कुञ्जो or कुट्ट PP (var) वाप्यजो or नाप्यजो or वाप्यजो PP (var) (contra mutuum) वानप्यजो PP (var)

Blind or deaf, of meanest birth, leprosy may be be, let him take the girl and gold to a far country (A W Ryder's translation)

1701

अन्धो हि राजा भवति यस्तु शास्त्रविबुधितः ।

अन्धः पश्यति चारेण शास्त्रहीनो न पश्यति ॥

(अ) Cr 11, 6 (GRCa II 48, GRCa II 85 and 117)

GP 1 111, 19

(a) अन्धो GRCa II

(b) शास्त्रविबुधित GPy (printing error)

(c) अथ Cr (var),

Blind is a king who is devoid of knowledge of scriptures; a blind king may see through (his) spies, but a king devoid of the knowledge of scriptures cannot see at all

1702*

अन्ध्रीनीरन्ध्रीनीस्तनतटलुठनस्यासमन्दप्रचारात्
 चालुनुहासपन्तो ब्रविडनरव्यूहारिषम्मिलभारान् ।
 जिघ्रन्तः सिंहलीनां मुखकमलमलं केरलीनां कपोलं
 चुम्बन्तो दान्ति मन्दं मलयपरिमला वायवो दाक्षि-
 णत्याः ॥

(आ) SkV 1126 (a. Vasukalpa)¹, Skm, [Skm (B) 413,
 Skm (POS) t. 89, 3] (cf. AB p. 548).

(b) 'हार्य' Skm.

(c) मुखकमलमलं ('रस') Skm; केरलीनां SkV (var.).

(d) दाक्षिण्यः SkV (var.).

Sragdharā metre.

¹ In some MSS Kalpavasa.

Their strength is lessened by their stren-
 uous tumbings/on the heavy breasts
 of Andhra girls./They have tousled the
 charming hair-knots/of lovely Tamil
 brides./They have smelled the lotus
 mouths/of the women of Ceylon/and
 have kissed the cheeks of those of Kerala./
 Gently the south winds blow, perfumed
 with sandal wood. (D. H. H. Ingalls's
 translation.)

¹ Of winds.

1703*

अन्नं किशुकुप्पपुञ्जसदृशं पाषाणजालैर्वृतं
 घूर्ण्यं गन्धपुतं च जालमखिलं भग्नाश्च दन्तालवः ।
 आज्यं दूरतरं न चापि लवणं न श्रूयते तिन्निषी
 भक्ष्याणां यचनं च नास्ति हि सर्वं तद्भोजनं वर्णये ॥

(आ) NDh 183.

Sāṁdīlavilāṣita metre.

Friend, I now describe that dinner in
 which the boiled rice resembles a collection
 of *kiṁśuka* flowers (red in colour : hence
 contemptuous) and full of pebbles,
 smelling of smoke and other foul smells,
 served in a mess (due to overcooking);
 the teeth get broken (by the stones), ghee
 is far away; neither is there salt or
 tamarind, and as for side dishes there is
 no mention at all. (A. A. R.)

1704

अन्नं दद्यादतिथये श्रद्धया स्वर्गदं हि तत् ।
 सक्तुदुम्यो दिदामन्नं सयतुप्रस्थो दिवंगतः ॥

(अ) Pūrṇāṁṛthasāṁgraha 114.

Food should be served to a guest atten-
 tively, for it paves the way to heaven.
 Saktūprastha along with his family went
 to heaven as he gave food (to guests).
 (A. A. R.)

अन्नं दानात् परं दानं Sec No. 1714.

1705

अन्नं धार्यं वसु वसुमतीत्युत्तरेणोत्तरेण
 व्याकुष्यन्ते परमकृपणाः पामरा यद्दित्यम् ।

भूमिः खं यौर्द्धिणिगृहमित्युत्तरेणोत्तरेण
 व्यामोह्यन्ते विमलमतयोऽप्यस्थिरेणैव धाम्ना ॥

(अ) Śāntiv 40.

Mandākṛāntā metre.

Just as the very pitiable common
 people are attracted (and deluded) one
 after another of food, corn, wealth and
 law (earth), so are even the pure-minded
 deluded by the infirm edifice of one after
 another of (discourse on) the earth,
 ether, sky and the abode of Brahmā.
 (A. A. R.)

1706

अन्नं नास्त्युदकं नास्ति नास्ति ताम्बूलवर्णयम् ।
 मन्दिरेषु महोत्साहः शुष्कचर्मस्य (?) तादनम्

(आ) Sama 2 अ 57.

These is neither food nor drink, nor is
 there any chewing of betel rolls. Great
 is the festivity in mansions: it is beating a
 tom-tom (of non-existent plenty). (A. A. R.)

1707

अन्नं मुक्तस्तुवर्णं ब्रह्मगुणरहिताः स्वर्णरूपाश्च सुपाः ।
 सामोदाः शाकभेदाः फलगुडमिलिताः पायसम् . . . ।
 यावद्भोज्यं तदाज्यं दधि कठिनतरं नैपद्वयास्त्युपाः
 भुज्यन्ते भूसुरीर्यमंहति तद्य गृहे रामचन्द्रस्य तृप्ये ॥

(आ) NDh 183.

(a) 'गुखरहितस्वर्ण' NDh; रूपान्न NDh (var.).

(b) समोदास्त्याकभेदाः NDh; at the end four *ajana*-s
 missing.

Sragdharā metre.

The boiled rice having the attractive
 colour of pearls, golden coloured soup that
 is thick (not watery), different dishes of
 vegetables with inviting smell, pudding of
 treacle mixed with fruits, ghee (liberally)
 served till the end of the meal, solid curds,
 savouries of various kinds—such a
 meal is enjoyed by a large number of
 Brāhmana's in your big mansion to
 please Lord Ramachandra. (A. A. R.)

1708

अन्न विद्याया विहितं मर्त्यानां जीवधारणम् ।
तदनुदत्तं मतिमान् प्राययेत् तं किंचन ॥

(अ) VCSr 3 14

(a) विद्याया VC (var)

(b) जीवधारणम् VG (var)

(c) तदनुदत्तं पर किंचित् VG(var), विहित or सहित
[न°] VG (var)

(d) प्राययेत् कदाचन VG(var), प्राययेत्तन VG(var)

Food is ordained by the Creator to sustain the life of mortals. A wise man should not disregard that ordinance and seek for anything (else) (F Edgerton's translation)

1709

अन्नं समीक्ष्य गायत्र्या सत्यं स्वर्तेति मन्त्रतः ।
कृतं त्वेति च सायं तु परिविञ्चेत् प्रदक्षिणम् ॥

(आ) Sama 2 7

One should (at the commencement of a meal) sprinkle water round the plate clockwise, having first sprinkled a few drops over the food muttering the Gāyatrī mantra, then with the mantra *Satyam*, etc., changing it to *Riam*, etc in the evening meal (the sprinkling around should be completed) (A A R)

1710

अन्नं हि प्राणिना प्राणा आर्तानां शरणं स्वहम् ।
यस्यो बित्तं नृणां प्रेत्य सन्तोषार्थं विन्यतोऽरणम् ॥

(अ) BhPn 11 26, 33

Food is verily the life of the living, I am the refuge of the afflicted. To men after death wealth consists of *dharma* and the good people are the refuge of those who have fear from sources other than the battlefield (A A R)

1711

अन्नं भुवि भर्षणा भ्रमजा वा वयचन ।
संपा भवति लोकस्य निद्रा सर्वस्य लौकिको ॥

(अ) Harivamśa-purāna, Harivamśa-parva 50 30

(Cf "Purāna" 3 1, 62)

Sleep is natural to all people, it may come to the mortals on earth as a result of taking a meal or due to fatigue (A A R)

अन्नताना भुजगाना sec No 6983

1712

अन्नदाता भयत्राता कम्पादाता तथैव च ।
जनिता घोषनेता च पञ्चते पितर स्मृताः ॥

(अ) Cr 63 and 381 (CN "O"), CV 4 19 cd/ab
Cr 4 3 cd/ab, CS 1 19 cd/ab, CNG 113 cd/ab,
CNI 1 37 cd/ab, CNT 243 cd/ab, CNM, 190
cd/ab, CNMN 154 cd/ab, CÑSK 73 cd/ab, CV
1 III 4 4 cd/ab, CnT VI 59 cd/ab

(b) विद्यादाता [क°] CN (var)

(c) जननिगोष्पनेता च CN (var)

The following five are considered as fathers - giver of food, the protector from fear, the giver of the young girl (in marriage), [or, the instructor in knowledge], the natural father, and the preceptor

1713

अन्नदानं महादानं विद्यादानं महत्तरम् ।
अन्नेन शणिका तृप्तिर् यावज्जीव तु विद्याया ॥

(आ) SRS 1 15, SSp 21, SR 158 217, SSB 187 224

(a) अन्नदानम् (अन्न दानं) पर दान SR, SSB

(b) विद्यादानमन् परम् SR, SSB

The giving of food is a great gift, but the giving of education is a greater one, the satisfaction that comes out of taking food is momentary, whereas the good result of education is life-long (A A R)

1714

अन्नदानात् परं दानं न भूतं न भविष्यति ।
अन्नेन धार्यते सर्वं जगद्वैतचक्राचरम् ॥

(अ) TP 423 1S 7445

There does not exist a better gift than the gift of food and never will there be one, food holds the whole world together with all its movables and non-movables

1715

अन्नबाहे हरेन्मासम् अम्बुबाहे च शोणितम् ।
कामदाहे हरेन्नेत्रम् अनिद्रा रोगकारिणी ॥

(अ) NBh 66

Thirst for (insufficiency of) food may

lack of sleep causes disease (11 11 11)

1716

अन्नदो जलदश्चैव आतुरस्य चिरित्तकः ।
अश्वस्ते स्वर्गमाप्नोति विना यत्नेन भारत ॥

- (var), Sama मिष्ट or पृष्ट or पिष्ट or विष्ट
[वि°] CV or CS (var);
(b) विष्टाद् or मिष्टाद् or सुष्टाद् CV or CS (var),
दरागुण CV, Sama सुगुण प्रय CS (var), पय
CV and CS (var);
(c) वयसाधुगुण CV (var), पयमाष्टगुण CV (var),
पयनोद् CS (var), दुग्धाद् CV (var);
(d) मासाद् IS, लासाद् [मौ°] CS (var), दरागुण
CV, Sama, इति. [च°] CNPN

A (rice) cake is eight times¹ better than rice, milk is eight times better than a (rice) cake; meat is eight times better than milk, (and) ghee is eight times better than meat

¹ Usually in CV is "ten times"

1725*

अन्नादिवर्गं कलपुष्पमास-
मत्स्यादिभिः पुण्यैश्च सर्वैः ।
स्याद्बुष्टमात्रेणभिमतापसिद्ध्यं
मृष्टान्नभोज्याय मुदे च काक ॥

(भा) SP 2471

Indravajrā metre

The crow has always his mouth (beak) full of food of various kinds, fruits, flowers, meat, fish, etc. If only it is seen as the omen at the commencement of a journey, it may indicate success in the desired undertaking, sumptuous food and pleasure (A A R.)

1726**

अन्नादिविष्टान्नगोमयानि
न वा विधुन्वन् वदने सर्वैः ।
वामोपसव्योऽप्यवलोक्ष्यमानो
मनोरथं पूरयते ध्रुवश्च ॥

(भा) SP 2607

Upajāti metre (Indravajrā and Upendravajrā)

A dog, if seen (at the commencement of a journey) on the left or near the left side eating some kind of food or faeces or fresh cow-dung, provided it is not shaken constantly in its mouth, fulfils the desire of the heart (of the person setting out) (A A R.)

1727**

अन्नादिविष्टापिशितादिभिर्यः
पूयानिनोभीष्टफलप्रदोऽसौ ।
मन्त्रादिसिद्ध्यं वणिगादिलभे
शस्तौ विवाहादिविधौ च काक ॥

(भा) SP 2663

Indravajrā metre

A crow, if seen (as omen) with beak filled with some kind of food or faeces or meat, etc., will give the desired result in the successful fulfilment of the use of *mantra*s, etc., in profit of merchandise, etc., and it is also auspicious for the performance of marriage and other similar functions (A A R.)

1728

अन्नादे भ्रूणहा मारिर्दं अन्नेन अभिगतति ।
स्तेन प्रमेवतो राजनि याचन्ननुत्तकरे ॥

(ख) Āp 16, 19, 15 (in some texts after a-br of

No 1729 is inserted) Cf No 1729

(d) सुगर Āp (var)

The murderer of a Brāhmana learned

— the — — — — —

(G Buhler's translation)

1729

अन्नादे भ्रूणहा मारिर्दं पत्न्यौ भार्यापचारिणी ।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥

(ख) Mn 317, Vās 19 44 (in Vās ĀnSS Ānss 19 29), (Cf No 1728) and information included in (ख) No 128

The killer of a learned Brāhmana throws his guilt on him who eats his food, an adulterous wife on her (negligent) husband, a (sinning) pupil or sacrificer on (their negligent) teacher (or priest), a thief on the king (who pardons him) (G Buhler's translation)

अन्नाद् दत्तगुणं पिष्ट see No 1724

1730

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसम्भवं ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसंनृद्धभवं ॥

(ख) MBh [MBh (Bh) 6 23, 14, MBh (R) 6 27, 14, MBh (C) 564 = BhG 3 14]

(भा) Sama 2 व 17

(c) यज्ञोद् [य°] MBh (var)

(d) यज्ञकर्म° MBh (var)

Beings originate from food, from the rain-god food arises, from worship comes the rain (-god), worship originates in action (F Edgerton's translation)

1731

अन्नादिकर्तं च शुक्लं चाप्य् अतो जीवः प्रतिष्ठितः ।

इन्द्रियाणि च बुद्धिश्च तृप्यन्त्यन्नेन नित्यशः ॥

(आ) SRHt 18.2.

From food (comes) blood and vital fluid; life is firmly established on it; day by day the senses and intelligence get satisfaction from food. (A. A. R.)

1732

अन्नाभावे मृत्युः

शालिभिरन्नानि शालयो बृष्टया ।

वृष्टिस्तपसेति वदन्

अपूरये तत्तपश्चरतु ॥

(अ) Vaidi 65.

Āryā metre.

Absence of food causes death; food comes from rice and rice is produced by rain; the rain is caused by penance; saying thus, therefore, let the penance be performed for *amṛtya* (to avoid death: for immortality). (K. P. Aithal's translation.)

1733

अन्नाशने स्यात् परमाणुमात्रः

प्रशक्यते शोधयितुं तपोभिः ।

मांसाशने पर्वतराजमात्रो

नो शक्यते शोधयितुं महत्त्वात् ॥

(अ) AS 531.

(द) न [नो] AS (var.); महत्त्वात् AS (var.).

Upajāti metre (Indravajrā and Upendravajrā).

When one takes vegetarian food it is possible to examine closely by penance objects of even atomic size. When eating flesh food, it is not possible to see clearly even a thing of a mountainous size due to its hugeness. (A. A. R.)

1734

अन्नेन वार्यते सर्वं जगदेतच्चराचरम् ।

अन्नात् प्रभवति प्राणः प्रत्यक्षं नास्ति संशयः ॥

(आ) SRHt 18.1.

The whole universe, movable and immovable (plants, etc.) are sustained by food. Life (vital breath) becomes powerful by food; it is evident (before the eyes); there is no doubt about it. (A. A. R.)

1735

अन्ने पाने च ताम्प्लते फले पुष्पे विभूषणे ।

वस्त्रे विलेपने चूषे शय्यायामासनयो च ॥

(आ) SRHt 166.2 (a. Mānasollāsa¹), SSSN 128.4.

¹ Although the whole section of SRHt is found in Mānasollāsa, this verse is omitted in the latter.

(c) वस्त्रे SSSN.

In food, drink, betel roll (for chewing), fruits, flowers, decorations, clothes, unguents, incense smoke, in bed and seats, (one is liable to be attacked). (A. A. R.)

1736*

अन्यं काननमाशु गच्छ तरसा वन्यं फलं भुङ्क्ष्व रे

घन्यं धाम विभाति ते न हि तया पुण्यं जघन्यं कृष ।

एतस्मिन्कारशाव मा ब्रज वने जल्पामि त्वयं वचो

जानास्येव करीन्द्रदर्पदलनो दिशति पञ्चाननः ॥

(आ) Any Sat 51.

Sārūlavikrāṇḍita metre.

Quickly depart for another forest, eat the wild fruit : happy will be your abode there, do not therefore spoil your good fortune. O elephant cub, do not go into this forest: I am telling you for your own welfare; for you know that (in this forest) there sleeps a lion who tears up the pride of elephants. (A. A. R.)

1737

अन्यं मनुष्यं हृदयेन कृत्वा

अन्यं ततो वृष्टिभिराह्वयति ।

अन्यत्र मूञ्चन्ति सदप्रसेकम्

अन्यं शरीरेण च कामयन्ते ॥

(अ) Mṛech [Mṛech (NSP) 4.16, Mṛech (K) 4.16].

Cf. Vet (c ed 9.14; p. 143).

(आ) SR 320.66 (q. Mṛech), SSA 223.26, IS 372.

(c) एकं [अन्यं] SSB; हृदये निधाय Vet.

(d) परं नरं [अं तं] Vet; परंततो SSB; आहुयन्ति Vet (var.).

(e) अन्यस्य दत्त्वा वचनान्कारान् Vet.

(d) अन्येन साकं रमयन्ति रामाः Vet.

Indravajrā metre (In Vet. Upajāti—Indravajrā and Upendravajrā).

One man perhaps may hold her heart in trust, / she lures another with coquettish eyes, / sports with another in unseemly lust, / another yet her body satisfies. (A. W. Ryder's translation.)

अन्यं यात्यन्यमाकाङ्क्षेद् see एकं वं सेवते नित्यम्

1738*

अन्यः कः क्षारद्यायै त्वमिष नियमितो दानरत्ना नरत्वा
विप्रेर्णकेन कीज्यः करकहूरपुटोपात्रमात्रे निषतिः ।

जल्पद्वित्यं पृथग्निध्वनिभिरवतरत्फेनकटाट्टहातः

स्पर्षा घत्ते पयोपेरधिकमधिपुर निर्मितो घत्तटाव ॥

(आ) JS 375 2 (a Guttapa) (Cf Kav 40)
Sragdharā metre

The lake dug (by this king), in the city vies strongly with the ocean by loud laughter in the form of a mass of foam and brags with the roar of his huge waves, "Who other has been, O salt-water-filled sea, restrained like you by monkeys or man; which other (reservoir) has been drunk dry by one Brāhmana [Sage Agastya] taking it only in the vessel of his folded palm" (A A R)

1739

अन्यः करोति व्यापारं लिप्तो भवति लेखकः ।

भगलिङ्गप्रसङ्गेन छिन्ना भवति नास्तिका ॥

(आ) Sama 2 अ 70

One person does some (questionable) activity and (another) the writer gets tainted (gets the punishment) In the context (of the misbehaviour) of the organs of sex, the nose has been cut off (in the case of a woman) (A A R)

1740*

अन्यः कोऽपि स कम्भसतनयमुनेरास्ता शिली जाठरो

य संचिन्त्य डुकूलवज्रिसदृश सलहयते वाडव ।

यन्त्र तज्जठर ॥ भीममकरप्राहावलस्तोयधि ।

पद्मचात्पादवर्मधूरितान्तरक्षिद्यन् स्वनन् आगम्यति ॥

(आ) SkV 1200 (a Vāṇṭa), Prasanna 75a cd/ab
(a śrī Kesaśācārya)

(c) महाकुल Prasana

(d) पार्वीपारश्व Prasana

Sārdūlavikrīḍita metre

Within Agastya must have burned digestive fire/beside whichever the underwater fire/seems but a smouldering fire of chaff / Praise to that snow wherein the roaring ocean rolled/together with its fish and crocodiles and sharks, yet never filled its whole capacity (D H H Ingalls's translation)

1741*

अन्य इत्यनुपजातयन्त्र

द्रागुदञ्चितवती दिलोचनम् ।

मामवेत्य धविता वृत्तानना

दन्तदण्डरसना मनोगभूत ॥

(आ) SMH 9 17

(a) अनुपया SMH (var)

(b) प्रागुद SMH (var)

Rathoddhatā metre

Thinking me to be another, she, without any restraint raised her eyes immediately, but recognizing me she became timid and covering her face, bit her tongue slightly (A A R)

1742

अन्यवर्मविमूढो य आत्मवर्मविशारद ।

यया पदय न जानाति स्तनपानेतरच्छिन्ना ॥

(आ) Bahudarsana 77, IS 7447

(a) दो Bahu

(b) स्तनपानेतरम् शिष्टु Bahu

Who is very capable in one field can be stupid in another, see ' a baby understands only one thing—to drink from mother's breast

1743

अन्यकालपरिहार्यमजरा

सद्वयेन विदये द्वयमेव ।

घृष्टता रहति भूतं यु ताभिर्

निर्दयस्त्वमितरं रचलासु ॥

(आ) Sū 10 17

(आ) SuK 17 8, SR 318 14, SSB 176 16 (a Māgha)

Svāgatā metre

Two things which should always be

in sex enjoyments and mercilessness in husbands towards their wives (in the same situation) (A A R)

1744

अन्यक्षेत्रे कृत पाप पुण्यक्षेत्रे विनश्यति ।

पुण्यक्षेत्रे कृत पाप वगलेपो भविष्यति ॥

(आ) Sama 2 अ 6

A sin committed in some other place perishes [is remedied] in a holy place But a sin committed in a holy place will be attached to him as by adamant glue (A A R)

अन्यव्य वतु see No 335

अन्यच्छायावलोकेऽपि see No 5502.

1745

अन्यतो नय मुहूर्तमानने

चन्द्र एष सरले कलामयः ॥

मा कदाचन कपोलयोर्मलं

संकमय्य समतां स नैष्यति ॥

(अ) VS 2029 (a. Manjira).

Rathoddhatā metre.

Turn your face away for a moment, simple-minded lady, lest the moon should perchance transfer the dirt on his cheek to you and thus make you his equal. (A. A. R.)

1746

अन्यतो यदि निजोपचिकीर्षा

मानहानिरिति भीतिरनीतिः ।

श्रीधरोऽपि हि बले श्रियमिच्छन्

मानमातनुत यामनमेव ॥

(अ) SR 73-30, SSB 341-32.

Svāgatā metre.

If there is a desire to help oneself at the cost of another, any apprehension of dishonour is bad policy [out of place]; for even the lord of Lakṣmi [Lord Viṣṇu], desiring the riches of Bali, assumed the māna (shape : honour) of a dwarf. (A. A. R.)

1747

अन्यत्कृत्यं मनुजशः

चिन्तयति दिवानिशं विशुद्धधिया ।

वेद्या विदधात्यन्यत्

स्वामीव न शप्यते धर्तुम् ॥

(अ) AS 362.

(d) स्वामी च AS (var.).

Āryā metre.

A person with a pure mind thinks day and night of acting in a particular way. But fate disposes of it otherwise. It is not therefore possible to be the master of anything. (A. A. R.)

अन्यत्पानि शरीराणि see No. 1380.

1748*

अन्यत्र देशे घटिता जगन्ति

प्रसिष्यते विश्ववृजेति मत्या ।

संकोचयित्वा किमु पादमूल-

द्वयान्तराले निहितास्ति योनिः ॥

(अ) SSB 256-43 (a. Kṛṣṇarāma).

Upajāti metre (Indravajrā and Upendravajrā).

Could the vital parts of women have been placed in a contracted form at the root of the thighs between the legs by the creator thinking that, if placed anywhere else (prominently), the worlds would be swallowed up? (A. A. R.)

1749

अन्यत्र भीष्माद् गाङ्गेयाद् अन्यत्र च हनुमतः

हरिणीखुरमात्रेण चर्मणा मोहितं जगत् ।

(अ) NBH 62, SRH 259, 2 (a. MBH.), SSSN 242.2, SR 371.121, SSB 263.7.

(a) गाङ्गेयाद् NBH.

(c) शीपदयात्रेण SSSN

Except Bhīṣma, the son of Gaṅgā and Hanūman [the monkey-chief, the two confirmed bachelors], the whole world has been bamboozled by the skin of the size of the hoof of a doe. (A. A. R.)

1750

अन्यत्र यापितनिशं परिलोहिताङ्गम्

अन्याङ्गनामत्तमिवागतमुष्णरविमम् ।

प्रातर्निरीक्ष्य कुपितेव हि पद्मिनीयम्

उत्फुल्लहलकुलोहितलोचनाभूत् ॥

(अ) SR 323.17, SSB 184.17.

Vasantaṭilakā metre.

Observing in the early morning the red orb of the sun who had spent the night elsewhere, that the redness was due to his having spent the night with another woman, the lotus pond got angry and became very red-eyed in the form of the blooming red lotuses. (A. A. R.)

1751

अन्यत्र यूपं कुसुमावचायं

कुहूचमत्रास्मि करोमि सत्यः ।

नाहं हि दूरं भ्रमितुं समर्था

प्रसीदतायं रचितोऽञ्जलिर्वः ॥

(अ) Kpr 3.20 (p. 7B), SR 334.106 (a. Kpr), SSB 201.4 (a. Kpr.), Amd 51.92, RJ 1216.

Upajāti metre (Indravajrā and Upendravajrā).

You my friends ! collect your flowers in some other place, and let me have (my share) here; I am unable to wander far, so please do me this favour, I beseech you with joined hands. (G. Jhā's translation.)

1752

अन्यत्र वज्रनीति का खलु कथा नाप्यस्य तादृक् सुहृद्
यो मा नेच्छति नागतश्च हहहा कोऽयं विधेः प्रक्रमः ।
इत्यल्पेतरकल्पभाक्वलितस्वान्ता निशान्तान्तरे
बाला वृत्तविवर्तनव्यतिकरा भाग्योति निद्रां निशि ॥
(भा) Kpr 4 33 (p 103-4), SR 338 77 (a Kpr)
SSB 243 9 (a Kpr), Amd 62 110
(a) नैवास्य [ना°] Amd
(b) रा इहा (तद्वा Amd [var]) Amd
Sārdūlavikrīḍita metre

There is no question of his going elsewhere,—he has got no such friends. Then (to think) that he desires not (my company) ? Yet, Ah ! he has not come ! Oh ! what an irony of fate ! being thus clouded with various doubts, the girl lies rolling about in her bed, and gets no sleep (G Jhā's translation)

1753

अन्यथा चिन्तितो ह्यर्था नरस्ताल भवन्निवि ।
अन्यथैव हि मच्छन्ति दैवादिति मतिर्मम ॥
(भा) MBh [MBh (Bh) 7 10 50, MBh (R) 7 11
50-1, MBh (C) 7 431-2] Cf Nos 1754,
1759, 1761
(भा) IS 364
(a) चिन्तितो ह्यर्था (‘तोः’) MBh (var), ‘ताप्यथा’
MBh (var)
(b) नरैराशापरायणै MBh (var), तपस्विनि [म°]
B Bh (var)
(c) प्रवर्तते or विपद्यन्ते or प्रपद्यन्ते or विपद्यन्ते or
विपद्यन्ते [हि म°] MBh (var)
(d) दैवयोगात्मविन्मम MBh (var), दैवेनेह विराट्
— १२४७७ (—) ३५५५५ १३५१ MBh (var)

(F. C. ROY'S TRANSLATION)

1754

अन्यथा परिदृष्टानि मुनिभिर्वेददर्शिभि ।
अन्यथा परिवर्तन्ते देवा इयं नभस्वत् ॥
(भा) MBh [MBh (Bh) 3 31, 32, MBh (R) 3 30, 33,
MBh (C) 3 1149] Cf Nos 1753, 1759, 1761
(भा) IS 365
(a) अथ वा [अन्य°] MBh (var), परिदृष्टानि MBh
(var)
(b) तत्त्वदर्शिभि or वेदवादिभि or वेदपारगै [वेद°]
MBh (var)

(The course of events) predicted by
sages proficient in scriptures in a particular

way takes a different course as the force
of the wind (which is uncertain) ¹ (A
A R)

¹ Fate

अन्यथा परिवर्तन्ते see No 1761.

अन्यथा यौवने मर्त्यो see No 1776

1755

अन्यथा लिङ्गयते कान्ता भावेन दृष्टितान्यथा ।
मनसो भिद्यते वृत्तिर् अभिप्रेत्यमि वस्तुषु ॥
(भा) PdP, Bhūmikhaṇḍa 66 87 (in other texts
66 85 ed 87 ab)
(d) भिन्नेष्वपि च वस्तुषु PdP (AnSS)
The wife is embraced with one kind
of feeling and the daughter with another.
Even in the same object, the attitude of
mind differs (A A R)

1756

अन्यथा वर्तमानानाम् अर्था भूतोऽयमन्यथा ।
अस्माभिर्विदुष्वप्येव गन्धर्वैस्तदनुष्ठितम् ॥
(भा) MBh [MBh (Bh) 3 231, 13 MBh (R)
3 243 15, MBh (C) 3 14927]
(भा) SRHt 193 89 (a MBh)
(b) जातो [मूलो] MBh (var)
(c) जस्मा° वद् tr MBh (var)
To us, remaining with a different
attitude of mind (of not injuring kinsmen,
the Kauravas), the objective (of punishing
the wicked) has come to pass in other
ways. What ought to have been done
by us has been accomplished by the Gan-
dharvas ¹ (A A R)

¹ Words of Bhīmaśrma

अन्यथा वा व्यवर्तते see No 1761.

अन्यथा वेदपाणिद्वय see No 1757

1757

अन्यथा वेदशास्त्राणि ज्ञानपाणिद्वयमन्यथा ।
अन्यथा तत्पदं शान्तं लोका विलङ्घयन्ति वाप्यथा ॥
(भा) Cr 66 (CV 5 10, CL 3 13), CNP I 34,
CNP II 90, GNT IV 33, CNM 33, CNMN
33, GPS 125 46, GM 9)
(भा) SSN 247 2
(a) —————
(b)

(c) वादनकृद्वात CV (var), यद्वादनकृद्वात GPS, कश्चः

[त°] CV; यद्वद् [त°] CV (var.); यद्वचः [त°] CV (var.); वदतः [त°] CV (var.); यत् [तत्] CNP 1; सत् [तत्] CL (var.); णिद CL (var.); णिदं CL (var.); शोत [शा°] CL (var.); शोत CL (var.);

- (d) लोका (°क) क्लेशं च चान्यथा (अन्य° CNM, CNMN, CNP II, CNM, GNMN; विद्यावेतत्नयं ह्यवेत्त CV (var.); लोचयः CL (var.); लिख्यति CV (var.); पश्यन्ति CL (var.).

Something else is the skill in the Vedas; something else the skill of (secular) knowledge; something else the quiet abode; something else the torments of the world.

1758

अन्यथा शास्त्रगर्भिण्या धिया धीरोऽयमीहते ।
स्वामीव प्राक्तनं कर्म विदधाति तदन्यथा ॥

- (क) P (PP 2.157), GPY 1.113, 29.³
(ख) VS 3088, SRHt 49.12 (a. Viṣṇupurāṇa), SSSN 49.12.

- (a) अतोऽयं GPY.
(b) धियाधीदो PP (var.); धीरः समीहते VS.
(c) स्वामी च (or यत्) PP (var.); स्वामिवत् GPY, SSSN, VS, SRHt; प्राक्तन PP (var.); कर्म (but some texts as above).

1 (= Cr 1.157). According to P. Peterson also in MBh 12321.9 (P).

Courageous, cultivated minds/their fate would supervise; but linked causation masters them/ and makes it otherwise. (A. W. Ryder's translation).

अन्यथैव च मन्यन्ते see No. 1761.

अन्यथैव ततः पुत्रं see No. 1760.

1759

अन्यथैव विचिन्त्यन्ते पुरुषेण मनोरथाः ।
दैवेनाहितसद्भावः कर्मणां गतयोऽन्यथा ॥

- (अ) Subh 66, ad IS 364. Cf. Nos. 1753-4, 1761.

Desires are thought out by men in a particular way, but the course of action, as directed by fate, is different.

1760

अन्यथैव सती पुत्रं चिन्तयेदन्यथा पतिम् ।
यया यया स्वभावस्य महाभाग उदहृतम् ॥

- (अ) PdP, Bhūmikhaṇḍa 66.88 (in other editions 6. 87 ad-88 ab).

- (a) ततः [स°] PdP (ĀnSS).
(b) भावयत्यन्यथा PdP (ĀnSS).
(d) मुदायत् [उ°] PdP (ĀnSS); उदाहृतः PdP (var.)

A chaste woman thinks of her son in a particular way and her husband in another. Thus, good man, has been illustrated the differences according to nature. (A. A. R.)

1761

अन्यथैव हि मन्यन्ते पुरुषास्तानि तानि च ।
अन्यथैव प्रभुस्तानि करोति विकरोति च ॥

- (अ) MBh [(MBh) (U)] 3.31, 33, MBh (R) 3.30.34 MBh (C) 5.115.4. Cf. Nos. 1753-4, 1759.
(आ) IS 366.

- (a) अन्यथा वा स्ववर्तते (परिव°) MBh (var.); अन्यथैव च MBh (var.); वर्तते MBh (var.).
(b) भविष्यतीति मानवाः MBh (var.); इ or हि [च] MBh (var.).

Ordinary men behold the things of the earth otherwise. It is God who maketh them all, adopting different processes in their creation and destruction. (P. C. Roy's translation.)

1762

अन्यथैव हि सीहादं भवेत्स्वच्छातरात्मनः ।
प्रवर्ततेऽन्यथा वाणी शाठ्योपहतचेतसः ॥

- (अ) H (HJ 1.102, HS 1.93, HM 1.99, HK 1.101, HP 1.74, HN 1.76, HC 21.11-2, HH 29.6-7).
(आ) Kt 87, KtR 87, SR 88.4 (a.JI), SS 369.7, IS 367, SRK 54.5 (a. Prasaṅgaratnavālī), Sama 1 अ 34.

- (b) मव° HP (var.); द्व [म°] H (var.); मुद° [स्व°] H (var.); भवेच्छुद्धान्त° KtR; रद्वान्त° HS.

- (d) शयीव° HJ, HM; दाप्योपहत or साध्योपहत H (var.).

The friendship of him whose inmost soul is transparently pure, will be of one kind; and the conversation of him whose heart is affected with deceit tends in an opposite direction. (F. Johnson's translation.)

1763*

अन्यदस्मि भवतीं न याचिता
वारसेकमधरं घयामि ते ।

इत्यसिस्वददुपाङ्गककुवाक्
सोपमदेहदुर्वृत्तिरेव तम् ॥

- (अ) Naiṣ 12.59.

Rathoddharā mure.

Once will I drink of thy lips; nothing

else do I beg of thee Thus saying in a low plaintive tone, he tasted her lips, crushing them with force (K K Handiqui's translation)

अन्यदाभरणं पुंसः see No 1765

1764

अन्यदाभाषितं पूर्वं दत्तमन्यततोऽप्यकम् ।
यत्तद्विषमयोग्यं वा कूटदानेन तेन किम् ॥

(अ) Dar 6 13

Promised previously in a particular way, very much less was given (later) Of what use is deceptive giving when it is done wrongly or improperly (A A R)

1765

अन्यदा भूषणं पुंसः क्षमा लज्जेयं योयित ।
पराक्रमं परिभवे धैर्यस्यं सुरतैस्त्रिव ॥

(अ) Śis [Śis (NSP) = 44, Śis (GN) = 44], H (H) 3 7, HS 3 7, HM 3 7 HK 3 7, HP 3 7, HN 3 7, HH 74 1-2, HG 97 16-7, PD 311 164

(आ) Sar ad 1 120 (p 115 14-5), AIR 360, SR 157 181 (a Śis), SSB 486 185 (a Māgha), Pras 10 6, IS 368

(इ) अन्यदाभरणं Pras, भूषणं Śis (GN), पुंसः HVM, HH, PD, SR, SSB, Pras

(उ) राम [हं] Śis (var), रामो [हं] Sar, AIR, लज्जेयं IS, योयितं HM, HH, PD, SR, SSB, Pras

(द) वैराग्य IS, वैराग्य Pras

At another time, forbearance (is) the ornament of a man and modesty (that) of a woman At an insult, valour (is) requisite, as in conjugal embraces, impudicity (F Johnson's translation)

1766

अन्यद्वीममविचिन्त्य पातकं
निघ्नो हुरति जीवितोपमम् ।
द्वयमत्र किंनरो विचेतनम्
तेन गच्छति रुदर्यना क्षिरम् ॥

(अ) AS 623

Rathoddhatā metre

A heartless rogue, not mindful of sin, takes away other's wealth dear as life thoughtlessly Thereby he is tormented for long (A A R)

1767

अन्यदु खेन यो दु खी योऽन्यहर्षेण हर्षतः ।
स एव जपतामीनो नररूपधरो हरिः ॥
(अ) Naradīya purāna 1 7, 69, (Cf "Purāna" 5 1, p 61)

He who is sorrow-stricken by the misery of others and delighted by the joys of others is himself verily the lord of the worlds, Lord Visnu, in human form. (A A R)

1768

अन्यदुच्छेदसल सत्त्वम् अन्यच्छास्त्रनियमितम् ।
सामानाधिकरण्यं हि तेजस्तिमिरयो कुतः ॥
(अ) Śis [Śis (NSP) = 62, Śis (GN) = 62], H (H) 3 144, HS 3 97, HM 3 97, HK 3 97, HP 3 95, HN 3 95, HH 88 2-3, HG 116 1-2)

(आ) IS 369

(इ) क्षास्त्र IS

(उ) समाना^० HS, सामान्य^० IS

1769

अन्यदुप्तं जातमन्यद् इत्येतन्नोपपद्यते ।
उच्यते यदि पृथ्वीजं तत्तदेव प्ररोहति ॥

(अ) Mn 9 40 (Cf Mn 9 33-39)

(आ) IS 370

(इ) SS (OJ) 367

(उ) मुनि [यं] SS (OJ)

(द) तथैव [तं] SS (OJ) (var)

That one (plant) should be sown and another be produced cannot happen, whatever seed is sown (a plant of) that kind even comes forth (G Bühler's translation.)¹

¹ refers to the procreation of children (soil woman, seed man).

1770

अन्यद्वीममिव ॥ स्वकं गुणं
व्यापयत् कथमधुष्टताजडः ।

उच्यते स यत्तु कार्यवन्तया

धिविभिन्नदुष्टसेतुमपिताम् ॥

(अ) Kir [Kir (NSP) 13 48, Kir (V) 13 48]

(इ) कथिवान् [यं] Kir (V)

Rathoddhatā metre

How can my master who is cultured speak of other's faults or proclaim his own

merits ? What has been said is indeed relevant to the present business. Fic on requests which transgress polite behaviour. (A.A.R.)

1771*

अन्यद्गोपुच्छकं ज्ञेयं शुद्धकाष्ठविनिर्मितम् ।
मुखे च लोहकण्ठेन वेधय्यं व्यद्व्यगुलसंमितम् ॥

(अ) ŚP 178r.

The other is known as Gopucchaka made of pure wood; its mouth should be perforated to the width of three fingers by an iron nail, (A. A. R.)

1772

अन्यपूर्वां स्त्रियं साध्वीं कामयेत न सर्वतः ।
साध्वीरिच्छन् महादेवः पण्डोऽभूद्राक्षकवने ॥

(अ) Purāṇārīhinsarāgma 96.

One should not out of arrogance desire a woman who is another's wife and good in conduct. The great god (Mahādeva) lusting for chaste women became an eunuch in the forest of Dārukā. (A. A. R.)

1773

अन्यप्रतापमासाद्य यो दृढत्वं न गच्छति ।
जातुषाभरणस्यैव रूपेणापि हि तस्य किम् ॥

(अ) P (Pis 1.107, PisK 1.120).

(आ) SR 161.503 (a. P), SSB 496.503, IS 371.

(c) जातुष PIs; आभरणस्यैव PisK.

What is the use of the charm of external appearance, as an ornament made of lac, if a person is not able to have stability by (merely) depending on the valour of others ? (A. A. R.)

1774

अन्यमाश्रयते लक्ष्मीं त्वन्यमन्यं च मेदिनी ।
अन्यमागमिनी पुंसां कीर्तिरेका पतिव्रता ॥

(आ) SR 161.333, SSB 431.340.

Lakṣmī [prosperity] resorts to another (than her lawful husband), so also does the earth to one after another (king). Only (your) fame is chaste as she does not resort to any men (other than yourself). (A.A.R.)

अन्यमुखे दुर्वादि यः sec योज्यमुखे परिवादः

1775

अन्ययान्यवनितागतचित्तं
चित्तनाथमभिज्ञातवत्या ।

पीतभूरिसुरयापि न मेदे
निर्वृतिर्हि मनसो मदहेतुः ॥

(अ) Śis 10.2B.

(आ) VS 2010, SR 315.31 (a.Śis), SSB 170.31 (a. Māgha).

Svāgatā metre.

Another damsel suspecting her lover to be thinking of another girl was not intoxicated (exhilarated in mind) though she drank much wine. The cause of exhilaration is indeed a contented mind. (A. A. R.)

1776

अन्यया यौवने मर्यां युद्ध्या भवति मोहितः ।
मध्येऽन्यया जरायां तु सौऽन्या रोचयते मतिम् ॥

(अ) MBh [MBh (Bh) 10.3, 11, MBh (R) 10.3, 11, MBh (C) 115].

(a) अयथा or अन्यथा MBh (var.); पुरुषो [यौ°] MBh (var.); मर्यां MBh (var.); पालो [ह्यो°] [म°] MBh (var.).

(b) मदति [म°] MBh (var.); मोहित (°ताः) MBh (var.).

(c) मन्वे यथा (°न्यन्य°) MBh (var.); मध्ये दाधो MBh (var.); यथा जंतुः [ज° हु°] MBh (var.).

(d) दैन्यां [सो°] MBh (var.); रोचयति MBh (var.); मतिम् om Df, in MBh.

In youth a man is led away/by other thoughts, ideas, aims, than those his middle life which sway; in age yet other schemes he frames. (J. Muir's translation.)

1777**

अन्यवर्णं शिरो यस्य पुच्छं वा यस्य बाजिनः ।
पुच्छेन क्षिरसा वापि मानावर्णः स निन्दितः ॥

(आ) ŚP 1655.

That horse is censurable [inferior] which has one colour on its head and another on its tail or when it has various colours on its tail and head. (A. A. R.)

1778

अन्यवर्णपरवृत्त्या वन्यचिह्ननिगूहर्नः ।
अनास्थातः सतां मध्ये कविश्चोरो विमाद्यते ॥

(अ) Harṣacarita 1.6.

(आ) SP 156, SR 37.3 (a. SP), SSB 289.3, SRK 41.5 (a. Viśvagūṇḍarāṣa), IS 767.

Plagiarists are seen in the midst of good poets by changing a few letters in the poems of others and by concealing distinctive signs (marks of other poets) like a

thief who poses as belonging to other castes and concealing all marks of captivity and with a different name

1779*

अन्यस्त्रीस्पृहालवो जगति के पदस्यामगम्या च का
को धातुव शने समस्तमनुजं का प्राप्यंतेऽहर्निशम् ।
वृद्धवका यवनेऽवरो निजपुरे पद्याननां कामिनीं
मित्र प्राह किमादरेण सहसा यारानदीवक्षमा ॥
(अ) SR 198 39, SSB 552 38, SRK 164 26 (a
Sphuṭāhloka)
Śārdūlavikṛidita metre
Puzzle

Who are they that desire other's women on the earth ? [Yāra-s paramours] What is not crossed by foot ? [Nadī river] What is the root of Daśana ? [Damt to bite] What is prayed for by all men day and night ? [Mā Laksmī] Having seen a lotus-faced lovable woman in his city what did the Yavana King eagerly say to his friend ? Yārā na di-damśa mā [Reply such a lovely girl was never seen before, yāra-yāra, lover, Nadī, river, damś, the root of Daśana, Mā, Laksh-mī] (A A R)

अन्यस्मादपि लब्धोष्मा see No 1780.

1780

अन्यस्माल्लब्धोष्मा

अद्भ. प्रायेण दु सहो भवति ।

रविरेपि न बहति तादृग्

यादृग्गु सप्तवालुकानिकर ॥

- (अ) PdP, Uttarakhanda 8 14
(आ) Kt 38, KiR 38, JS 58 19 (a Vallabhadeva), SH 772 (a Vallabhadeva), IS 373, SuM 10 4
(इ) अन्यस्मादपि ल° SuM
(उ) नीच° [लु°] PdP, SuM
(ए) तपति न [न द°] PdP, JS
(अ) यादृग् तपति वाउ° PdP, यादृग्गुल्ल Kt KiR,
यादृग् सन्धत् KiR (var.), JS, यादृक्त्वत्तत्त्वा°
SuM, यादृक् निदहति वा° SH, °निकनीध [वा°]
°निचय [°नि°] SuM

Giti Āryā metre (in JS Āryā metre)

A small one who obtained from some one else invigorating fire^t becomes insupportable, also the sun does not burn as much as the sand heated by it

1 money

1781*

अन्यस्मिन्नपि काले

दयिनाविरहं करोति सतापम् ।

किं पुनरविरलज्वलयर-

मुक्तररसितेषु दिवसेषु ॥

(आ) VS 1747

Āryā metre

Even during other times separation from the beloved causes torment, what then (are we to say) on days resounding with the loud thunder of clouds incessantly ? (A A R)

1782

अन्यस्मिन् प्रेक्ष्यमाणे तु पुरस्ताद्य समुत्पेत्य ।

अहं किं करवाणीति न राजवसति वसेत् ॥

(आ) Sama 2 स 57 Cf Nos 2627, 2875, नास्वा
निष्ठाति, यो वै गृहेभ्य, सामेन दृश्येद्

When another person is being sent out on a mission (by a king), he who comes forward (to go) saying, "what may I do?" remains in the palace (enjoys residence in the palace) (A A R)

1783

अन्यस्य लगति कर्णे

जीवितमन्यस्य हरति बाण इव ।

हृदयं दुनोति पिशुन

कण्टक इव पादलम्नोऽपि ॥

(आ) SR 57 154, SSB 320 159

Āryā metre

A tale-bearer clings [whispers] into the ear of one person but deprives another of his life like an arrow (which clings to the ear of the discharger), thus he [the tale-bearer] gives pain to the heart like a thorn, though it clings to the foot only (A A R)

1784*

अन्यस्य सप्रतीयं कुह मदनरियो स्वाङ्गदानप्रसाद
वाह सोढुं समर्थं शिरसि सुरनदीं नापि सध्यां प्रणनुम् ।
इत्युक्त्वा कोपविद्धा विघटयितुमुन्मात्मास्मदेहं प्रवृत्ता

Quackenbos, The Sanskrit Poems of Mayūra,
p 210

(अ) अन्वयस्ये Sika (B)

(ब) वोद [सो°] Kav. सुरनदी (°नी°) [घ°] Kav

(d) कन्धाः पान्तु Kav; *सहृ° Skm (var.); हृष्टो (°द्य) [कृ°] Kav.

Sragdharā metre.

Now bestow upon another woman this favour of giving (a dwelling place in) thy body, O (Śiva), Foe of Madana; I am not able to carry on my head the River of the Gods, nor can I make obeisance to Saṁdhyā. As Umā, full of anger, and bent upon separating (her) own body (from Śiva's), was saying these words, the arm of Śambhu (Śiva), (though) strained by violent contact with her jar-like breasts, held her in check. May the arm of Śambhu (Śiva) protect you. (G. P. Quackenbos's translation.)

1785*

अन्याङ्गनाभिरधिकं स करोति कौल
त्वं तेन मा कुह विषादमध्वरूपे ।
पेयीते मयुकरः यव न सं मरुद्वं
नो जातु विस्मरति पङ्कजिनो तथापि ॥

(ख) Jankīgā 50.

Vasantatilakā metre.

He indulges himself in amorous sports with other women—do not be dismayed on that account, O you of grand appearance ! Where does not the bee drink the juice of flowers again and again ? Nevertheless it never forgets the lotus-plant. (K.P. Aithal's translation.)

1786

अन्या जगद्धितमयी मनसः प्रवृत्तिर्
अन्यैव कापि रचना रचनावलीनाम् ।
लोकोत्तरा च कृतिराकृतिरातद्दद्या
विद्यावतां सकलमेव गिरां दवीयः ॥

(ख) DhV 1.67 (in some texts 1.68), Rasagaṅgā (KM 12) 425.12-426.2.

(ग) GSL 14, SSH 2.18, VP 3.2, SR 39.25 (a. Rasagaṅgādhara), SSB 291.25, SRK 23.12 (a. Sphuṭaloka).

(c) *रव्यद्दद्या DhV (var.); *रद्दद्या SSH, SR, SSB, SRK.

(d) चरित्रमन्त्रं [मि°द°] DhV (var.), Rasagaṅgā. Vasantatilakā metre.

Every thing characteristic of the learned defies description, their mind, constantly inclined to act for the benefit of the world, is exceptionally noble; their words are extraordinarily agreeable; their actions are sublime; and their appear-

ance is pleasing (soothing) to the afflicted (A. Sharma's translation.)

1787°.

अन्यादानाकुलान्तःकरणवशविपद्वाधितप्रेतरङ्गं
प्राप्तभ्रष्टयत्करालश्लयपिशितशवाग्रहे मुपतनादम् ।
सर्वैः कामदम्भिरुत्काननकवलरसव्यात्तयवत्रभाभिर्
व्यवर्तस्तैः संवलद्भिः क्षणमपरमिव व्योम्नि वृत्तं
श्मशानम् ॥

(ग) SkV 15.49 (a. Vallaga).

(a) *प्रेत° om. SkV (var.).

(c) *रुल्लालन SkV (var.).

(d) शमशानः SkV (var.).

Sragdharā metre.

With all the separate flames that wander here about/from the mouths of torch mouths jackals/opening on desire to eat,/the cremation ground seems suddenly/ reduplicated in the sky together with its ghosts,/who are in a sorry state because of hearts distressed by fear/that some one else scratch their food away,/ and shriek out as they retrieve a corpse's head/ with hideous loose flesh, just fallen from their grasp. (D.H.H. Ingalls's translation.)

1788

अन्यानपि तल्लं रोष्य फलपुष्पोपयोगिनः ॥
रत्नयेनुसहस्रस्य फलं प्राप्नोति मानवः ॥
(ग) SP 2103.

Growing other trees also which are useful by their flowers and fruits, a person obtains the result (fruits) of a thousand cows decorated with gems. (A.A.R.)

1789

अन्या निरर्थिका चिन्ता यत्तेजःप्रणाशिनी ।
नाशयेत् सर्वसौख्यं तु रूपहानि निदंशयेत् ॥

(ग) PDP, Bhāmīkhyāda 1.4.31.

The other meaningless brooding [anxiety] destroying [sapping] one's strength and power (of the mind) may annihilate all joy of life and indicate loss of charm (of personality). (A.A.R.)

1790

अन्यानि ज्ञास्त्राणि चिदोदमात्रं
प्राप्तेषु वा तेषु न तद्वत् किञ्चित् ।
चिकित्सितज्योतिषमन्त्रावादाः
पदे पदे प्रत्ययमावहन्ति ॥

(भा) Vaidyaprasamsā in Vaidyakiyasubhāṣitāvali
p 65

Upajāti metre (Indravajrā and Uperdravajrā)

All other arts and sciences are only for amusement, there is nothing worthwhile to be gained by acquiring them, but science of healing, astrology and thaumaturgy are corroborated in life in every step (P M Mehta's translation in Vaidyakiya Subhāṣitāvali)

1791

अन्यानि शास्त्राणि विनोदमात्रं
प्राप्तेषु कालेषु न संदधे किञ्चित् ।
चिकित्सितज्योतिषमन्त्रवादा
पदे पदे प्रपद्यमानाह्वयि ॥

(भा) SR 43 3, SSB 298 3, SRK 250 54 (a Kalpa-
tara), IS 7651 Cf No 1792

(b) का ११७ [का] SR, SSB

Upajāti metre (Indravajrā and Uperdravajrā)
(Proficiency in) other sciences is only a
pastime, for at the time of need they mean
nothing But medicine (the art of curing),
astrology and Mantravāda (Science of
Spells) infuse confidence [are useful] at
every step. (A A R)

1792

अन्यापरिवदन् साधुर् यथा हि परितप्यते ।
तथा परिवदन्नन्यात् सुष्ठो भवति दुर्जन ॥

(भा) MBh [MBh (Bh) : 69 11, MBh (R) : 74,
91, MBh (G) : 3076] Cf No 1791.

(भा) Kt 80, KtR 80, Brahmadharma 2 12, 1
(56) IS 874

(c) अन्य [अन्यात्] MBh (var), अन्यान् MBh
(var)

(d) दुष्टो or वृद्धो MBh (var)

As the honest are always pained at
speaking ill of others, so do the wicked
always rejoice in doing the same thing
(P C Roy's translation)

1793*

अन्यान्योपमितं दुर्गं निवपमं तेषु ममज्ञेषु यत्
सोऽयं सिष्यश्चास्य कान्तमपुनस्तनयं चिन्तयति ।
त्वद्वाचा स्वरमानिना मद्वत् पुष्कोकिलो धोषयस्य
अन्यासस्य किमस्त्यदोचरमिति प्रत्याशया मोहित ॥

(भा) SkV 433, Kav 201

(b) सिष्यश्चास्य Kav (var)

(c) स्वेवय (ऽप्यो) [मो] Kav

(d) त्वन्यासस्य Kav

Sindūlavakṛita metre

The elements of your body that are
pairs can be likened to each other, those
that are single have no similitude / This
moon is but the wax to the honey of your
face/and the melodious cuckoo, although
he can catch your voice's pitch/is in his
hope deceived/that practice may make
imitation perfect (D H H Ingalls's
translation)

1794*

अन्या प्रकाशमुरतभ्रमतिवदेहा
रात्रिप्रजागरविषादलने वपसा ।
अन्यान्तदेशालुलिताकुलवे शपादा
निद्रा प्रयाति मृदुसुषुकराभितप्ता ॥

(भा) Rtu 4 14 (Cf A Scharpé's Kālidāsa Lexicon
: 3, p 190) Cf No 1795

(a) अन्या Rtu (var), निद्रा Rtu
(var)

(b) नक्त* or नक्तम् [रा] Rtu (var), *दुग्मा
[वसा] Rtu (var), *वसा Rtu (var)

(c) ससर्तदेश [रा] Rtu (var), राव्यान्तरेषु Rtu
(var), *वासा Rtu (var)

(d) प्रयाति Rtu (var), *निद्रा Rtu (var)
Vasantatilakā metre

Another (woman),¹ with her body
languid through the fatigue of excessive
enjoyment, her lotus-like eyes red on
account of wakefulness at night, her
braid of hair dishevelled on account of its
being tossed about on the sides of the
bed, goes to sleep being heated by the
soft rays of the (morning) sun (V R
Nerurjar's translation)

¹ during the winter season

1795*

अन्या प्रियेण परिभूयतमवेक्ष्य गात्र
हर्षान्वितर विरञ्जितामरचाक्षरोभा ।
कूर्वातक परिदधाति नखसताङ्गी
व्यालङ्घ्यनीलललितालङ्कृच्चिताक्षी ॥

(भा) Rtu 4 16 (Cf A Scharpé's Kālidāsa Lexicon,
: 3, p 190) Cf No 1794

(b) *रागरोमा [चा] Rtu (var), *गण्डरोमा
[चा] Rtu (var)

(c) रक्षाशुक [कु] Rtu (var), नखं ननाहो [नख]
Rtu (var.)

(d) न्यासन्निताहं लिखिता° Rtu (var.): 'विनुलि'
[°लसलि°] Rtu (var.).
Vasantatilakā metre.

Another (woman)¹ with her bosom bearing nail marks, with her lips rendered charmingly beautiful, her eyes contracted on account of her graceful dark locks falling (on them), puts on her bodice filled with joy at the sight of her body enjoyed by her lover. (V. R. Nerurkar's translation.)

¹ during the winter season.

1796*

अन्याभ्यो अन्याभ्यो

मालति धन्याति मल्लरीभ्यस्तवम् ।

यत् किल तवैव सचिधे

क्रीडति मधुपः सर्वव मुदितोऽयम् ॥

(आ) PV 701 (a. Vespigatta).

Giti-ārya metre.

Of all other forest creepers, you Mālātī (Jasmine or a girl of that name), are more fortunate since in your presence alone the Madhupa [bee or intoxicated lover] is always sporting happily. (A.A.R.)

1797

अन्यामन्यां घनावर्यां प्राप्य वैशेषिकीं नराः ।

असंतुष्टाः प्रमुह्यन्ति संतोषं यान्ति षण्डिताः ॥

(अ) MBh [MBh (Bh) 11.2. 20 and 12.317, 193]
MBh (R) 11.2, 30-1 and 12, 330, 19; MBh
(G) 11.73 and 12.12500). (cf. MBh (Bh)
3.2, 40 and 9.206, 20).

(आ) IS 375.

(a) अन्योन्यावपनावर्यां MBh (var.); अन्यमन्याव-
नावर्यां MBh (var.); अन्यामन्या MBh (var.);
च वैषर्यां or मद्रावर्यां (द्रा°) MBh (var.).

(b) सौम्य वैशेषिकं नरः or प्राच्यन्दे वैशेषिका नराः
MBh (var.) वैशेषिका or वैशिषिका or
वैशेषिको or वै वैशेषिका or वैषयिकान् or वैषयिकीं
(°का) MBh (var.); नरः MBh (var.).

(c) अनुज्ञा यान्ति विध्वंसं (संतिहि MBh (var.);
अर्षति (°ज्ञा) यद्विध्वंसः MBh (var.); प्रमुह्यते
(°ति) MBh (var.).

(d) संतोषा or संतुष्टि MBh (var.); षण्डिका MBh (var.).

They that are destitute of contentment, are stupefied on the occasion of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are, on the other hand, unaffected by such vicissitudes (P.C. Roy's translation.)

1798

अन्यायः प्रौढवादेन

नीयते न्यायतां यया ।

न्यायिदचान्यायतां लोनात् किं तथा धुद्रविद्यया ॥

(अ) Dar 3.29.

(a) अन्यायाः Dar (var.)

(b) नीयन्ते Dar (var.).

Of what use is that low learning which, due to greed, converts by clever arguments an unrighteous act into a right one and righteous act into an unrighteous ? (A.A.R.)

1799

अन्यायकरभोगंदच्च

यो हि जीवति नित्यतः ।

विरागादेव लोकानां भ्रंशते स हि पापियः ॥

(अ) Gr 1158 (CRT 3.28).

That king who permanently lives from taxes and levies unlawfully derived, will fall because of the hate of his subjects.

1800

अन्यायद्विषादानेत्

उद्यमः क्रियते वृथा ।

लुब्धानां सत्यसंकोचात् संकुचन्येव संपदः ॥

(अ) Bhāratamañjarī 1.999 (in other texts 1.1010).

(a) दुधिया° [अन्याय°] Bhā° (var.).

(b) इवथा [इ°] Bhā° (var.).

(d) संकुच° Bhā° (var.).

Vain is the effort made to seize lawlessly the wealth of others; for the riches of the covetous must shrink on account of their deviation from truth. (M. S. Bhandare's translation.)

1801

अन्यायवित्तैर्न कृतोऽपि धर्मः

सत्त्वाज इत्याहुरश्रेयलोकाः ।

न्यायाजितायेन स एव धर्मो

निर्व्याज इत्यायेजना वदन्ति ॥

(आ) Pras 6.12, SR 172.831, SSB 507.831, IS 376.
Indravajrā metre.

The whole world speaks of an act of dharma done with wealth acquired by improper means to be deceitful [ostentatious]. Honourable people say that the same dharma activity performed with riches earned by righteous means to be honest [free from deceit]. (A.A.R.)

1802

- अन्यायसमुपात्तेन दानघर्षो घनेन य. 1
 कियते न स कर्तारं त्रायते महती भयात् ॥
 (अ) MBh [MBh(Bh) 3 245 32, MBh(R) 3 2, B,
 33, MBh (G) 3 25402]
 (आ) Brāhmadharma 2 9, 4 (74), IS 7448, SRRU
 149
 (a) अन्यायान् MBh (var), Brāhmadharma,
 SRRU
 (b) दान सम्पत् or दानधर्मो MBh (var), न चेद्व
 or विशा पते MBh (var)
 (c) कुर्वते [किं] MBh (var)

The bestowal of ill-gotten gains can never rescue the giver from the evil of rebirth (P C Roy's translation)

1803*

- अन्या या वसन्तोत्तम तत्पुनः सगृह्य माग्य पुनर्
 धर्मा दशयसि प्रियं प्रियतम ततोपाय रोपाय नो ।
 सर्वस्वैव सतश्च रीतिरियती पूर्व भूता यद्भूत
 प्राय प्राप्य निजप्रकर्षमलिल निज मुदादशयत् ॥
 (आ) Vidy 452 (a Vidyākaramisra)
 Sārūlavikrīdita metre

Now it is for delight and not a cause of wrath that you being another's (wife) show me, the dearest lover, the best of vesture obtained in honour, for, such is the way of all good people, it has been formerly learned from elders that having obtained own eminence generally one showed it to his friend (K P Anhal's translation)

1804

- अन्यायोपाजितद्रव्य दशवर्षाणि तिष्ठति ।
 प्राप्ते चैकादशे वर्षे समूलं च विनश्यति ॥
 (अ) Cr 67 (GV 315 6, CL 6 3, CnSk. 71, CnT
 II 12 2, CnT III 7 36, CnT V 62, CPS
 339 7)
 (आ) BR 166 597 (a G), 493 499 597, IS 377,
 Sama 1 4 109
 (a) निच [द्र] CL (but CLT, CLB, CLJ, CLL 1,
 CLLd as above), CPS
 (b) तिष्ठति CV (var), CL (var)
 (c) प्राय IS, सप्तमे बोद्धरो CL (var), एकादशे
 or त्रैकादशे or चैत्रदशे or तु बोद्धरो or
 बोद्धसमे CV (var), CL (var)

Wealth, acquired by unlawful means remains (with the person) for ten years, in the eleventh year it disappears completely

1805

- अन्यायोपाजितद्रव्यम् अयद्रूपणमुच्यते ।
 अपात्रदानं पात्रार्थ- हरणं तस्य लक्षणम् ॥
 (आ) SREH 85 12 (a MBh), SSSN 72 6
 Wealth acquired unjustly is called the 'defect of wealth', its characteristics are the giving of gifts to the undeserving and depriving the same of the deserving (A A R)

1806*

- अन्यार्यपङ्कतीकृतवारिपाणी
 विशङ्कुमानारतव दाननीरम् ।
 परस्परं वीनमुखा न के वा
 देवाः सुमेधं द्रुमुचुः स्वभूमिम् ॥
 (अ) Pad 14 31 (a Lakṣmana), SR 104 108,
 SSB 39, 118, RJ 148
 (b) विशङ्कुमानारतव दानवारि Pad
 Upajit metre (Indravajrā and Upendravajrā)
 Having accepted with apprehension the water that accompanies gifts from you for the sake of another, which recipients do not look at one another with embarrassment (as no one is in need on account of the munificence of that donor), the gods too had regret for the Sumeru, their own place (as it was too insignificant) (A A R)

अन्यायस्वार्थि See No 1671

1807

- अन्या विहाय पतिगृह-
 मयिचिन्तितकुलकुलङ्कजनगर्हा ।
 शयोपरवतहृदयो
 यान्ति दिगन्ते मनुष्य आसज्य ॥
 (अ) Kutt [Kutt (BI) 507, Kutt (NSP) 496]
 (b) जनगैह- Kutt (NSP)
 (c) मनुष्यलगाय Kutt (NSP)
 Gubhryā metre

Some women leave the wedded hearth with no thought of the stain, they leave upon its honour, because their hearts are red with infatuation, they fly even to the

ends of the earth to possess their lovers.
(E. Powys Mathers's translation.)

1808*

अन्यादिचरं सुरतकलिपतिश्चमेष
खेदं गताः प्रशिक्षिलीकृतयात्रयष्टयः ।
सहृद्यमाणविपुलोरुपयोधरातां
अन्यञ्जनं विदधति प्रमदाः सुशोभाः ॥

(अ) Rtu 4.17 (Cf. A. Scharj.é's Kālidāsa-Lexicon 1.3; p 191).

(c) सहृद्यमाण° or संधीहयमाण° Rtu (var.);
पुलकोरुपयो or विपुलो° Rtu (var.); धरान्ता
[°] Rtu (var.).

(d) प्रत्यञ्जनं or नेत्राञ्जनं [अ°] Rtu (var.);
सुशोभम् Rtu (var.).

Vasantatilakā metre.

Other (women)¹ greatly fatigued in consequence of the exhaustion caused by the long continued sports of enjoyment, with their slender bodies very much relaxed, distressed on account of their massive thighs and plump breasts compressed (owing to exhaustion and hard enjoyment), and appearing very lovely, besmear their bodies with unguents. (V. R. Nerurkar's translation.)

1 during the winter season.

1809*

अन्यासां न किमस्ति वेश्मनि वधः क्वं निशि प्रावृषि
प्रेति प्रान्ततडागमन्त्र गृहिणि स्वस्यासि मेऽवस्थया ।
भग्नोऽयं बल्यो घटो विघटितः क्षण्णा तनुः कण्टकं
आक्रान्तः स तथा भुजङ्गहतकः कण्टं न यददृष्टवान् ॥

(अ) Skm [Skm (B) 5.44, Skm (POS) 2.14. 4, Skm
(BI) 2.14, 4] (a. Pātuka or Pādūka or
Pādūka).

(c) सै° [कै°] Skm (var.).

(c) विघटितः Skm (BI).

Śārdūlavikrīḍita metre.

"Is there no daughter-in-law in other houses?" O mother, who other is sent to the neighbouring tank at night in rains (to fetch water)?" "O housewife, are you well?" "Look at my condition: the bangle is snapped, the water-jar is broken, the body is all injured by thorns (*kaṇṭaka*-s). That rogue of a

Bhajaṅga [snake or: licentious lover] so pursued me that it is a mercy that he did not bite me (off)." (A.A.R.)

1810*

अन्या साधिगता त्वया क्व युवती यस्याः स मानग्रहो
याते लोचनगोचरं प्रियतमे संप्रत्यपक्रानति ।
अस्माकं पुनरुपप्लव्यताश्लेषप्रगल्भानाम्
एतादृश्यनभिज्ञपूरुषपरिप्लव्जैः कुतः साध्वसम् ॥

(अ) Skm [Skm (B) 2.19, Skm (POS) 3.24, 4]
(a. Gītāpa). (Cf. Kav 38).

(a) मानग्रहो Skm (B).

Śārdūlavikrīḍita metre.

Where did you get that other young woman, who, in dudgeon, moves away as soon as the beloved lover comes within the range of her sight? As for us, whence is the perturbation in embracing a stranger, seasoned as we are in embracing hundreds of formidable men? (A.A.R.)

1811*

अन्या सा सरसी सराल मुनिभिर्द्यतीरसोपानिका-
विन्यस्तान् बलिष्ठण्डुलान् फलयन् दृष्टोऽसि हृष्टैर्मुखाः
एषा परकण्ठयापिका कमलिनीखण्डेऽत्र गुप्तात्मभिर्
व्याप्यस्त्वद्विधमुग्धवन्दनविधौ किं नाम नावृण्यते ॥

(अ) ŚP 806, JS 74.6, SR 221.29 (a.ŚP), SSB
609.28, Any 56.39, RJ 391.

(a) सराल JS.

(b) विन्यस्तास्तित° SR, SSB; हृष्टैर् ŚP, SR, SSB.

(c) "खण्डेन ŚP, SR, SSB, Any.

(d) को [किं] ŚP; कं [किं] SR, SSB; नो वृण्यते ŚP
SR, Any, SSB.

Śārdūlavikrīḍita metre.

Different is that lake where you are seen with happy faces by sage-like swans who swallow the oblation-rice strewn on the steps leading to the water. This is a tank in the hunters' quarter where, indeed, will not an innocent bird like you be caught in a net by hunters concealing themselves behind clusters of lotuses? (A. A. R.)

1812*

अन्यानु तावदुपमर्दसहानु भूतं
लोलं विनोदय मनः मुननोलतानु ।
मुग्धामजातरजसं कलिक्लामकाले
व्यर्थं कदर्ययसि किं नयमल्लिङ्गयाः ॥

(आ) "

(p 89 9-12) (a Vikatanantambā), ŚP 823
(a Vikatanantambā), VS 735 (a Vikatanantambā), SR 223 79 (a VS), SSB 611 43
(a Vikatanantambā), SRK 187 27 (a Indu-
śataprukha), IS 378, Pr 363, Any 79 36,
ASS 3 4 Also see Kav 104, Vidy 115 (a
Vidyāpati)

- (a) मधुप VS, उपमहसहास Sah, Vidy
(c) मुग्धामनोरजक IS, मुग्धामनोरजस Any,
मुग्धामिमासरस ASS, मुग्धानगरजसम् VS,
बालाम् [मु] Dat, Vidy, Kuv SRK, °कान
ASS, SSB, बाला [स्व] Any, ASS

- (d) बाल [स्व] Pad VS, SR, SSB, बाला [स्व]
IS, इतमल्लिकाया VS (var), नवमल्लिकाया
Sah, Skm, AlK, AP, ŚP, VS, SR, ASS
Vasantatilakā metre

O bee ! amuse your wanton mind with
other flower-stalks that can bear your
handling Why dost thou prematurely and
unprofitably render useless the young
juiceless bud of the unblown jasmine ?
(Translation in Bibliotheca Indica 9) ¹

1 reproach of a girl to her lover who abandoned
her for a younger mistress

1813*

अन्यास्ता गुणरत्नरोहणभूषो धन्या मृदुर्वच सा
सभारा जलु तेऽन्य एव विधिना वरेय सुख्यो
युवा ।

श्रीमत्कान्तिजुषा द्विषा करतलात् स्त्रीणा

नितम्बस्थलाद्

दृष्टे यत्र पतन्ति मूढमनसांस्त्राणि वस्त्राणि च ॥

(स) VC Jr IX 5

(आ) Kpr 7 218 (p 338), SR 111 50 (a K pr),
SSB 405 268 (a K pr), Amd 137 327

(a) °मुग्ध कन्या Amd

(c) नितम्बस्थला Kpr, Amd, नितम्बस्थला SSB
Sārdulavikrīḍita metre

Different were those elements [souls]
helping the growth of excellent qualities,
different was that happy day, different
verily those materials, from which this
young hero¹ was created by destiny
Though they enjoy [possess] beautiful
splendour, both women and enemies are
confused at heart at the sight of him,

weapons fall from the hands of the enemies,
clothes from the flanks of the women (F
Edgerton's translation)

1 Vikrama

1814*

अन्यास्ता मलयप्रिकाननभूवः स्वच्छसवन्निर्गन्तरासु
तृष्णा यानु निवर्तते तनुभूतामालोक्षमात्रादपि ।
रुक्षध्वाद्भक्षपरिग्रहो मधुर स्फारीभवद्धान्त्य
सा एता मुग्धतृष्णिका हरिण हे नैव पयो गन्धताम् ॥

(आ) Any 39 14, ASS 5 8

(a) °निर्गन्तरासु Any

Sārdulavikrīḍita metre

Different are those forest sites of the
Malaya mountain with the flow of limpid
streams where the thirst of living beings is
quenched even by a mere sight of them
O deer, this is a desert region, the favou-
rite haunt of harsh crows, and these are
the quivering illusions of mirages and not
water hence depart (A A R)

1815*

अन्यूनं गुणममृतस्य धारयन्ती
सफुल्लस्फुरितसरोरुहावतता ।

प्रेयोभि सह सरसी नियेव्यमाणा
रवतस्व व्यथित बधूदक्ष मुरा च ॥

(अ) Śid 8 52

(आ) SR 319 109 (a Śid), SSB 210 31 (a Māgha)

(d) धुरेव Śid (var), SR, SSB

Praharasini metre

The lake to which the lovers went for
sports, possessing the excellence of nectar
in the noble qualities of its waters and
adorned with waving fully blossomed lotus
flowers made the eyes of the damsels filled
with love (by its beauty), wine too,
which was imbibed in the company of
their lovers, possessing the excellent quali-
ties of nectar and scented with full blown
lotus flowers made the eyes of the damsels
rakta [red in colour or affectionate to the
lovers] (A A R)

1816*

अन्यूनोन्नतयोऽतिमात्रपुष्पः पुष्पोधरश्रीभूतसु
तन्वन्त कनकावलीभिरुपमा सौदामनीदामभि ।
वर्षन्त शम्भानयपुष्पलसवद्भृङ्गारलेखायुषाः
काले कालिकायकालवयुष पाप्मन् गजाम्भोमुख ॥

(अ) Śiś 17.69.

(आ) SR 127.22 (a. Śiś), SSB 137.23 (a. Magha).
Śārdūlavikrīḍita metre.

The elephants (—resembling) clouds, very tall [high up in the sky], huge in size, possessing the beauty of mountains, with golden chains resembling lightning [with lightning resembling golden chains], possessing decorations of red lac like rainbows [with rainbows resembling the decorations] and possessing a hue similar to the body of the serpent Kāliya, rained forth rut and thus put down the (rising) dust. (A.A.R.)

1817*

अन्ये च बहुयो रागा जाता देशविशेषतः ।

मारुप्रभृतयो लोके ते च तद् देशिकाः स्मृताः ॥

(आ) SP 2059.

And many other Rāga-s (melodies) arose in the different regions of the country; such are Mārū and others (current) in the world; and they are considered to be provincial. (A.A.R.)

1818

अन्ये चेत् प्राकृता लोका बहुपापानि कुर्वन्ते ।

प्रधानपुरुषेणापि कार्यं तत्पृच्छतो नु किम् ॥

(अ) PdP, Sṛṣṭiklaṇḍa 18.93 (in PAn 573).

If other common people commit many sinful deeds are they to be ignored [put behind] by the important person [the leader of the people]? Or should the leader of the people do them too following their wake? (A.A.R.)

अन्ये तिष्ठन्ति छायायां see छायामन्यस्य कुर्वन्ति

अन्ये तु See No. 711

1819*

अन्ये ते जलदायिनो जलचरास्तृष्णां विनिघ्नन्ति ये
भ्रातृचक्रात् किं वृथातिरिक्तैः विन्नोऽसि

विश्राम्यन्ताम् ।

मेघः शारद एष काशवदलः पानीयत्वितोदरो

गर्जत्येव हि केवलं भ्रातृरं नो विन्दुमप्युज्जति ॥

(आ) SP 262, SR 226.163 (a. SP), SSB 616.19 SRK
190.11 (a. SP), IS 379 (GE ZDMG 52.225;
RO 2960), Any 71.177, ASS 16.7, Vidy 75.

(a) जपरा [जलधरा] SP (MS) (contra metrum);
तस्या IS; विनिघ्नन्तु IS.

(b) वृथा SP, Any, ASS; वृथा विरहितैः SR, SSD,
IS, Vidy; वृथातिरिक्तैः SP (MS); पृत्यान्तरादृतेः
SP (MS); रक्षितैः Any; रक्षितैः ASS; विद्याम्यन्ताम्
SP (MS); विद्यन्व्य SR, SSD.

(c) मेघाः SP (MS); शारद [शार] IS; एव SRK,
IS; रक्तोदरो [रि] SP (MS).

(d) मृगतर् SP (MS), IS; शारतः [म] SP (MS);
मृगतर्षा Any, ASS; उद्धति or उति [उद्ध] SP
(MS).

Śārdūlavikrīḍita metre.

Brother *cātaka* bird, clouds which alleviate thirst by rain are of a different kind; you only tire yourself by crying for water; take rest [desist from this]. This cloud (that you see) is an autumnal one, white like *kūśa*-flower but devoid of water in its interior: it only thunders aloud but lets not a single drop (of water). (A.A.R.)

1820*

अन्ये ते विहगाः पयोद परितो धावन्ति तृष्णातुरा

वापीकपतडाग्रसारजले मज्जन्ति दत्तादराः ।

सामद्यापि न वेत्ति चातकशिर्षु यच्छृङ्खलकण्डोऽपि सन्

नान्यं याञ्छति नोपसर्पति न च प्रस्तीति न ध्यायति ॥

(आ) SR 226.168, SSB 616.23, VP 10.46, Ava 170.
49, RJ 408, Vidy 91.

(b) कृपतडाकसारजलरित्तोषेषु वद्धादराः Ava; 'गरस'-
रित्तोषेषु Vidy; ये [दत्तादराः] Vidy (contra metrum).

(c) चित्रं पश्य च एष चातक... सुशृङ्खलकण्डोऽपि सन्
Ava. यः कण्डशृङ्खलोऽपि Vidy.

(d) पास्वति [वा] Vidy, Ava; नो गच्छति Ava.

Śārdūlavikrīḍita metre.

Those other birds, O cloud, when thirsty, run after tanks, wells, lakes, and the sea and plunge themselves with delight; but you, the young one of the *cātaka*, you do not understand even now, who, though with throat parched with thirst, does not desire another (than you), nor approaches, nor praises nor meditates on [think of] others. (A.A.R.)

1821*

अन्ये ते सुमनोऽलिहः प्रहसदप्यम्भोजमुज्जन्ति ये

वस्ताप्योल्लसकेलिकञ्चलदलप्राप्तेरपि श्रान्तिताः

अन्यः कोऽपि स एष पट्पदभटः संसह्य कर्णहृतीर्

येनानेकपण्डगण्डलमिलद्गानाम्बुनि क्रीडितम् ॥

(आ) Any 83.67.

Śārdūlavikrīḍita metre.

the ends of petals by the sportive movements of a breeze, of a different stamp is that stalwart of a (six-footed) bee who well enduring the blows administered by the flapping ear of the elephant, sports on in the flowing rut of its broad temples (A A R)

1822

अन्येनापि स्वमासेन छिद्यमानेन दूयते ।
तयापि परमाप्तानि स्वादूनीति समश्नुते ॥
(म.) H(MS of Th Zachariae) ad 1 62, described in ZDMG 61 342-353) (p 352)

A person suffers pain when the flesh from his body is cut off by someone else, still he eats [enjoys] the flesh of others as (very) appetising (A A R)

1823*

अन्येषि सन्नि गुणिना कति नो जगत्या
हार त्वमेव गुणिनामुपरिस्थितोऽस्ति ।
एषीद्विशामुरसि नित्यमवस्थितोऽस्ति
सद्बुद्धता च शुचिता च न क्षण्दिता ते ॥

(मा) PV 773 (a Sankaramura), SR 246 2D, SSB 651 5, RJ 709 (a. Sankaramura), VP 2 25
(a) कं नो गुणिनो tr SR, SSB
(b) स्थितस्य SR, SSB
(c) सद् [क्ष] SR, SSB
Vasantatilakā metre

Are there not many others in the world possessing *guna* (string or good quality)? But, O pearl necklace, you alone are the foremost among the *gumina*s (stringed ornaments or good people) You remain on the bosom of deer-eyed damsels and you *sadrita* [round shape, or good character] and purity are never assailed (A A R)

1824*

अन्येषि सन्नि बत तामरतावतसा
हृसावलीवलपिनो जलतन्निवेशा ।
कोऽप्यापही गृहस्य बत चातवस्य
वीरदरी यदभिवाञ्छति वारिषाराम् ॥

(मा) SP 861, VS 631, Skm [Skm (B) 1967, Skm (POS) (4 66 2), Vidy (a Gaurakavya), SR

226 160 (a SP), SSB 616 16, SRK 197 10 (a SP), Any 74 176, ASS 16 2 Cf के वा नसुनि भुवि (CR RO 2 100)

- (a) किं नैव [अन्येषि] VS, Skm, Vidy, भुवि Skm, Vidy, वर [वृ] SP in IS, नदन^o Vs, ASS, धन^o [वृ] SP (MS), तामरतावत IS
(c) वृत्तानकस्य SP, Any, ASS, कोऽपि [कोप्या] VS, ASS, को दुग्धो ग्रहवत सनु Skm, Vidy,
(d) वीरदरी (रौ) IS, ASS) SP (MS), IS, ASS, अभिषेचति IS, वारिषा IS
Vasantatilakā metre

There are other reservoirs adorned with lotuses and with flocks of swans sitting majestically What great ambition the *cātaka* bird has that he longs for the streams of water from India (rain from the clouds) ? (A A R)

1825*

अन्येषं रूपमपस्तिर अन्या बह्वध्वधोरणी ।
नया नलिनपत्रासी सुष्टि साधारणी विपे ॥

(मा) Kuv 13 ad 38 (p 44), SR 254 3 (a Kuv), SSB 64 5

Different [extraordinary] is this wealth of beauty, and different is the uninterrupted continuity of skull (possessed by her), this charming lady (lotus-petal-eyed one) is not an ordinary creation of the God (Brahmā) (A A R)

1826-1827

अन्येषा यो न वापानि चिन्तयत्यात्मनो यथा ।
तस्य वापानमस्तत हेत्वभावात् विद्यते ॥

कर्मणा वनसा वाचा परपीडा करोति ॥ ।
तद्बीजं जन्म फलनि प्रभूत तस्य चाहामम् ॥

(म.) Visnu-purāṇa 1 19, 5-6
(g) लक्ष्मीनभस्य Vajras (14)

He who meditates not of wrong to others, but considers them as himself, is free from the effects of sin, inasmuch as the cause does not exist, but he who *inflicts pain upon others*, so as, through or speech, sows seed of future birth, and the fruit that awaits him after birth is pain (H H Wilson's translation)

1828

अन्येषामपि नश्यति गृहदश्च धनानि च ।
पश्य बुद्ध्या मनुष्याणा राजरापदमात्मन ॥

(अ) MBh (MBh (Bh) 12.105, 46 *abhd*, MBh (R) 12.104, 43-5, MBh (G) 12.3893-4).

(आ) IS 387.

(c) पश्यन् MBh (var.).

(d) तुल्यान् (°त्यन्) [राजन्] MBh (var.).

There are many persons in the world that lose wealth and friends. Behold, O King, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. (P.C. Roy's translation.)

1829

अन्येऽन्यैर्युक्ता मंत्री याचदर्थविटम्बनम् ।

पुंनिःस्त्रीषु कृता यद्वत् सुमनःस्थिव यद्वद्वैः ॥

(अ) BhPn 10, 47, 5.

(b) °विटम्बना BhPn (var.).

(c) याद्वत् BhPn (var.).

(d) सुमनस्तिव BhPn (var.); यद्वद्वैः BhPn (var.).

Friendship with others is but the cause of actions which lasts so long as actions exist, such as the attachment of men to women, and that of the black-bees to flowers. (J. M. Sanyal's translation.)

1830*

अन्ये हि दुःस्वमृतयः प्रययन्त्यहोभिः

सूर्याशुस्ततिनिररंभिसारिकाणाम् ।

हेमन्त एव हिमरुद्धसहस्राधामा

कामं करोति दिवसेष्वपि धामं तासाम् ॥

(आ) JS 234.16 (a. Survasāsa).

Vasantaśilakā metre.

The other seasons only reveal misery to the young women going to meet their lovers (at the rendezvous) as the days are deprived of darkness by the rays of the Sun. To them only the Hemanta-season (winter), with the sun screened by snow-fall brings delight even during day time. (A.A.R.)

1831

अन्यैः साकं विरोधेन वयं पञ्चोत्तरं शतम् ।

परस्परविरोधेन वयं पञ्च च ते शतम् ॥

(अ) Cf. MBh (Bh) 3.1119*, 1121*, 1122*.

(आ) Sama 2 वृ ॥

When we have differences (quarrels) with others, we (the Pāṇḍava-s and the Kaurava-s) are one hundred and five

[are united]; but in our mutual quarrels (family disputes), we (the Pāṇḍava-s) are five and they (the Kauravas) are one hundred. (A.A.R.)

1832

अन्योच्छिष्टेषु पात्रेषु भुक्त्वन्तेषु महीगुजः ।

कस्मात् लज्जामवहन् शौचचिन्तां न वा दयः ॥

(अ) RT (RT (S) 5.11, RT (TR) 5.11, RT (V) 5.11).

(आ) SR 382.193 (a. RT), IS 382.

(c) लज्जामवहन् RT (TR), SR.

(d) शौचे चिन्तां Bāḥlingk in IS, SR; °चिन्ता RT (V) (var.).

How is it that the Kings [who came after them], did not feel ashamed or think of their purity, when they ate from the vessels which the other (kings) had left behind? (M.A. Stein's translation.)

1833

अन्यो घनं प्रेतगतस्य भुङ्क्ते

वयसि चाग्निश्च क्षरीरघातून् ।

हास्यामयं सह गच्छत्यमृतं

पुण्येन पापेन च वेष्टयमानः ॥

(अ) MBh (MBh (Bh) 5.40, 15, MBh (R) 5.39, 16, MBh (G) 5.1548).

(आ) SR 382.194 (a. MBh).

(a) प्रेत्य गतस्य MBh (var.).

(b) चाग्नेति [चा°] MBh (var.).

(c) पश्यन्तु जीवः समुपेत्यमुत्र MBh (var.); अस्मां or स्वस्मां [अस्म] MBh (var.); सह om, SR; गच्छेत् MBh (var.).

(d) वेष्टयमानः or वेष्टयमाणाः [वे°] MBh (var.). Upajāti metre (Indravajrā and Upendravajrā irregular in c).

Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world [i.e. his merits and his sins which keep him company]. (P. C. Roy's translation.)

1834

अन्योन्यं कृतवराणां पुत्रपौत्रं निगच्छति ।

पुत्रपौत्रं विनष्टं तु परलोकं निगच्छति ॥

(अ) MBh [MBh (Bh) 12.137 23, MBh (R) 12.137, 24, MBh (G) 12.3155].

(आ) SRHt 135, 6 (a. MBh).

(c) अन्योन्यकृत° MBh (var.), SRHt.

- (b) पुत्रपौत्राणि गच्छन्ति MBh (var), वैरस्यान्त विविस्मताम् SRHt, नियच्छन्ति or न गच्छन्ति or निच्छन्ति MBh (var)
 (c) पुत्रपौत्रविनाशो (रा) च MBh (var), पौत्र MBh (var), निविष्टे or द्रष्टे or विविष्टे MBh (var), च [तु] MBh (var), तत् [तु] SRHt
 (d) परं लोकं or परलोके MBh (var), नियच्छन्ति or अनुगच्छन्ति MBh (var), च गच्छन्ति SRHt

The very sons and grandsons of persons that have injured each other meet with destruction. In consequence again of such destruction of their offspring, they lose the next world also (P C Roy's translation)

1835*

- अन्योन्यं दशनच्छेदेषु दशतोरन्योन्यमालिङ्गतोर
 अन्योन्यं मकरैः खरैर्विलिततोरन्योन्यमाचम्यतो ।
 औत्सुष्येन न च निषुवनप्राणस्यमम्यस्यनो
 धान्ते पञ्चशरेऽपि न प्रणयिषो प्राप्नोऽपश्यं रस ॥
 (अ) PV 465 (a Mohana Ojāka) According to J B Chaudhuri in PV also in Subhāṣita sārasamuccaya MS 10,606-13c 7 in Asiatic Society of Bengal 709
 Śārdūlavikrīḍa metre

There is no diminution of pleasure in the case of lovers even though they are exhausted when they practise new kinds of sexual enjoyments out of eagerness, with the mutual biting of lips, mutual embraces, scratching each other hard with their nails and kissing each other (A A R)

1836

- अन्योन्यं प्रतिमास्याय यत्र संप्रतिभाष्यते ।
 न चकमत्ये श्रेयोऽस्ति मन्त्रं सोऽयम उच्यते ।
 (अ) R (R (Bar) 6-[did not appear yet], R (R) 11 6, 14-5, R (B) 6 6, 14) See ऐकमत्यमुपायम् and बह्वयोऽपि मतयो भूत्वा
 (a) अन्योन्यप्रतिभाषाय R (B)

(Those deliberations where) each person continues to stand by his own opinion, and opposes those of others and where no conclusions can be reached are considered pernicious (H P Shastri's translation)

1837

- अन्योन्यवृत्तवराणां सदासान्मदुता गतम् ॥
 नव तिष्ठति तद्वरं पुष्करस्यमिवोदकम् ॥

- (अ) MBh [MBh (Bh) 12 137, 37, MBh (R) 12 139, 47 MBh (C) 11 5174]

- (आ) IS 384 (Cf SRHt 155 6, SSSN 122 5)
 (b) सदासान्मदुता चागता MBh (var.), सन्यासान् [सं] MBh (var), सदासां MBh (var), सान्मदुतागता MBh (var), अनुद [मृ] MBh (var), गता MBh (var)

- (c) नाव [नै] MBh (var), मर [मृ] MBh (var), रवेह [व] MBh (var)

Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus. (P C Roy's translation)

1838

- अन्योन्यपूदचेष्टित-
 सद्भावस्नेहपाशबद्धस्य ।
 विच्छेदकरो मृत्युर्
 धीराणां वा परिच्छेद ॥
 (अ) Kuṭṭ [Kuṭṭ (B) 465, Kuṭṭ (NSP) 434].
 (a) 'मृद' Kuṭṭ (var)
 (c) 'करो' Kuṭṭ (NSP)
 (d) परिच्छेदो विवेक इत्यर्थं Kuṭṭ (var)
 Ārya metre

The man who is bound by a tender inclination,¹ a discreet rupture, can abide parting through death or the judgment of the wise alone (E Powys Mathews's translation)

1 towards a girl

1839

- अन्योन्यपोष्य विदुषा तु लक्ष
 यदस्य सुख्या प्रभवो भवन्ति ।
 परस्परालिङ्गनतत्पराणां
 न वान्त सीत्य युवतीजनानाम् ॥ (?)
 (अ) Cr 2108 (CNP II 29, CM 158 (partly corrected according to suggestion of E Monseur, but still not clear))
 (a) विदुष च सद्यश्च CNP II (MS)
 (b) यदस्य च सुख्या CNP II (MS), यदस्य CM
 (d) कान्ति CM

Upajāti metre (Indravajrā and Upendravajrā)

A fine idea may be concealed by learned scholars among themselves, but then only their equals will be in a position to enjoy the same (and not the public). Of young women indulged in embracing

each other they can never get the happiness of the company of lovers. (A.A.R.)

1840*

अन्योन्यप्रयितारुणाङ्गुलि नमस्पाणिद्वयस्योपरि
न्यन्योच्छ्वातविकम्पिताधरदलं निर्वेदन्यं मुखम् ।
आम्लीभयनान्तद्वान्तसलिलं श्लेष्मस्य निन्धस्य वा
कस्पेदं दृढसीहृदं प्रतिदिनं दीनं त्वया स्मर्यते ॥
(अ) Amar (NSP) 139 (doubtful).
(आ) VS 1099 (a. Amar).

With your face, devoid of expression due to resignation, resting on top of the two bent hands, the rosy fingers of which are entwined, with the lip trembling due to sighs and shedding tears from partly closed eyes whose friendliness, praiseworthy or censurable, are you thinking of in this pitiable manner day by day. (A.A.R.)

1841

अन्योन्यदर्शनकृतः

समानरूपानुरागकुलद्वयसाम् ।

केयाचिदेव मन्ये

समागमो भवति पुण्यवताम् ॥

(अ) Nāg 2.14.

(a) प्रीतिवृत्तः ('ताम्) [द°] Nāg (var.).

Āryā metre.

Wedlock brought about by the mutual exchange of glances between persons who are alike in beauty, love, heredity and age is, I think within the reach of only the meritorious few. (C.S.R. Sastri's translation.)

1842*

अन्योन्यप्रकटानुरागरभसादुद्भूतरौमाञ्चयोर्

उत्कण्ठापरिखेदुःसहताया धाम्नीभयद्वययोः ।

नयसं दंबवशात् क्षणं गुरुजनात्स्वायत्ततां प्राप्तयोर्

यातो दुर्लभसंगमोत्सवविधिर्यूनोर्बान्धाख्येयताम् ॥

(आ) VS 2115.

Śārdūlavikṛita metre.

Of this young couple whose hairs stand on ends due to impetuosity of their mutual passion clearly exhibited (by signs), whose bodies get emaciated on account of the unbearable (frustration) of their deep longing to be together and who, during the night secured freedom to be together for a moment away from the elders due to a

favourable fate—this rejoicing of their union, so difficult of accomplishment, has become the talk of the people. (A.A.R.)

1843

अन्योन्यभेदो भातृणां सुहृदां वा बलान्तक ।

भवत्यानन्दकृद्देव द्विपतां नात्र संशयः ॥

(अ) Haimavikṛita-purāṇa, Viṣṇuparvan 71.9. (Cf. Purāṇa 3.1; p. 63).

O Balāntaka [Indra], the mutual differences [quarrels] of brothers or of friends become, O God, delightful to the enemies. There is no doubt about it. (A.A.R.)

अन्योन्यमतिमास्थाय see ऐकमत्यमुपगम्य

1844*

अन्योन्यमुत्पीडयदुरपताद्याः ।

स्तनद्वयं पाण्डु तथा प्रवृद्धम् ।

मध्ये यथा श्याममुखस्य तस्य

मुणालसूत्रान्तरमप्यलन्यम् ॥

(अ) Kum [Kum (SA) 1.40, Kum (NSP) 1.40].

Cf. A. Scharpe's Kālidāsa-Lexikon I 3; p. 22.

(आ) VS 1542 (a. Kālidāsa), SR 265, 274, SSD 84.29 (a. Kālidāsa).

(b) चार [पाण्डु] Kum (var.), VS; विवृद्धम् [प्र°] Kum (var.).

(d) 'सूत्रेण पदं न लब्धम् Kum (var.); अलन्यम् Kum (var.).

Upajāti metre (Indravahīna and Varhastika).

Of that lotus-eyed one, the two yellowish white breasts, pressing against each other, developed in such a manner that between them having dark nipples, space for lotus-thread even could not be secured. (R. D. Karmarkar)¹

¹ Common description of a beautiful female body.

अन्योन्यमेव निर्भिन्नं see No. 1855.

1845*

अन्योन्यरागवशयोर्युययोर्दिलास-

स्वच्छन्दताच्छिदपयातु तदालियगः ।

अत्याजयन् सिन्धयनाजिमकारयन्

दत्तेनैवैव मदनो मदनः कथं स्यात् ॥

(अ) Nāg 21.140.

Vasantatilakā metre.

So let this crowd of girl companions depart They are an obstacle to your voluptuous abandon, mutually loving as you are How can, indeed, Cupid, the maddener be maddening, if he compels not people to cast their raiments or fight with fingernails and teeth? (K K Handiqu's translation)

1846

अन्योन्यलक्षणयुक्ता नारीं सकीर्णकां विदु ।
या निर्जरेष सयुक्ता चिह्नेस्ता केवला जगु ॥
(भा) ŚP 3108

That woman is known as Samkīrnakā (a mixer) who possesses the characteristics of a number of persons But she is known Kevalā (individualist) who possesses distinctive characteristics of her own (A A R)

1847*

अन्योन्यलावण्यविलोकनात्
नेत्रद्वयं स्यात्सतत किलास्या ।
इत्येव नासा विहिता विधाया
मध्यं तयोश्चोन्नयिष्णुकर्म्यी ॥
(भा) VS 1505 (a Baka)
Indravajrā metre

"The two eyes of hers would always be looking at the loveliness of each other"—thinking thus, perhaps, the Creator has fashioned the nose between the two eyes, causing obstruction to seeing each other (A A R)

1848*

अन्योन्यवारिचद्विती घनवारिपाताद्
भीती भुजं मृगवपुर्मृगयपदच ।
विस्तस्तया घटनया वृत्तसीश्यमोही
नैवाद्बुवाहजलतीकरपातपीडाम् ॥
(भा) JS 223 25 (a Sūksahasra)
(d) नैवावाह (°मु° om) JS (MS)
Vasantatilakā metre

The doe and the leader of the herd of deer were fastened together by a rope as they were greatly afraid of a heavy down-pour, by this close contact they were delusively happy and did not mind the pain of the fall of rain from the clouds (A A R)

1849

अन्योन्यविपरीतानि मतानि मनसः सदा ।
अविद्याया पुनः सत्ये नानस्योच्चतरस्य हि ।
अङ्गानि निखिलानि स्य पूरयन्ति परस्परम् ॥
(भा) ŚSMA 16 6 6

In *avidyā* the ideas in the mind are always mutually conflicting, in Truth when the highest knowledge has dawned, all the various links fill one another (are in perfect harmony) (A A R)

1850*

अन्योन्यवसिताज्ञं कणधरंराविश्य तस्वावहित्
भुञ्जानं परिचारकंस्तुगणेरानन्दिना नदिना ।
भिक्षाशोषचित्तंश्च हारतनयं पुण्याति विद्वानि य
स स्वामी मम वंशत तदितरो नाम्नापि नाम्नायने ॥
(भा) Śivot 132 5-8

Sārdūlavikrīḍita metre
That master [Lord Śiva] is my god whose serpents eat (drink) only the breathings (air) of each other, whose servants subsist on the breath which had entered external creatures, whose vehicle Nandin is satisfied by bundles of grass, whose wife and children are reared on alms secured by begging and who nourishes all the worlds Any one other than him, we do not even mention by name (A A R)

1851*

अन्योन्यसमभवदाहधुना विनाता
तस्यापि तेऽपि मनसो विकसद्विलासे ।
खट्व पुनर्मनसिजस्य तन्म प्रवृत्तम्
आदाविव द्वयगुरुद्वयपरमाणुयुग्मम् ॥
(भा) Nais 3 125

Vasantatilakā metre
By virtue of your mutual union, let now your minds, thine and Nala's shine forth, blossoming with joys, as if they were two atoms forming first a unit of two atoms, about to create once more the body of the mind-born god of love (K K Handiqu's translation)

1852*

अन्योन्यसमिपप्रदशं सखीना
तस्यास्त्वयि प्रागनुरागचिह्नम् ।
कस्यापि कोऽपीति निवेदितं व
यात्रेयिकायाश्चतुर वचश्च ॥

(अ) Mālatīmūdhava 1.36 (in some texts 1.33).

Indravajrā metre.

The sign of her love existing before for you (is) the remark of (her) friends whose glances had met one another, "some one of some one" and the clever speech of (her) foster-sister. (R. D. Karmarkar's translation.)

1853*

अन्योन्यसंबलितमांसलदन्तकान्ति

सोत्लासमाविरलसं वलितार्पतारम् ।

लीलागुहे प्रतिकलं किलकिञ्चित्तेषु

व्यावर्तमानविनयं मियुनं चकास्ति ॥

(अ) Skm [Skm (B) 1132, Skm (POS) 2.132, 2] (a. Vāmana), Kāvyaśālikārasūtrāṇi of Vāmana (KM 15) 64.22-65.2.

(a) 'संमिलि' Kāvyaśā (but some other MSS as above).

(c) प्रविरले [प्र] Kāvyaśā (var.); किलकिञ्चित्तेन Kāvyaśā (var.).

Vasantatilakā metre.

In the sporting apartment the pair of lovers shine in their amorous agitation with all modesty turned away, with rays from their shining teeth getting mixed up with the pupils of the eyes half concealed (due to close proximity) in their playfulness. (A.A.R.)

1854

अन्योन्यसमुपप्लम्भाद्

अन्योन्यापाशयेन च ।

जातयः संप्रवर्धन्ते

सरसीवीत्पलान्युत ॥

(अ) MBh [MBh (Bh) 5.36, 63, MBh (R) 5.35, 63, MBh (C) 5.1224].

(आ) SR 382.196 (a. MBh) IS 386.

(a) अन्योन्यसमुपप्लम्भाद् ('पाशये' or 'पलं') भाद् or अन्योन्यस्वीयसंस्तम्भाद् ('स्वाय' or 'स्वेद्य' or 'स्वीय') or अन्योन्यतमनुस्तम्भाद् MBh (var.); 'समुपप्लम्भाद्' SR.

(b) अन्योन्याश्रयेन च or अन्योन्यस्वाश्रयेण च MBh (var.); वा [च] MBh (var.).

(c) संप्रवर्धन्ते MBh (var.).

(d) च [उत] MBh (var.).

Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake.¹ (P.C. Roy's translation.)

¹ a single man can be conquered easily, but not so with relatives who will help him.

1855

अन्योन्यस्माद्विनिर्भ्रं भिन्नगर्भं न मुच्यते ।

तय्यदापसृतं वदतं नैकराश्यान्तरीकृतम् ॥

(अ) KN [KN [ANSS] 14.82, KN (B1) 13.82].

(a) अन्योन्यमेव नि° KN (B1).

(c) तथा चापसृत्यचन KN (B1).

(d) तथा राश्यान्तरी° KN (B1).

An army torn by dissensions, with its soldiers opposing one another, does not fight [is unfit for battle] ; so also an army despatched to a foreign *maṇḍala* or realm [does not fight]. (M.N. Dutt's translation.)

1856*

अन्योन्यस्य नियन्त्रणापरिभवाद्प्रीडशीतातपः

पुष्पयत्किञ्चूतचूतनूतनदलादिभूतशोभश्रियः ।

पद्मोत्लासितगन्धवासितबहुद्वातायदातत्त्वयो

मोदोन्मादजुषो हरन्ति हृदयं वासन्तिषा वासराः ॥

(आ) SMH 0.4.

(a) तातपात् SMH (var.).

(b) पुष्पा° or पुष्प° SMH (var.); 'तशाख°' SMH (var.).

(c) 'द्वयो SMH (var.).

Śārdūlavikrīḍita metre.

The days of spring, full of intoxication of joy, captivate the heart with the heat and the cold mild as they were mutually checked from holding sway, with a rosy tinge glowing due to the fresh appearance of blooming *kiṃśuka* and mango blossoms, and possessing that pure brilliance which comes out of the breeze wafting the fragrance of blossomed lotuses. (A.A.R.)

1857*

अन्योन्यस्य लयं मयादिष महाभूतेषु यातेष्वलं

कल्पान्ते परमेक एव स तस्यः स्तब्धोच्चर्यजंभते ।

विन्यस्य भिज्जन्ति कुत्तिकुहरे देशेन यस्यात्यन्तं

आखायो शिबुनेव सेवितजलक्रीडादिलासालसम् ॥

(आ) VS 1029 (a. Trivikrama).

Śārdūlavikrīḍita metre.

At the time of deluge when all the great elements [earth, etc.] have all become intermixed with one another, there remains in all glory only one tree with lofty branches. You, O Lord, having placed the three worlds in the cavern of your interior, remain on top of its branches as a child tired by the pleasing sports in water. (A.A.R.)

1858

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।

एष धर्मः समासेन ज्ञेय मनीषुतयो परः ॥

(अ) Mn 9 101

(आ) Apar, ed Y I 75/p 101 23-4, VR 1221 7 8

(a) "व्यभिचारो Mn (var) (Medhithi, Nandana and Vulgata), Apar, VR

"Let mutual fidelity continue until death", this may be considered as the summary of the highest law for husband and wife (G Buhler's translation)

1859*

अन्योन्याक्षिपितजलमयोरन्योन्यचेष्टाक्षत-

स्पृष्टान्त पदयोर्मनोभयदरस्याधातसम्भ्रान्तयो ।

स्यादेव द्विरदेन्द्रयोरिष तयोरालिङ्गनं प्राङ्गणे
धर्मस्तन्मविडम्बिनी यत्नवती लज्जा न चेदङ्गला ॥

(आ) Vidy 584 (a Kavindra)

(d) धर्म Vidy

Sārdūlavikrīḍita metre

The lovers, who became intoxicated (with love) by the fall of mutual glances, whose hearts were touched by hundreds of amorous movements and who were bewildered by the fall of Cupid's arrows would have had, like a pair of elephants, courage to embrace each other in the courtyard, if there were not the impediment of powerful shyness resembling the tying post (to the elephants) (A A R)

1860*

अन्योन्यान्तरनिर्गताङ्गुलिदलश्रेणीभयम्निदल-

धन्विप्रप्रथितं करद्वयमुपयुक्तानमाजिभ्रता ।

सेय विभ्रमतीरणप्रणयिना जम्भाभरोत्तम्भिते-
नोर्ध्वबाहुयुगेन दा सति मनोजन्मप्रवेशोत्सवम् ॥

(आ) SkV 370 (a Śaṭānanda), Prasanna 108 a

(b) विभ्रती Prasanna

(c) दृष्टा [जम्भा] Prasanna

Sārdūlavikrīḍita metre

She stretches Her arms voluptuously raised/describe a graceful arch, to which her hands with fingers interlaced and motionless/add the entablature/What should it celebrate, this arch, if not the entrance of the mind-born god? (D H H Ingalls's translation)

1861*

अन्योन्यास्फालभिन्नद्विपदधिरचसामासमस्तिष्वपञ्च
मन्नानां स्पन्दनानामुपरि श्रुतपदव्यासविक्रान्तपत्नी ।

स्फीतासूक्पानगोष्ठीरसदशिवशिवात्तयन्तृत्पत्कन्ये
सप्रामेकाण्वान्त पयसि विचरितु पण्डिता पाण्डुपुत्रा ॥

(अ) Vcm 1 27

(आ) SP 4066 (a Nārāyanabhaṭṭa), Pad 24 47
(a Venisambhāra), SR 367 13 (a SP), SSB
260 13 (a Vcm), RJ 339

(a) वसामान्द्रमस्तिष्वपञ्च Vcm (var), SP

(d) वान्त प्रविचरितुमल Vcm (var), SR, SSB
Sragdharā metre

The sons of Pāṇḍu are expert in moving around in the middle of the ocean, namely the battlefield, where the blood, the fat, the flesh and brains of elephants torn to pieces, by violent mutual collisions, continue the pervading mud, where the gallant foot-soldiers step over the tops of chariots that lie imbedded in mires of blood and flesh, where headless trunks dance to the sound of the trumpets, namely, the ominous jackals yelling together in a body when assembled to feast upon the rich supply of blood (K N David's translation)

1862*

अन्योन्यान्तरनिर्गताङ्गुलिदलश्रेणीभयम्निदल-

हा

(आ) SP 39 34 (a Bīnabhaṭṭa), JS 235 25 (a Bīna) SR 347 52 (a SP), SSB 225 6 (a Bīna) (Cf AP p 50, and ZDMG 28 157 and Kav 56)

(a) "हृति" SP, SR, SSB, वत्स [प्र] SR, SSB, "हर-
प्रह" JS

(b) कथ्यता JS (var)

(c) हावेति स्खलित विरं विदधता वा JS
Sārdūlavikrīḍita metre

crying aloud 'Alas! Alas!' and with arms outstretched, the traveller (on seeing a fire) seems to be drinking the flames getting his beard singed (A A R)

1863*

अन्योन्येषां पुष्करैरामुद्रागतौ
दानोद्भेदानुचर्कभुम्बशाला ।

उन्मूर्धनः सन्निपत्यापरान्तैः

प्रापुध्यन्त स्पष्टदन्तध्वनीभिः ॥

(अ) Śis 13.32.

(आ) SR 129.71 (a. Śis), SSB 439-71 (a. Māgha).

(b) *वालाः SR.

Śālinī metre.

The elephants fought with one another with loud clashes of their tusks, with heads raised and tails bent and uplifted and thrusting the tips of their trunks in one another's temples wherefrom rut was flowing freely. (A.A.R.)

1864

अन्योपभोगकलुषा

मानवती प्रेमपविता मुदिता ।

सौन्दर्यगविता च

प्रेमपराधीनमानसान्नुदा ॥

(आ) SMH 10.36.

(b) प्रेमगविता SMH.

(c) सौन्दर्यगविता SMH.

Giti-āryā metre.

A young woman may remain unmarried if she is tainted by enjoyment with another, full of jealous anger, proud of being courted, full of excessive delight, vain [proud] of her beauty, and with the mind completely given away to passion. (A.A.R.)

1865*

अन्योऽपि चन्दनतरोर्महतीभयमूर्तः

सेकार्यमुत्सहति तदगुणवद्वेत्तुषः ।

शाखोटकस्य पुनरस्य महाशयोऽयम्

अम्भोद एव शरणं यदि निर्गुणस्य ॥

(आ) ŚP 774, SkV 1087, Any 20.163, SR 212.37.

(a. ŚP). SSB 591.43, IS 307, RJ 227.

(a) अन्ये ŚP (MS); महतीय ŚP (MS).

(b) गुणरूपतयाः SkV (var.); वष [वद] ŚP (MS).

(c) शरणाय हि IS.

Vasantatilakā metre.

While others, desirous of properties, will water the noble sandalwood, if the useless thorn tree would have a saviour/it must be the great-souled cloud. (D.H.H. Ingalls's translation.)

1866

अन्यो हि चास्ताति कृतं हि कर्म

स एव कर्ता सुखदुःखभागी ।

यत्नेन किञ्चिद्दि कृतं हि कर्म

तदश्नुते नास्ति कृतस्य नाशः ॥

(अ) MBh [MBh (Bh) 3.200, 27, MBh (R) 3.200, 27, MBh (C) 3.13860].

(आ) SR 302.201 (a. MBh), IS 308.

(a) अन्यच्च or अन्यश्च or अन्यस्य or अन्यैश्च MBh (var.).

(b) मनुष्यलोके मनुजस्य कश्चित् MBh (var.), SR; स च कर्ता सुखदुःखस्य (दुःखसुखद्वय) भागी (भोगी) MBh (var.); चव [एव] MBh (var.); भोगी MBh (var.).

(c) यत्नेन [य^०] MBh (var.); सुकृतं or च कृतं [यि कृतं] MBh (var.); कृतं च [हि कर्म] MBh (var.).

(d) नात्र [ना^०] MBh (var.).

Upajiti metre (Indravajrā and Upendravajrā).

No person, O good Brāhmaṇa, can be the dispenser of his own lot. The actions done in the previous existence are seen to fructify in our present life. (P.C. Roy's translation.)

1867*

अन्यग्राहि मया प्रेयान् निशि त्योपनयादिति ।

न विप्रलभते तावद् बालीरियमलीकवाक् ॥

(अ) Naiṣ 20.26.

But does she¹ not, telling a lie, deceive even her friends, when she says, "I favoured my beloved at night, surrendering myself to him?" (K.K. Handiqui's translation.)

1 Damayanti.

1868

अन्ययागतविद्यानाम्

अन्ययागतसंपदान् ।

विदुषां च प्रभूषां च

हृदयं नावलम्ब्यते ॥

(आ) SR 156.127, SSB 484.129, SRK 225.40 (a. Sphuṭaśloka), IS 7652.

The heart is not tainted with pride in the case of learned men and wealthy men if the learning and wealth are respectively possessed by them by inheritance. (A.A.R.)

1869**

अन्यव्यवेदी शरदच

क्षमायात्र च कर्कशः ।

कल्याणमोघास्तेजस्वी

स भद्रः परिकीर्तितः ॥

(आ) ŚP 1381.

That elephant is known as Bhadra who understands quickly, is brave, full of patience and forgiveness, not harsh, auspicious-minded and full of effulgence. (A.A.R.)

1870*

अन्विष्यद्भिः चिरात् कथमपि प्राप्येत यत्तद्विभिर
नाथ त्व पुनरयि न प्रतिदिने यत्नात् समन्विष्यति ।
प्राप्तौ चिन्तितमात्रक इववती चिन्तातिरिक्तप्रद
रवाभालोचय विवोदते यदि न तद्व्याप्ये चिन्तामणि ॥

(प्र४) Skm [Skm (B) 1406, Skm (POS) 3 185]

(a) Cittaaps) (Cf Kav 38)

(a) प्राप्यते [प्रा°] Skm (Pos)

(b) °समन्विष्यति Skm (Pos)

(d) य° न tr Skm (rat)

who get him ; if he, on seeing you who
give more than what is desired, has not
his heart broken (by envy), then surely
it is only a stone. (A A R)

1871

अन्वीक्षणं च विद्यानां सद्योर्वाचस्पत्यम् ।
प्रहृण क्षत्रशास्त्राणां युद्धभागोपनिषत् ।

(म) KN (KN (AnSS) 14 41, KN (BI) 13 41)

(b) स्ववर्णा° KN (BI)

(c) युद्धशास्त्राणां KN (BI)

(d) युद्धभागोपनि° KN (BI)

1 इति द्रुत महीपते

Pursuit of knowledge, protection of
the *varna-s* and *āśrama-s* of his own
Kingdom, ability of using pure¹ weapons,
accomplishment in all the modes of
warfare (are the functions of the King)
(M N Dutt's translation)

1 i.e. not poisonous

1872

अन्वेत वायवो यान्ति वृष्टे भानुर्वाति च ।

अनुत्पलवन्ते मेघाश्च यस्य तस्य रणे जयः ॥

(घ) ६P 1939

That person has victory in battle to
whom the wind is favourable and the
sun and age (or the birds) far behind and
the clouds float after him (A.A.R)

1873*

अन्वेययति मदा य-

द्विरदमदाऽन्वतिषमवमितलम् ।

परिणतगर्भभरातां

सिंहवपू लल्लकौविदिने ॥

(घ) Any 26 13

Upagiti metre.

The lioness in advanced state of preg-
nancy seeks for that region of the *śailaki*
forest which is sprinkled with the rut
of elephants blinded with pride. (A.A.R.)

I. INDEX

OF

AUTHORS AND SOURCES OF INDIVIDUAL VERSES

On the following pages authors and sources of the individual verses included in Vol I are cited. The minimum necessary information about each author (or source) is given, as well as bibliographical references to more detailed information about the authors and sources. (For references of the texts used see "Abbreviations")

At the end of each entry are given the numbers of the verses in the present volume where the authors or sources are quoted. The *Subhāṣita-samgraha-s* which quote the appropriate verses are given in brackets.

AKBARĪYA-KĀLIDĀSA (or **AKABĀRĪ KĀ**), poet. His name is probably a pen-name of Govinda Bhaṭṭa who was so designed as to please Akbar and Hindu India. Pays homage to most Hindu Gmḍs. Probably contemporaneous to Akbar (cf PdT XLVII-LVI, PV 83. V Raghavan, Govinda Bhaṭṭa the real name of Akbarīya Kālidāsa in *IHQ* 17 257 sqq; *Bhārata-Kaumudī* 563-73, J B Chaudhuri, A new work of Akbarīya Kālidāsa in *Indian Culture* 13 1; 43-58; *SSS*, *Calcutta Oriental Journal* III. 5, 136.

No. 1341 (in PV)

Anargharāghava, see *Murārī*.

Nos 350, 1299, 1566 (Sometimes a. *Murārī*).

ANDHA [VAIDYA] NĀTHA, poet.

No information (cf *NCC*₁ 174)
No 116 (JS)

Anyapadeśātataka, see *Nilakaṇṭha Dīkṣita*.

Nos 1169, 1171

Anyoktīmuktāvalī, see *Hamsa Vijaya Gaṇi*
Nos. 38, 161, 187, 197, 297, 571, 610, 716, 788, 847, 968, 982, 1016, 1024, 1156, 1167, 1226, 1250, 1291, 1408, 1410, 1444, 1486, 1520, 1521, 1582, 1583, 1586, 1596, 1601, 1635, 1650, 1657, 1811, 1812, 1814, 1819, 1821, 1824, 1865, 1873

Anyoktīsataka, see *Vireśvara*

No. 234, 1736.

Anyoktyāṣṭaka-samgraha. An anonymous collection of *anyokti*-stanzas in *āṣṭaka* form. A small *Subhāṣita-samgraha* containing verses from about 9th to 11th century.

Nos 968, 1291, 1601, 1812, 1814, 1819, 1824

APARĀRKA or **APARĀDITYA**, commentator on the *Yājñavalkya-smṛiti*,

author of the *Aparārka-Yājñavalkya-dharmaśāstra-nibandha*. Lived between 1100 and 1200 A.D. (Cf. NCC₁, 187), (cf. P. V. Kane, *History of Dharmaśāstra*, pp. 328-334).

Nos. 606, 1858.

APPAYYA DĪKṢITA of Bhāradvāja gotra, author of three works of poetics, the *Vṛttivārttika*, *Kuvalayananda*, *Citramimamsā*, as well as *Vairāgyaśataka*, *Mādhva-tantra-mukha-mardana* and many other works (cf. CC₁ 22.3). Commentator of the *Ānanda-lahari*. Flourished from 1552 to 1624 A.D. (Cf. Introduction to *Gaṅgāvatarana*, S. K. De, *Sanskrit poetics*, I. 266 and 301, JOR 1928 pp. 225-37 and 1929 pp. 140-60, CC₁ 22-3, CC₂ 5, CC₃ 5, NCC₁ 262-9).

1. E.g., *Śivorkaṣamalījari* which is however printed in the *Minor Works of Nilakaṇṭha Dikṣita*. Śrī Vāpi Vilasa Press, 1911.

Abhijñāna-Śakuntala, see Kālidāsa.

Nos. 129, 505, 970, 1048, 1149, (1174), 1279, 1311, 1411, 1492, 1553, 1656 (SR). (Sometimes a. Kālidāsa).

ABHINANDA. Son of Śatānanda, Pāla court poet (and not the Kāśmīrian Abhinanda, son of Jayanta) from Bengal. Author of *Ramacaritam*, 9th century. (Cf. SkV LXVIII-LXII, Skm (POS) 37, Skm (B) 1-2, CC₁ 24, NCC₁). (Cf. S. K. De, *Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present* I. 4 ; 558 sqq.)

No. 1640 (Skm).

AMARASIMHA, famous lexicographer. Quoted in *Subhāṣita-saṁgraha-s*,

probably a poet ; as poet and lexicographer eulogized by Śālikanātha or Śālika. (Cf. AB 361-4, SkV LXX, Kav 22, Skm (POS) 38, Skm (B) 2, Vidy 4, CC₁ 27, CC₂ 7, NCC₁ 250). Some of his verses are also ascribed to other authorities, e.g., Murāri.

No. 867 (SkV, Prasanna : in Skm a. Murāri).

AMARU(Ṭ) or AMARUKA. Very well known and famous author of a collection of erotic poetry, the *Amaruśataka*. His stanzas were often quoted in *Subhāṣita-saṁgraha-s*. His date is not known, but his verses were current and well established in the 9th century. (Cf. Amar (S), VS 1-3, AP 7-8, JS 16-7, SkV LXX-LXXI, Kav 22-4, PG 184, Vidy 4, Skm (POS) 38-9, Skm (B) 2, CC₁ 27-8, CC₂ 5-6, CC₃ 7, NCC₁ 251-3, ZDMG 27.7-8). In anthologies some of his verses are attributed to other authors, e.g., 1349 either to Amara, or *Vikāṣanītambā* or *Vākuṭa*. Nos. 268, 291, 293, 319, 365 (VS.SR), 449 (SR), 481, 872 (SP=Caur, VS, PG [Rudra J]), 995 (VS), 1275, 1349 (Skm, PG but in SkV, Kav a. *Vikāṣanītambā* and in JS a. *Vākuṭa*) 1840 (VS).

AMITAGATI, a Digambara Jain monk, author of the *Subhāṣitasāṁdoha*, containing aphorisms of Jain ethics and rules of conduct, and of the *Dharmaparīkṣā* (10th century). Cf. ZDMG 59, 265-269, NCC₁ 256 ; L. Sternbach, *On Some Non-canonical Subhāṣita-collections in the Jain Literature in 'Mahāvīra and his Teachings'*.

Nos 156, 349, 526, 650, 657, 1087, 1160, 1211, 1373, 1415, 1516, 1531, 1534, 1536, 1537, 1538, 1539, 1540, 1732, 1747, 1766

AMRTADATTA (or **BHĀGAVATĀMRTA-DATTA**), probably court poet of Shāhabuddin of Kaśmir. If so, he lived in the middle of 14th century. According to others he was earlier than 1205 A D (Cf VS 3-4, AB 510, JS 17-8, (SkV LXXI), Vidy 4, Skm (POS) 39, Skm (B) 2, CC₁ 28, NCC₁ 958. Quoted in VS, Skm, JS, Vidy

No 663 (VS)

AMṚTAVARDHANA, poet. No information, (cf VS 4 ŚP 8, CC₁ 8, NCC₁ 261)
No 3 (ŚP, VS, SSB)

AMṚTĀNANDAYOGIN, author of a work on rhetorics, the *Alamkārasamgraha* (Śrī Venkaṭeśvara Oriental Series 19), contemporary of King Manva Bhūpa, son of Bhakti Bhūpa (About 1250 but not later than 1400) (Cf AA, pp IV-VI, NCC₁ 264)

ARASĪSTHAKKURA or **ARASĪTHAK-KURA** or **ARASIMKURA**, poet. No information, (cf CC₁ 29, AP 8, NCC₁ 273). Quoted in SP, JS, but in PV the same verse ascribed to Vānirasālarajya
No 611 (JS, ŚP, SSB, but in PV a Vānirasālarajya)

ARJUNAVARMADEVA, son of Subhata-varman, lived in 1216. Author of *Rasikajivanikāvya* and *Rasikasā-jivani* *Amarasatakaṭikā* (Cf CC₁

30-1, NCC₁ 381-2, JAOS 7.24, JASB 5 378)

Alamkāra-kautubha, see Viśveśvara-pandita
Nos 163, 547, 689, 1217, 1499, 1674, 1812

Alamkāra-cūdamanī, see Rājacūḍamanī-dikṣita
No 1184

Alamkāra-mahodadhī, see Narendraprabha Sūri.
Nos 81, 131, 158, 243, 293, 318, 405, 517, 547, 682, 691, 718, 719, 731, 750, 752, 776, 786, 804, 840, 979, 982, 1009, 1094, 1154, 1184, 1188, 1192, 1199, 1311, 1383, 1465, 1499, 1570, 1572, 1574, 1672, 1751, 1752, 1813

Alamkāra-raśmī-kara, see Śobhākaramitra
Nos 232, 316, 848, 1765

Alamkāra-samgraha, see Amṛtānanda-yogin
No. 1238

Alamkāra-sarvasva, see Ruyyaka
Nos 316, 718, 804, 1217, 1227, 1312, 1383, 1570, 1657

Alamkāra-nāṇi-maṭa. A modern Subhā-sita-samgraha compiled in alphabetical order
Nos 9, 191, 255, 283, 352, 353, 380, 507, 920, 1048, 1155, 1300, 1422, 1442, 1492, 1552, 1648

ALLARĀJA, son of Hammira II, the Chauhan king of Ranathambor. Author of *Rasaratnapradīpikā*, a short but methodical book of the *rasa*-theory (From the 3rd quarter of the 12th to the 2nd quarter of the 13th century) (Cf Introduction to the *Rasaratnapradīpikā*)

Avaśiṣṭānyoktayah by Jagannātha Paṇḍitarāja (see below) published in Paṇḍitarāja-kāvya-saṁgraha by Dr. A. Sharma in Sanskrit Academy Series No. 2. (pp. 121-90) being a collection of 588 *subhāṣita*-s and *anyokti*-s ascribed to Paṇḍitarāja from the collection of some 1400 *anyokti*-s printed in 1899 in Telugu script and published by the Rājā of Tuni, Vijagapatam.

Nos. 89, 182, 381, 414, 743, 1115, 1166, 1341, 1425, 1649, 1820.

Avimāroka, see Bhāsa.

No. 709.

Aśvāciktisā of Nakula, see Nakula. Published as an Appendix to Aśva-vaidyaka of Jayadatta (Bibl. Ind. 108). (Cf. NCC₁ 436-7, JOR 15. 127-134).

No. 785 (a. Jayadatta).

Aṣṭottaraśata-nyūyaśloka, see Laukika-nyūyaśloka.

ĀNANDAVARDHANA, son of Nona mentioned by Kaṭhaṇa (5.34). Author of the Dhvanyāloka, or Sahādayāloka, Viṣamabhāṇatīkā, Arjunacarita, Harivijaya, Mataparīkṣā, Tattvāloka, Devīśataka. Dharmottamāvinīś-cayaṭīkā, Dīnākṛandanastotra (?). Flourished under the reign of Avantivarman (second half of 9th century). (Cf. VS 9-10. AP 9-10, AB 364. Skv LXXI, Skm (B) 39, Skm (POS) 3, PV 84-5, CC₁ 48, CC₂ 9, NCC₂ 114, Intr. to Sar 1, S. K. De's Sanskrit poetics I. 105-121.

No. 847 (ŚP, JS, SSB, but SRK a. Viśvaguṇadarśa).

Ānandasūgarastava, see Nilakaṇṭha Dīkṣita.

Nos. 308, 732.

Āpastamba-dharmasūtra of the Black Yajurveda. Closely connected with the Āpa^a-grhyasūtra. Probably from Andhra (before 500 A.D.) (Cf. P.V. Kane's History of Dharmaśāstra I. 32-46).

No. 1728.

ĀRYA RĀJĀNAKA, poet. No information. (Cf. NCC₂ 158, VS 11).

No. 649 (VS, SSB).

Āryā-śataka, see Appayya Dīkṣita.

Āryāsaptasāfi, see Govardhana.

Nos. 165, 240, 252, 471, 566, 1501, 1622, 1625, 1637, 1689.

Āścaryacandāmaṇi, see Śaktibhadra.

Nos. 1246, 1427.

Indīśesaprukha. No information. Often quoted as source of some verses in SRK.

Nos. 1478, 1520, 1576, 1641, 812, (all in SRK, but No. 1812 in Skm a. Vidyāpati and in Pad, Kuv, ŚP, VS, SSB a. Vikāṭanitamū).)

UJJVALADATTA. Author of a commentary on the Uṇādisūtras (Pāṇini's *sūtra*-s) (13th century). (Cf. NCC₂ 287).

Nos. 326, 1089.

Ujjvalanilamaṇi, see Rūpa Gosvāmin.

No. 853.

Uttararamacarita, see Bhavabhūti.

Nos. 796 (SR, SRK), 1020 (SR), 1392, 1579 (SRK, SRRU), 648.

UTPALARĀJA, poet, also pseudonym of Muṇja, the Paramāra king of Dhāra,

name of a Kāśmīrian teacher of Abhinavagupta and of a whole line of Kāśmīrian rulers beginning with Avantivarman in the middle of the 9th century, verse No 232 probably wrongly ascribed to Utpalarāja, it is a Bhś verse Also mentioned by Kṣemendra in Kavi (2 1), Auc (16) and Suvr (2-6) (Cf AP 12, ZDMG 27 628, SkV 71-2, Kav 29-30, Skm (POS) 40, Skm (B) 3, CC₁ 64, NCC₂ 318)
No 232 (Skm, but SkV a correctly Bhś)

Utprekṣāvallabha, see Vallabha

UDBHATA one of the earliest writers on *alamkāra* According to Kāśmīrian tradition identified with the *sabhāpati* at the court of Jayapīḍa, king of Kāśmīr Author of *Alamkāra-sārasamgraha* and a commentary on the *alamkāra* work of Bhāmaha. Exercised a profound influence over the *alamkāra-śāstra* Flourished between 750 and 850 A D Mentioned by Kalhaṇa (4 495-7), (cf VS 13, Skm (POS) 40, Skm (B) 3, SkV LXXII, Kav 30, CC₁ 66, NCC₂ 340) (Cf P V Kane's History of Sanskrit Poetics 47, 125-131)
No. 398 (ŚKDr)

Upaniṣad-s

Kaṭha-Upaniṣad

No 492

Svetāśvatara-Upaniṣad

No. 492

UMĀNĀTHA-PANDITA, poet No information (Cf Vidy 4)
No. 456 (Vidy).

UŚANAS Author of a work on politics, quoted by Kauṭilya There is also Uśanas- or Auśanasa-dharmaśāstra in prose with a few verses and another in about 600 verses Often quoted in *nibandha-s* (Cf. NCC₂ 400) (Cf. P V Kane, History of Dharmaśāstra I 110-116)

No 1014

URVĪDHARA, poet No information (Cf VS 14. Not mentioned in CC or in NCC)

No 1364 (VS)

RKSAPĀLITA, see Jhañjñānīla Rkṣa* is mentioned in Skm (POS), but in Skm (B) is given as Jhañjñānīla CC and NCC do not mention Rkṣa*

No 1010

Riusamhāra, see Kālidāsa

Nos 188, 296, 1794, 1795, 1808

Old Syriac The Pañcatantra text translated into old Syriac under the title 'Kaṭila and Dimna' made, probably, by a syrian priest named Bud (Cf L Sternbach, The *kārya* portions in the *katha* literature, I, Delhi 1971, para 5).

Nos 329, 545, 693, 849, 1301, 1305, 1306, 1393, 1636, 1647

Aucityavicāracarcā, see Kṣemendra.

Nos 776, 817

Katharatnākara by Hemaviṣaya 258 stories in 10 *taranga-s* written in Sanskrit prose and verse mixed with Mahārāṣṭri, Apabhramśa, etc, a

story book from the 17th century. Published in Jamnagar in 1971 and partly translated into German by J. Hertel. (Cf. NCC₂ 133 and J. Hertel's Translation).

Nos. 249, 688.

Kathāsarisatsāgara, see Somadeva.

Nos. 147, 633, 654, (849), 1243, (1301), (1306), 1393, 1638.

Kanakajñanā, see Kṣemendra.

No. 724.

KAYYAṬA, poet. Possibly author of Bhāsyapradīpa. Probably from 13th century. (Cf. VS-15-16, CC₁ 81).

No. 1607 (VS).

KARAṆĀDA, poet. No information. Should probably reads Kharanāda.

No. 65 (JS).

Karavalambanastotra. A *stotra* attributed to Śaṅkara. (Cf. CC₁ 81).

No. 1693.

KARṆOTPALA, poet. No information. (Cf. AP 14, JS 23, Skv 72, Skm (POS) 44, Skm (B) 4, CC₁ 82).

No. 287 (ŚP, JS, SSB).

KALAŚA (= **KALAŚAKA**), maharāja of Kaśmīr (1080-1088 A. D.). Son of Anantarāja and father of Harṣa; poet on his own rights and patron of poets. (Vikram 18. 56). Kṣemendra in *Suvr* quotes one of his verses. (Cf. VS 16-7, AP 14-5, JS 24, CC₁ 84, NCC₂ 221).

No. 473 (*Suvr*).

Kalavilāsa, see Kṣemendra.

Nos. 168, 313, 420, 422 (SRHt), 484,

624 (SRHt) 753, 983 (SRHt), 1018, 1464.

Kalividāmbana, see Nīlakaṇṭha Dīkṣita

Nos. 169, 827, 1150 (SRK), 1525, 1615 (SRK).

Kalpātaru. No information. Source used by K. S. Bhātavadekar in the preparation of his SRK.

Nos. 389, 390, 414, 480, 588, 1587, 1791, (all in SRK : 588 is by Subandhu).

KALYA LAKṢMĪNṚSĪMHA, see Lakṣmīnṛsīmha.

KALHAṆA (= **KAHLAṆA**), famous Kaśmirian historian, son of Campaka, minister of king Harsa of Kaśmīr. Brāhmaṇa, śaivaitic. Author of *Rājatarāṅginī*, the most important Sanskrit chronicle written in verse. (12th century). Continued by Jonarāja, Śrīvara and Śuka. Possibly also author of *Jayasīmhaśābhyudaya*. (Cf. VS 18, CC₁ 86, NCC₂ 263-4).

No. 1646 (also see *Rājatarāṅginī*).

KAVIKAṆKAṆA (= **KAVIKANKANA**), son of Āśā Mīśra. author of *Mṛgāṅka-nāṭaka* and *Kaṛuṇyalahari-stava*. Kaṅkaṇa is probably a honorific designation of the poet and his real name, though quoted as Kavi Kaṅkaṇa in *Subhāṣita-saṁgraha-s.* is not known. Quoted in RA, Pad, PV. (Cf. PV 95-96; NCC₂ 265).

No. 1502 (PV).

Kavikaṇṭhaḥbharāṇa, see Kṣemendra.

Nos. 267, 332, 511, 724, 803, 1061.

Kavikaumudī, see Lakṣmīnṛsīmha.

Nos. 426, 477, 541, 1658.

Kavitāmṛtakūpa, see Gauramohana

Nos 44 (SR), 134, 823 1209, 1366, 1402 (SR), 1641 (SR), 1762, 1780, 1792

Kavitaratnākara, an anonymous *kārya* work No information. Quoted in TP (Cf NCC, 276)

No 1721.

Kavidarpaṇa, possibly identical with Raghū-Kavidarpaṇa (Cf CC, 482, NCC, 277) (Cf V Raghavan, JOR 18,262)

No 425 (JS).

KAVIBHATṬAKRTALA No information Author of a collection of miscellaneous verses the *Padya-samgraha*, published in KSH (Cf CC, 324)

KAVIŚEKHARA, often a honorific title given to poets In *Subhāṣita-samgraha-s*, poet, son of Dhīreśvara, grand son of Rāmeśvara No information (Cf SKV LXXIII, PG 193, CC, 88, NCC, 286)

No 727 (PG)

Kavindra, poet No information Possibly author of the *Pada-candrikā* or *Pada-dīpikā*, a commentary on the *Daśakumāracarita*, who lived during the reign of Shah Jehan, or a commentator on the *Mahābhārata* Quoted in PV, Pad, Vidy (Cf PV 96, Vidy 5, CC, 88, NCC, 287).

Nos 1644 (PV), 1859 (Vidy)

Kavindravacanasaṃuccaya, fragment of the *Subhāṣita-ratna-kośa* (Cf Vidyākara and SSTCS 14-5)

Nos 95, 233, 583, 699, 734, 868, 993, 1006, 1049, 1274, 1349, 1555, 1634, 1660, 1792.

Kadambari, see Bana

No 54.

KĀMANDAKI (KA), author of a book on *artha*, the *Kāmandakiya-nīti-sāra* *Kāmandaki* considers *Kauṭilya* as his *guru* It is a *śāstra* on politics, but also a collection of maxims on politics Probably composed between 700 and 750 A.D. No information about the author. Seldom quoted in *Subhāṣita-samgraha-s* with the exception of SRHt and SSSN (Cf CC, 93, NCC, 352-3)

Nos 43, 57, 68, 194 (SRHt but not found in KN), 483, 613, 614, 806, (836), 851, 1073, 1074, 1091, 1261 (SRHt but not found in KN, it is a MBh verse), 1314 (SRHt, SR), 1385, 1386, 1387, 1436, 1532, 1542, 1543, 1618 (SRHt, but not found in KN), 1855, 1871.

KĀLIDĀSA Outstanding poet and dramatist from *Vidarbha*, of unknown date and biography. Flourished at the Gupta court, probably of *Candragupta II*, *Vikramāditya* in the 4th century A.D. Author of dramas *Abhijñānaśakuntala*, *Malavikāgnimitra*, *Vikramorvaśīya*, poems *Raghuvamśa*, *Kumārasambhava*, *Meghadūta*, and possibly *Ṛtusamhāra* and *Śṅgāratalaka*. Many other works are attributed to him, (cf CC, 99) Besides K there have been several other poets of the the same name His verses are often quoted in *Subhāṣita-samgraha-s*.

(Cf. VS 18-23, AP 15-7, ZDMG 27, 629; 39. 306 sqq., JS 25-27, Kav 30-4, Skm (POS) 45-6, Skm (B) 5-6, Vidy 5, CC₁ 99, CC₂ 19, CC₃ 22, NCC, 58-65). (Cf. S. K. De, History of Sanskrit Literature, A. Scharpé's Kālidāsa Lexicon).

Nos. 114 (ŚP, SSB), 129 (=Śāk; JS), 245 (=Vik; JS, SRHt), 314 (=Ragh; ŚP), 316 (=Kum; Suvr, VS, SSB), 589 (=Mā, SRHt), 1311 (=Śāk; ŚP, VS, SSB, SRK), 1339 (=Mā; Skm), 1499 (= ?; SRHt), 1844 (=Kum; VS).

Kāvyādarśa, see Daṇḍin.

Nos. 42, 318, 405, 660, 691, 736, 1184, 1194, 1199, 1238, 1253.

Kāvyānūāsana, see Vāgbhaṭa II.

Nos. 316, 1217.

Kāvyānūāsana, see Hemacandra.

Nos. 316, 547, 1499, 1674.

Kāvyaprakāśa, see Mammaṭa.

Nos. 34, 81, 158, 517, 547, 580 (SR) 610, 682 (SR, SSB), 691 (JS) 728, 731, 848 (SSB), 982 (SSB), 1094, 1188, 1192, 1252, 1278, 1319 (SRHt, but not found there), 1499, 1721, 1751 (SR, SSB), 1752 (SR, SSB), 1813.

Kāvyapradīpa, see Govinda Ṭhakkura.

Nos. 547, 848, 982, 1499.

Kāvyālaṅkāra, see Rudraṭa.

No. 1200.

Kāvyālaṅkārasūtra, see Vāmana.

Nos. 316, 750, 776, 1853.

Kirātārjunīya, see Bhāravi.

Nos. 5, 9, 104 (wrongly; SR and Aufrecht), 191, 226, 341 (SSB), 354,

376, 491, 577, 746, 773, 779, 1328, 1335, 1397, 1398, 1399, 1451, 1471, 1481, 1565, 1610, 1770. (In Subhāṣita-saṅgraha-s often attributed to Bhāravi).

Kuṭṭanimata, see Dāmodaragupta.

Nos. 474, 509, 1061, 1428, 1488, 1580, 1807, 1838. (In Subhāṣita-saṅgraha-s sometimes attributed to Dāmodaragupta).

KUMĀRADĀSA (=KUMĀRABHAṬṬA; =BHAṬṬA-KUMĀRA=KUMĀRA-DATTA), believed to have been a friend of Kālidāsa and a king of Ceylon. Quoted in Auc. by Kaṣemendra, Rājasekhara, etc. Author of Jānakiharana, which was also preserved in Sinhalese and then reconstructed. Flourished before 600 A.D. but after Kālidāsa, whom he imitates. His verses are found in several Subhāṣita-saṅgraha-s under the name Kumāradāsa, Śrī Kumāra, Bhaṭṭa Kumāra. Some of his verses are found also in other works, e.g., Amar. Cf. VS 24-5, AP 17, ZDMG 27.629, JS 27-8, SkV LXXIII-LXXIV, Kav 34-6 Skm (POS) 46, Skm (B) 6, PG 194, CC₁ 110, 206, NCC₁ 205-6. (Cf. JARS 1901; pp. 253-80 and 578-82).

No. 1628 (JS).

Kumārasaṅbhava, see Kālidāsa.

Nos. 316, 507, 775, 860, 1151, 1217, 1224, 1559, 1844. (In Subhāṣita-saṅgraha-s often a. Kālidāsa).

Kuralayānanda, see Appayya Dikṣita.

Nos. 113, 241, 255, 307, 316, 340, 343, (SR, SSB), 384, 691 (SR), 713, 804

(SR), 843, 965, 1064, 1217, 1253, 1334, 1409, 1655 (SR, SRK), 1657, 1812, 1825

KUSUMADEVA, author of *Drṣṭānta-śataka*, a short compilation of maxims, in the first part of each maxim the instruction is contained and in the second an example. No information about the author is available (Cf VS 26, CC₁ 113, NCC₄ 258)

No 1039 (VS, SR)

Kṛṣṇakarnāmrta, see *Līlāśuka*

Nos. 278, 322, 1627

KRṢṆADĀSA (=KRṢṆADĀSA KAVIRĀJĀ), disciple of the six Gosvāmin's representatives of the Bengal Vaiṣṇavism. Name often quoted (NCC₄ 316-9). Author of *Caṭanya-caritāmṛta* and *Premavilāsa*

KRṢṆAPANDITA Name often quoted (NCC₄ 327-8). Author of the *Rāghava-Pāṇḍaviya* or of the *Karpūra-stava*, cannot be identified (Cf. PV 100)

No. 1642 (PV)

KRṢṆAMIŚRA. No information. Author of the allegorical drama *Prabodha-candrodaya* in which all characters have abstract qualities and possibly of the *Viravijaya Īhāmṛga*. The *Prabodha-candrodaya* was for the first time staged to celebrate the conquest of Kīrtivarmān, a Caṇḍāla King and his general Gopāla over Karnaḍeva who ruled over Cedi

about 1098 A.D. Flourished at the end of the 11th century. (Cf. VS 26, AP 18, ZDMG 27, 629, 28, 156, JS 28-9, Skm (POS) 46-7, Skm (B) 6, PV 95, PdT 149-52, CC₁ 352-3, CC₂ 78-9, CC₃ 75, NCC₄ 344)

Nos 432 (JS), 991 (ŚP, SR, SSB).

KRSNARĀMA Name often quoted. No information. Often quoted as source of some verses of SSB (Cf. CC₁ 122-3, NCC₄ 351-2)

No. 1748 (SSB).

KEŚARAKOLĪYANĀTHOKA ("KONĪYA") (=KESAVAKO), poet. No information (Cf Skm (POS) 47, Skm (B) 7, PG 210, CC₁ 127, NCC₅ 53).

No. 11 (Skm)

KEŚAVĀCĀRYA (=KEŚAVA, =KEŚATA, =KETASA, =KEŚARA), poet mentioned by Abhinanda and Vasukaīpa. Must have flourished before 850 A.D. (Cf. SkV LXXIV, Skm (POS) 47, Skm (B) 6, PG 195, CC₁ 1261, NCC₅ 52-3). (Cf. JBBRAS 21, 162)

No 1740 (Prasanna, but in SkV a *Vāśata*)

KOKKOKA (=KOKKA), author of *Ratīrahasya* also called *Kokaśāstra*, a *kamaśāstra* written in verses. Takes into account not only Vātsyāyana's but also Goṇikāputra's and Nandīśvara's teachings (13th century) (Cf. AP 98, Skm (POS) 48, Skm (B) 7, CC₁ 129, NCC₅ 88) (Cf. R. Schmidt's

Beiträge zur Indischen Erotik 59 sqq., W. G. Archer's Preface to the *Kokaśāstra*).

Nos. 348(JS), 1163(JS). (In *Subhāṣita-saṁgraha-s* verses of K° were sometimes attributed to Ratirahasya).

KAUṬILYA (or **KAUTALYA**), minister of Candragupta Maurya, supposedly author of the classical work on *artha*, the *Kauṭilya-arthaśāstra*. (4th century B. C.). The date of the composition of the *Kauṭilya-arthaśāstra* is controversial. With the exception of SRHt, his verses are never quoted in *Subhāṣita-saṁgraha-s*, (cf. R. P. Kangle. The *Kauṭilya-arthaśāstra*, Part III, L. Sternbach, Quotations from the *Kauṭilya-arthaśāstra*, L. Sternbach, Bibliography on *Kauṭilya's Arthaśāstra* in VII).

Nos. 7, 1361, 1455, 1514, 1663.

KṢITTAPA, see *Chitapa*.

No. 364 (Skv, but in SRHt attributed to Śṛṅgāraprakāśa).

KṢEMENDRA, surnamed *Vyāsadāsa* from Kaśmīr, son of *Prakāśendra* and grandson of *Sindhu*, wrote during the reign of *Ananta* and his successor *Kalaśa*. Middle and 2nd half of 11th century. Author of poems, plays, narratives, didactic and satiric sketches, a work on *Nīti*, treatises on rhetoric, erotics and prosody, abstracts of older poems, of the two epics, of *Guṇādhya's* *Bṛhatkathā*, of the Buddhist *Avadānas*, of *Bāṇa's* *Kādambari* and of

Vātsyāyana's *Kāmasūtra*. Some of his writings are lost, but parts of them are preserved in his other works. His published works are: *Daśāvātāstuti*, *Vālmikipraśamsā*, *Vyāsastakastotra*; *Aucīyavicāracarṇa*, *Kavikaṇṭhābharaṇa*, *Suvṛtatilaka*; *Caturvargasamgraha*, *Cārucaryā*, *Darpadalana*, *Sevyasevakopadeśa*; *Kalāvīlāsa*, *Deśopadeśa*, *Narmamālā*, *Samayanūṭīkā*; *Bauddhavadāna-kalpalatā*, *Bhāratamañjarī*, *Bṛhatkathāmañjarī*, *Daśāvātāracarita*, *Nītikalpataru*, *Rāmāyaṇamañjarī*, *Lokaprakāśa*. Works not yet published are: *Amṛtatarāṅga*, *Avasarasāra*, *Citrabhārata*, *Kanakajūnaki*, *Kavikarṇikā*, *Kṣemendra-prakāśa*, *Lalitaratnamālā*, *Līvaṇya-vatī-kāvya*, *Muktāvalī*, *Munimata-mīmāṃsā*, *Nītikalpalatā*, *Nṛpāvalī*, *Padyakāḍambārī*, *Puṇanapañcīśikā*, *Śaśivamśa*, *Vātsyāyanasūtra-sāra* and *Vinayavatī*.

Kṣemendra's verses are often quoted in *Subhāṣita-saṁgraha-s* and *Alaṅkāra-s*. (Cf. Minor works of *Kṣemendra*, Sanskrit Academy Series No. 7, Osmania University; *Sūryakānta's* *Kṣemendra Studies*: Dc, 139-43, VS 26-32, AP 19-23, JS 30. 1, SkV LXXV, PG 195, CC₁ 135, CC₂ 27, NCC₁ 166-9).

In some cases *Kṣemendra's* verses are attributed to other authorities, e.g., No. 332 to *Rājaśekhara* in JS.

Nos. 105 (=K₅B; JS), 258 (JS [?]), 314 (=Kal; SR, SSB), 332 (=Kav; ŚP, SR, SSB, but in JS a. *Rājaśekhara*).

GANAPATI (BHATTA-GANAPATI), poet to be distinguished from Ganapati, father of Bhānakara. Mentioned by Rājasekhara in JS (45-72) and his work *Mahāmōḍa*. In *Subhāṣita-samgraha-s* his verses on gods, kings, women and love, seasons, nature, etc are quoted. Must have flourished before the end of the 12th century (Cf VS 33, Skm (POS) 49, Skm (B) 7, PdT civ-cviii, Vidy 6, PV 91, CC₁ 141, NCC₁ 240 Cf J B Chaudhuri, Sanskrit Poet Ganapati II in PO 8 3-4, pp 139-42)

Nos 12 (PV, Pad), 696 (SkV)

GADĀDHARA (-VAIDYA-GADĀDHARA), poet and medical writer. Son of Vankasena. Probably author of *Cikitsāśāra-samgraha*. There are many Gadādhara-s. The poet quoted in Skm, etc is probably the son of the medical writer, he is different from the author of the *Rasikajivana*. Must have lived not later than 12th century (Cf PdT CII, NCC₁ 291-3, SkV 76, CC₁ 145, Skm (POS) 49-50, Skm (B) 23, AB 54-4).

No 815 (PdT, Pad)

Garuda-purāṇa, one of the 18 *Mahā-purāṇa-s*. A work of encyclopaedic character, probably earlier than 1100 A D. Contains in the first *adhya*ya the *Bṛhaspatī-samhitā*, which is an abbreviation of the *Cāṇakya-rājaniṭi-sāstra*. (For critical study on this *Samhitā* see Cr 1 2 LXXIII-CV, ABOR 137 58-110, 42 99-122, III 1 3, pp 181-200, L Sternbach, A new Abridged *Bṛhaspatī-samhitā* of the

Garuda-purāṇa, Vārāṇasi, 1967) Cf NCC₁ 320-1

Nos 54, 92, 200, 211, 348, 359, 399, 468, 535, 669, 845, 1042, 1043, 1133, 1176, 1263, 1265, 1267, 1331, 1371, 1758

Gīta-Govinda, see Jayadeva.

Nos 154, 337, 529, 720 (SR), 1645 (SR)

Gunaratna, a short *kāvya*-work attributed to Bhavabhūti in KSH (Cf L, Sternbach, A propos *depetits* recueils de verse *gnomiques* in *Résumés XXIX Congrès International des Orientalistes*, Paris 1973, p 88)

No. 378

GUNEŚVARA (or GANEŚVARA) No information. Verses quoted in JS and ascribed to G occur also in the *Mahān* (Cf SkV LXXVI, CC₁ 145 (?) NCC₁ 619)

No 689 (JS)

Gṛhastharatnākara, see Caṇḍeśvara,

No 556

Gems from Sanskrit Literature, a modern *Subhāṣita-samgraha* compiled and translated by Dr A. Sharma and Vid E V. Vira Raghavacharya

Nos 527, 575, 1043, 1141, 1339

GODĀDHARA BHATTA (or GADĀ*), son of Gauripati Bhaṭṭa and grandson of Dāmodara Bhaṭṭa. Author of a *Subhāṣita-samgraha*, the *Rasikajivana*. Probably from Mithilā (17th century). (Cf. CC₁ 497, NCC₁ 295)

(Cf. RJ, Introduction, P. Regnaud, Rasikajivana of Godādhara, SSTCS 16-18, ABORI 12. 396-9, IHQ 10. 479. Acarya Druva Comm. Volume 3. 229-34).

GOPĀDITYA, poet. No information, possibly identical with the king of Kāśmīr of the same name mentioned by Kalhaṇa (I. 344). (Cf. VS 33, AP 23, CC₁ 160, NCC₃ 130). (Cf. PO 15. 93, ABORI 18. 78).

No. 133 (ŚP, VS, JS, SSB).

GOPIKA (=ĀCĀRYA-GOPIKA), poet. No information. (Cf. AB 532, Skm (POS) 57, Skm (B) 7, CC₁ 163, NCC₃ 158).

No. 165 (Skm).

GOBHATTA (=GOBHATA ; =SUCIGO-BHATTA). No information. Some of his verses are quoted anonymously in some Subhāṣita-saṃgraha-s while in others they are attributed to G. (Cf. AB 378 and 532, SkV 40, Skm (POS) 51, Skm (B) 8, JS 31, CC₁ 164, NCC₃ 168-9). (Cf. JOR (Madras) 18. 260).

Nos. 395 (JS but in ŚP, SR, SRK a. Bhś ; it is a Bhś verse), 472 (Skm but in RJ a. Bhś (?), 1425 (ŚP, JS, SkV, SSB, SRRU), 1663 (SR, SSB, but it is a Kir. verse).

GOVARDHANA, contemporary of Jayadeva, author of Āryāṣaptāṣati (KM 4), accepted for the first time the style of poetry as love lyrics in Sanskrit which was previously current in Prakṛt only. (11th century). There is also a poet Go° not identical with

the author of Āryāṣaptāṣati. (Cf. S. K. De, p. 659, JRAS of 1894, p. 110 ; S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I. 4 ; 640, JASB 2. 1 ; 162-3, CC₂ 165, NCC₃ 183, NCC₁ 178-9, AP 24-5, PV 92-3, Vidy 6-7).

GOVINDA THAKKURA (=GOVINDA BHATTA), from Mithilā, son of Keśava and Sunodevi, author of Kāvya-pradīpa, a work on poetics. Flourished later than 1400 and earlier than 1500 A.D. (Cf. CC₁ 168, NCC₃ 196). (Cf. P.V. Kane's History of Sanskrit Poetics BhV 26. 26-8).

GOVINDA (=GOVINDA-BHATTA ; =GOVINDA-MISRA), poet. No information. The name is very common and the poet cannot be identified. (Cf. PG 200-1, CC₁ 16 6-8, 783, CC₂ 33-4, CC₃ 36, NCC₃ 201).

Nos. 364 (PG), 1515 (PG).

GOSOKA or **GOŚOKA** or **GOSAKA**. No information. (Cf. Skm (POS) 52, Skm (B) 8, CC₁ 169, NCC₃ 216).

Nos. 298 (Skm), 342 (Skm).

Gautamadharmasūtra, one of the earliest dharmaśāstra-works. Closely connected with Sāmaveda. Probably composed between 600 and 400 B. C. (Cf. CC₁ 171, CC₂ 34, CC₃ 36, NCC₃ 226-8). (Cf. P.V. Kane, History of Dharmaśāstra I ; pp. 12-20).

No. (606).

GAURAMOHANA, compiler of *Kavī-tāmrakūpa*, a collection of maxims and sayings. No information (Cf. *Malayamāruta* 1. Ed. by Dr V Raghavan, and Calcutta 1828) (Cf. NCC₃ 234)

GHANAŚYAMA (BHATTĀCĀRYA), court poet of King Tukkoji of Tanjore and minister at his court (Beginning of 18th century) (Cf. PV 92, CC₁ 174 (?), CC₃ 38 (?), NCC₅ 273). (Cf. IHQ, September 1943)
No. 344 (PV)

CAKRAPĀNI, poet. No information. It is possible that Cakrapāni mentioned in PG is another author than the author mentioned in SkV and Skm, and the author that continued the *Daśakumāracarita* (Cf. SkV LXXVI-LXXVII, Kav 37, Skm (POS) 53, Skm (B) 83, PG 202, CC₁ 175, CC₄ 35, NCC₅ 283)
No. 625 (SkV)

CANDEŚVARA THAKKURA, one of the most important *nibandha-kāra-s* on *Dharmaśāstra* from Mithilā. Author of *Smṛtiratnākara*, divided into *kṛtya-*, *dāna-*, *vivahāra-*, *suddhi-*, *pūjā-*, *ivāda-* and *gṛhasṭha-ratnākara*. Also author of *Kṛtyacintāmaṇi*, *Rājantirātṇākara*, *Dānavākyāvali* and *Śivavākyāvali*. Flourished as chief judge and minister for peace and war at the times of king Harisimhadeva (14th century) (Cf. CC₁ 171, CC₂ 36, NCC₃ 303-4) (Cf. P. V. Kane, *History of Dharmaśāstra* I 366-372,

U. Thakur, *Candēśvara and his Rājantirātṇākara*, VIJ 7. 56-68 ; L. Rocher in JOIB 5 249-65)

Caturvārgasamgraha, see Ksemendra
No. 1680

Candrakalā, see Viśvanātha.
No. 292

Candraśoka, see Jayadeva.
Nos. 163, 1253

Carpatamañjarikā, a stotra composed in rhymed moric metre, ascribed to Śaṅkara. In SRK confused with the *Mohamudgara*
No. 266 (SRK)

Carr, a collection of Telugu Proverbs together with some Sanskrit Proverbs printed in Devanāgarī and Telugu characters by M W Carr, Madras 1968. A *Subhāṣita-samgraha*.
Nos. 224, 399, 476, 562, 567, 598, 809, 1043, 1330, 1380, 1714, 1721

CAKṢUŚĪ(YA), poet. No information. Quoted in SRHt only (Cf. CC₁ 184). There exists also a short *arthasāstra* *Cakṣuṣīya* (critically edited by Rāmakṛṣṇakavi in *Śrī Veṅkaṭeśvara Oriental Series* No. 2)
No. 523 (SRHt)

CĀṆAKYA, minister of Candragupta Maurya. A great number of aphorisms are ascribed to him. For a critical approach to Cāṇakya see L. Sternbach, *Cāṇakya-Nīti-Text-tradition* (Cr.) Introduction and Crn. Many of his aphorisms are

quoted in *Subhāṣita-saṃgraha-s.* (Cf. SSTCS). (Cf. AP 29, Vidy 33, CC₁ 184, CC₂ 37, CC₃ 40).

Nos. 24, 53, 54, 55, 88, 108, 115, 142, 149, 182, 196, 198, 200, 202, 203, 211, 213, 224, 248, 348, 359, 378, 398, 399, 401, 408, 413, 438, 452, 468, 479, 485, 489, 531, 534, 535, 543, 554 (ŚKDr), 560, 561, 563, 564, 565, 581, 598, 599, 600, 604, 621, 645, 653, 669, 670, 681, 687, 688, 822, 823, 825, 830, 835, 845, 1028, 1035, 1038, 1042, 1043, 1127, 1133, 1176, 1177, 1226, 1240, 1263, 1265, 1267, 1285, 1296, 1306, 1315, 1316, 1330, 1331, 1332, 1348, 1371, 1379, 1380, 1443, 1447, 1507, 1527 (SR), 1547, 1573, 1594, 1603, 1604, 1620, 1683, 1701, 1712, 1723, 1724, 1757, 1799, 1804, 1839.

Carucaryā, see Kṣemendra.

Nos. 701, 1019, 1666.

CITTAPA, see CHITTAPA.

Citrāmīmāṃsā, see Appayya Dīkṣita.

Nos. 316, 547, 718, 1217.

CINTĀMAṆĪ (=CINTĀMAṆĪ DĪKṢITA), poet. No information. Praises Jehangir and his son Parver. Probably contemporary of Jehangir (17th century). (Cf. PV. 89, ABORI 23.417).

No. 1688 (PV).

Cirantana-śaraṇa, see Śaraṇa.

Caitanya-caritāmṛta, see Kṛṣṇadāsa.

No. 13.

Caurapañcāśikā, see Bilhana.

Nos. 869 to 965, 967, 971, 972, 973, 974, 976, 977, 980, 985, 986, 987, 988, 989, 990.

CHITTAPA (=CITTAPA, = CHITTIPA, = CHINNAMA = KṢITTAPA), a court poet of king Bhoja of Dhāra and of some Kalacūri king. Also eulogises Kuntala kings. Mostly wrote verses containing court flattery. (10th century). Composed the Bhilsa inscription containing the eulogy of the Sun-God. (Cf. SkV LXXVII, Kav 37-40. Skm (POS) 48, Skm (B) 8, JS 32, AP 29, Vidy 7, CC₁ 193). (Cf. ABORI 23. 418, PO 26.1, 47).

Nos. 366 (Skm), 1738 (JS), 1810 (Skm), 1870 (Skm).

JAGADDHARA (PAṆḌITA-JA^o) son of Rainadhara. A Kāśmīrian poet, author of a Śivastotra called *Stutikusumāñjali*. Date unknown. (Cf. VS 36-7, CC₁ 195).

Nos. 416 (VS), 445 (VS).

JAGANNĀTHA (PAṆḌITARĀJA JA^o). son of Perama (=Peru Bhatṭa). poet, author of *Bhāmīnīvilāsa*, *Paṇḍitarājaśataka*, *Piyūṣalahari* or *Gaṅgālahari*, *Sudhālahari*, *Amṛtalahari*, *Karuṇālahari*, *Lakṣmīlahari*, *Yamunā-varṇana*, *Āśaśa-vilāsa*, *Prāṇābharaṇa*, *Jagadābharaṇa*, *Citrāmīmāṃsa-khaṇḍana*, *Manoramākucamardana*, *Avatīṣṭānyoktayaḥ*, *Rasagaṅgādhara*. The *Bhāmīnīvilāsa*, the best known of his works, is a *kāvya*-poem in four chapters: *Pratīkṣikā*, *Śṛṅgāra*, *Karuṇa*- and *Śānti-vilāsa*. Information about J. is not reliable, but a mass of traditions has sprung

around him. Flourished in the 17th century. His patron was Shah Jehan and Dara Sikhoḥa. Quoted only in modern Subhāṣita-samgraha-s (Cf POS 50, p III-XV, Vidy 9, CC₁ 196, CC₂ 40). Introduction to PJKS, M. L. Patwardhan and J. L. Massoon, the Rasagangādhara on the Definition and Source of Poetry, JOIB 19 4, 416 sqq. His collected works were published in PJKS

Nos 113 (SSB), 1612 (Vidy).

JANĀRDHANA (GOSVĀMIN), poet, author of a Śṛṅgāra-śataka and Vairāgya-śataka. No information (Cf CC₁ 198)

Nos 1051, 1785

JAYADATTA, son of Vijayadatta, author of a treatise on the veterinary art, relating to horses, Asvavaidyaka. Date unknown (Cf AP 30, CC₁ 199)

Nos 785 (ŚP), 793 (ŚP)

JAYADEVA, son of Bhojadeva and Rāmā- or Vāmādevī and probably court poet of the king Lakṣmaṇasena of Bengal. Also claimed by Orissa and Mithilā. He was supposed to live in the village Kinduvilva (Kenduli) in the district of Birbhum (West Bengal). Author of Gita-govinda. Flourished probably at the end of the 12th or beginning of the 13th century (Cf VS 37-39, AP 30, ZDMG 28. 152, JS 33, SkV LXXVIII, Skm (POS) 54-5, Skm (B) 8, Vidy 8, PdT CXLVIII-CXLIX, PV 95, CC₁ 200, 153-4) (Cf, JASB 1906,

pp 163-9, K K De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I 4, 640 sqq)

No 337 (=GG; Skm). see also Gita-govinda

JAYADEVA PĪYŪSAVARSA, son of Mahādeva and Sumitrā, author of Candraloka, and Prasanna-rāghava. The first work is an *alamkāra*, the second a *kārya*-poem (First half of the 15th century. Some place him in the 13th century). Some verses quoted in Subhāṣita-samgraha-s (PdT) are quoted anonymously while in other Subhāṣita-samgraha-s they are attributed to other authors (Cf CC₁ 200, Vidy 40, JS 33, SkV LXXVIII, VS 37-9, PdT CXLVIII-CXLIX)

JAYAMĀDHAVA, poet. No information. Some verses attributed to J in VS are attributed in JS to Bhūtimādhava (Cf VS 39, AP 30, ZDMG 27 630, JS 30, Skm (POS) 55, Skm (B) 9, CC₁ 201)

Nos 6 (VS), 730 (VS but in JS a Bhūtimādhava), 757 (VS)

JAYAVARDHANA (=KĀŚMĪRAKA JA°, = BHĀGAVATA-JA°), a Kāśmīrian poet. No information. (Cf. VS 40, AP 31, ZDMG 27.330, AB 51, JS 35, SkV LXXVIII, Skm (POS) 55, Skm (B) 19, CC₁ 201).

No. 132 (VS, Skm, JS)

JAYADITYA, poet, but could be identical with the joint author with Vāmana of the Kāśikā-vṛtti,

commentary of Paṇini's Aṣṭādhyāyī. As poet, Jayāditya wrote court-flattery verses of some king, possibly Parameśvara II. No date available. (Cf. VS 40, SkV 78, Skm (POS) 55-6, Skm (B) 9, CC₁ 202).

No. 729 (SkV).

JALACANDRA, poet. No information. (Cf. Skm (POS) 56, Skm (B) 9, Vidy 8, CC₁ 202).

Nos. 1609 (Skm), 1673 (Skm).

JALHAṆA (BHAGADATTA-JALHAṆA), son of Lakṣmidhara. J. worked in Southern India for the Yadava King Kṛṣṇa who came to the throne in 1247 A.D. Author of the *Sukti-muktāvalī*, a *Subhāṣita-saṃgraha*. Another Jalhaṇa was a Kāśmīrian poet of the 12th century and author of the *Mugdhopadeśa*, there was also Jalhaṇa, the author of a *kāvya* poem *Somapālaviṇāśa*. Jalhaṇa as poet was also mentioned in VS. (13th century). (Cf. SSTCS 13-14, CC₁ 203, 730, CC₂ 41, 175, CC₃ 150, VS 41-42, Cf. M. Winternitz, *Geschichte der indischen Literatur* 3. 155).

Jānakīpariṇaya, *nāṭaka* by Bhaṭṭa Nārāyaṇa and by Cokannātha called also Rāmabhadra Dikṣita, or by Sitārāma. No information. Often quoted as source of some verses of SRK.

No. 1673 (SRK).

Jānakītharaṇa, see Kumārādāsa.

Nos. 94, 1628.

JONARAJA (=ŚRĪ-RĀJĀNAKA-JONARĀJA), son of Nonarāja, a Kāś-

mīrian poet; author of *Rājāvalī* continuation of the *Rājatarāṅgiṇī* and of commentaries on the *Kir.* and other poetical works. Flourished in the reign of Jainolābhin and was the *guru* of Śrivarapaṇḍita, (15th century). (Cf. VS 43, CC₁ 209). No. 1264 (VS=Jonarāja's *Rājatarāṅgiṇī*).

JOYĪKA often confused with Dhoyika.

No. 326 (JS, but in SkV a. *Dāmara* and in PG a. *Śaraṇa*).

JÑĀNAŚRĪMITRA, poet. He was Buddhist and devotee of Lokeśvara. Possibly identical with Paṇḍita-Jñānaśrī or Dīpaṇikara. Supposedly he has reached Vikramaśīla about the time Atiśa left for Tibet. (First half of the 11th century). (Cf. SkV LXXVIII-LXXIX).

No. 699 (SkV).

JHAṆJHĀNILA, poet. No information. See also *Ṛkṣapālita*. (Cf. AB 533, Skm (B) 9, CC₁ 214).

No. 1010 (Skm).

ḌIMBOKA, see Bimboka.

Tantrasāra, often used title for various *vedānta*, *tāntric*, *kathā* and other works. Cannot be identified. Quoted in ŚKDr.

No. 321 (ŚKDr.).

Tantrākhyāna, a collection of stories from Nepāl. An independent workings-up of the tale-materials current in India. (Cf. C. Bendall in JRAS 20. 4; pp. 465-501).

No. (418).

Tantrākhyāyika, see *Pañcatantra*

Tantri Kamandaka Old Javanese version of the *Pañcatantra* (Cf. L Sternbach, *The spreading of Cāṇakya's Aphorisms over Greater India*, paras 191-2, A. Venkaṭasubbiah, *A Javanese Version of the Pañcatantra* in *ABORI* 59-100)

Nos. 120, 211, 855, 1306

Tantropākhyāna, see *Pañcatantra*

No 1579

Tarala, commentary of Mallinātha on *Ekāvalī* of *Vidyādhara*

No 718

TAIRABHUKTA, see *Raghunāthopādhyāya* †

TRIVIKRAMA-BHATTA, author of the *Nausari* inscription of *Rāṣṭrakūṭa* king *Indra III* of 915 A D and the earliest known *Campū*, the *Nalacampū* or *Damayanti-kathā*, written in massively ornamented style Flourished at the beginning of the 10th century (Cf *VS* 43, *AP* 32-4, *JS* 35-6, *Skm* (POS) 59, *Skm* (B) 10, *PG* CCX-CCXV, *PV* 116, *CC*₁ 239, 244, *CC*₂ 52, *CC*₃ 53) Cf *PO* 26 1-2, 47.

No 1857 (*VS*, but not found in the *Damayanti-kathā*)

Dakṣa-(smṛti), one of the *Dharmaśāstra*-s written by *Dakṣa* Often quoted by commentators. It is an old *smṛti* (Cf *P V Kane*, *History of Dharmaśāstra* I 225-6)

Nos 838, 1426, 1431.

DANḌIN, author of the *AKāvyaḍarsa*, a work on poetics, the *Daśakumāracarita* (?) and other works. In the *Kāvyaḍarsa* there are many similar passages with *Bhāmaha*. *Danḍin* flourished probably in the same century as *Bhāmaha*, but probably after *Bhāmaha* (differently *P V Kane*) (5th century). (Cf *AP* 34-5 *ZDMG* 27 631, *CC*₁ 243) (Cf *P V Kane*, *History of Sanskrit poetics* 84 sqq, *D K Gupta*, *Avantisundarikathā* and *Daśakumāracarita* Two different works of *Ācārya Danḍin* in *VII* 8, 116-24)

Damayantīkathā (= *Nalacampū*), see *Trivikrama Bhatta*.

No 135

Dampatīśikṣānāmaka of *Śrī-Nīlaratnaśarma* A short compilation in *Bengali* of *Sanskrit* maxims of 1840

Nos 1081, 1092, 1353 (SR), 1491

Darpadalana, see *Kṣemendra*

Nos 424, 810, 1236, 1360, 1517, 1694, 1764, 1798

Daśarūpaka, see *Dhanamjaya*

Nos. 365, 1020, 1311, 1675, 1812

DAKṢINATYA, probably not a proper name (=a Southerner) Probably identical with *Śrīvaṣṇava Gopāla Bhaṭṭa* one of the six *Gosvāmins* (Earlier than 8th century) (Cf. *Skm* (POS) 60, *Skm* (B) 10, *PG* 207-8, *Vidy* 8, *CC*₁ 248)

No. 518 (PG)

DĀMARA (=UPĀDHYĀYA DĀMARA).

No information. Mentioned in SkV.
See Śaraṇa.

No. 326 (SkV; also Śaraṇa or Jyōika).

DĀMODARAGUPTA, Kāśmīrian poet, author of the Kuṭṭanimata (=Śambhali). He was minister of King Jayāditya of Kāśmir. (Second half of 8th century). Mentioned by Kalhaṇa (4. 496), where he is called Jayāpīḍakavi Kuṭṭanīmatākārin. (Cf. VS 44-5, AP 35, JS 36, SkV LXXX, Kav 46, JS 36, CC₁ 251).

Nos. 474 (=Kuṭṭ; VS), 1061 (=Kuṭṭ; Kavi).

DIVĀKARA or DIVĀKARADATTA, poet.
No information. (Cf. AB 533, Skm (POS) 61, Skm (B) 10, PG 209, CC₁ 254).

No. 1052 (Skm, PG).

DURGASIMHA, see Pañcatantra.

DURLABHARĀJA, author of Sāmudrikatilaka. Father of Jagaddeva. No information. (Cf. JS 36, CC₁ 257).

Nos. 295 (JS), 528 (JS).

Dutagaḍa, see Subhaṭa.

No. 444.

Dṛṣṭāntaśataka, see Kusumadeva.

No. 1039.

DEVEŚVARA, poet, son of Vāgbhaṭa and minister of the king Malwa, author of Kavikalpalatā and Kāvya-kalāpa outlived King Hamīra who

was his patron whom he dedicated one verse. Flourished in the first half of the 14th century. (Cf. AP 39-40, ZDMG 27. 632, PV 90-1, CC₁ 262).

Nos. 493 (Pad), 494 (Pad).

DHANAMJAYA, son of Viṣṇu in Mālava, lived during the reign of Vākpatirāja II or Muñja. Author of Daśarūpa-ka, one of the most important works on Hindū dramaturgy. (10th century). (Cf. AB 533-4, JS 37, Skm (POS) 62, Skm (B) 10, CC₁ 266, 247-8). (Cf. A. N. Upadhye, Dhanamjaya, Dvīśānīdhāna, VIJ 8. 125-34; Dr. V. Raghavan, A Note on the Name of Daśarūpaka, JOR 13. 277 sqq., D. T. Tatacharya, some mistranslated *śloka*s of Daśarūpaka, JOR 2. 2. 142 sqq.).

DHANAPĀLA, poet quoted in BhPr. Śvetāmbara Jain, a convert from Brāhmanism, author of Tilakamañjarī, a Sanskrit kāvya-work and of Ṛṣabhañcāsikā a Prākṛt work. (10th century). (Cf. AP 41, ZDMG 27. 632, AB 534-5, JS 37-8, Skm (POS) 62, Skm (B) 10, CC₁ 267). (Cf. BhPr, Gray's translation 3, 99).

No. 700.

DHANIKA, son of Viṣṇu, and brother of Dhanamjaya, author of Daśarūpa and Kāvyanirṇayaśālikāra. (10th century). (Cf. JS 38, CC₁ 267).

No. 1675 (ŚP, SSB, but in SR wrongly a. Mālātī; a similarly beginning verse [No. 1674] is from Mālātī).

Dhammanīti, in Pālī Collection of wise sayings in Pālī (Cf APMBS and SPLBNK)

No (1316)

DHARAṆĪDHARA, poet, possibly author of *Rasavatiṣṭāka*. No information. (Flourished earlier than 10th century) (Cf SkV LXXXI, Kav 47, PG CII, CC₁ 268, CC₂ 57 (?))

Nos 1153 (SSS, Pad)

DHARMAKĪRTI (= BHADANTA-DHARMAKĪRTI) Generally identified with the great logician **DHARMAKĪRTIPĀDA** (7th century) but probably another author. He was a Buddhist and probably a poet on his own right, his graceful verses were often included in BhŚ. He was also confused with Bhartṛhari. Flourished before the 11th century. Often quoted in *subhāṣita-samgraha-s*. Some of his verses were attributed to other authors, such as BhŚ, Amaru, etc (Cf. VS 46-8, AP 41, JS 38, SkV LXXXI, Kav 47-50, Skm (POS) 62-3, Skm (B) 10-1, CC₁ 268) (Cf JOS 15 of 1945-6, pp 64-77, Indische Studien 16 295)

No 1186 (SkV)

DHARMAKĪRTI (PĀDA). Brahmanic family, converted to Buddhism, one of the greatest Indian logicians, mentioned by I-tsing. Author of *Nyāyabindu*, *Pramāṇavārttikakārikā* (7th century) (Cf. CC₁ 268)

No. 1208.

Dharmakośa. Compilation from various sources, mostly *Dharmaśāstra-s* and *mābandha-s* on *vyavahāra*.

No. 511.

DHARMAVARDHANA, poet. No information (Cf. AP 41-2, CC₁ 269).

Dharmavivēka of Haṭṭyudha, a short *kāvya* poem attributed to Haṭṭyudha in KSH (Cf. CC₁ 269, CC₂ 58, 157). L Sternbach, A propos de petits recueils de Vers gnomiques in *Prpers of the XXIX International Congress of Orientalists*, Paris 1973 and in JA

No 1176

DHARMĀKARA (or DHARMAKARA), poet. No information, but there is also a *Dharmākara*, a translator (Mdo 37 38, 72 4, 5, 90 7, 8, 11, 94, 24) (Cf AB 516, SkV LXXXI, Skm (POS) 64, Skm (B) 11, CC₁ 270) L Sternbach, A propos de petits recueils de vers gnomiques in *papers of the XXIX International Congress of Orientalists*, Paris 1973 and in JA

No. 488 (SkV)

DHARMAŚOKA, poet. No information. Though his name is Buddhist he is a Śaiva. Skm quotes also a poet by name of *Dharmaśokadatta* (Cf. SkV LXXXII, Skm (POS) 63-64, Skm (B) 11, CC₁ 270)

No. 1465 (Skm, but in SkV a Vallaṇa).

DHOYĪKA (= DHOYĪ = JOYĪKA ; =DHOĪ), court poet of Lakṣmaṇa-

sena of Bengal, confused with JOYĪKA and YOGĪKA ; author of Pavanadūta. (12th century). (Cf. Joyika). (Cf. AP 42-3, ZDMG 42-3, Skv LXXXII-LXXXIII, Skm (POS) 64-5, Skm (B) 11, CC, 273). (Cf. JASB, New Series 1905 ; I pp. 41-71 and 1906 ; pp. 15, 18, 22). S. K. De's Bengal's Contribution to Sanskrit Literature I. 4. 64 and in JAS (Bengal) II. 1 ; 168 sqq.

Dhanyaloka, see Ānandavardhana.

Nos. 256, 848, 1499, 1574.

NAKULA: No information. Author of Aśvacikitsita, a treatise on the veterinary art of horses. (Cf. AP 43, CC, 273).

Nos. 784 (ŚP), 1572 (ŚP).

Nāṭakalakṣaṇa-ratna-kośa, see Sāgarānandin.

Nos. 831, 832, 833.

Nāṭyaśāstra, see Bharata Muni.

No. 862.

Narabharṇa, short anonymous anthology of *subhāṣita-s*, containing many popular verses. Published in the Malayamūruta I.

Nos. 159, 199, 549, 562, 1079, 1182, 1220, 1340, 1384, 1599, 1703, 1707, 1715, 1749.

NARENDRA-PRABHA SURI, author of *Alaṅkāra-mahodadhī* (GOS 95) an *alaṅkāra*-work written under the patronage of Vastupāla (Vasanta-

pāla), minister of King Viradhavala of Dholka (13th century).

Nalacampā (= *Damayantī-kathā*), see Trivikrama Bhaṭṭa.

Navasahasāṅkacarita, see Padmagupta.

No. 1312.

Nāgānanda, see Harṣa.

Nos. 1247, 1841.

NĀTHOKA, see Keśarakolīyanāthoka.

No. 11 (PG).

NĀRADA *Nārada-smṛti*. Some verses in PV are quoted anonymously, while in other sources they are attributed to Śrī Nārada or Puruṣottamadeva. No information. Nārada or Nāradiya-smṛti could be regarded as abridgement of Manu, though in many cases it does not agree with Manu. It is later than Yājñavalkya-smṛti. (Cf. CC, 287). (Cf. P.V. Kane's History of Dharmaśāstra, pp. 196-207, Śrī Nārada. No. 10 (PV)).

Nārada-smṛti. No. 511 (+Hārjita-smṛti ; in Rājānitiratnākara, but in Kavi a. Vyāsa ; it is a H. verse).

Nāradiya-purāṇa, closely related to Brhannāradiya-purāṇa. Not later than 10th century. (Cf. R.C. Hazra's Purāṇic Records on Hindu Rites and Customs, pp. 127-133).

No. 1767.

NĀRĀYAṆA. Name very often quoted. Nārāyaṇa is the author of Hitopadeśa

(see Hitopadesa), as well as, Veṅṣamhāra, etc In *subhāṣita-samgraha-s* often quoted as author of Veṅṣamhāra, a drama in six acts, based on a story taken from the Mahābhārata (7th or 8th century), but often verses attributed to him cannot be traced either in the Hitopadesa or in the Veṅṣamhāra. Also Nārāyaṇa-bhaṭṭa, Nārāyaṇadatta, Kaśmīra-Nārāyaṇa (Cf VS 50, AP 45, SkV 83, Skm (POS) 66-7, Skm (B) 11, PV 107, CC₁ 288-293)

Nos 38 (SkV, Skm), 1861 (=Venī, ŚP, Pad)

NĪṢANĀRAYANA, poet. No information (Cf AP 45, JS 39, CC₁ 299 See also Nārāyaṇa)

No. 131 (ŚP, JS).

Nīti Ryaṇ Collection of wise sayings in Burmese translation of the Lokanīti (Cf SPLBNK)

Nos 127, (593)

Nītidvīṣaṭhikā, see Sunderapāṇḍya

Nos 104, 527, 574, 623, 1425

Nītipradīpa, ascribed to Vetālabhaṭṭa, short collection of gnomic verses, published in KSH Cf L. Sternbach See Dharmaviveka.

Nītiratna, ascribed to Vararuci, short collection of gnomic verses, published in KSH. Cf. L. Sternbach See Dharmaviveka.

No. 182

Nītiśāstra Some verses particularly in SRHt are ascribed to Nītiśāstra, an unspecified work containing *subhāṣita-s* on *nīti*. Many of these verses are Mahābhārata verses

No. 1330 (SRHt, =MBh)

Nīti-sāstra of Nītiśāra Collection of Old Javanese maxims of Sanskrit Origin (Cf C. Hooykaas, Kāmandakīya Nītiśāra in Old Javanese Journal of the Greater Indian Society 15 18, L. Sternbach, the Spreading of Cānakya's Aphorisms over Greater India, paras 103-108)

Nos 211, 1095, 1240

Nītiśāstra in Telugu Collection of Sanskrit proverbs printed in Telugu characters A modern *subhāṣita-samgraha*

Nos 209, 211, 229, 555, 639, 809, 1380

Nītiśanigraha Collection of 173 maxims dealing with *nīti*, from various sources A modern *subhāṣita-samgraha*

Nos 378, 676, 701, 1019

Nītiśāra ascribed to Ghatakarpara, short collection of gnomic verses, published in KSH Cf L. Sternbach See Dharmaviveka

No 567 (also a SR)

NĪLAKANTHA DĪKṢITA, son of Nārāyaṇa Dīkṣita, a nephew of Appayya Dīkṣita, author of a number of *kāvya*-works, such as Ānandasāgara-stava, Kalividambana, Anyāpadeśa-

śataka, Gaṅgāvataraṇa, Śānti-vilāsa, Vairāgya-śataka, Sabhā-rañjanaśataka, Śivalilāṛṇava, etc. Lived under Tīrumala Nāyaka of Madura in the first half of the 17th century or in the middle of the 16th century.

Naiṣadhiyacarita, see Harṣa.

Nos. 23, 121, 162, 174, 330, 352, 356, 382, 383, 384, 406, 515, 617, 677, 748, 768, 780, 805, 829, 863, 1047, 1055, 1090, 1102, 1117, 1120, 1138, 1146 (SR, SSB), 1155, 1159, 1175, 1185, 1203, 1248, 1251, 1332, 1334, 1345, 1441, 1487, 1569, 1600, 1763, 1845, 1851, 1867. (Sometimes in *subhāṣita-saṁgraha-s* attributed to Harṣa or Naisa).

Pañcatantra. The most important collection of Sanskrit fables in the Tantrākhyāyika, Nepālī versions, Southern, *textus-ornatior* version of Pūrṇabhadra, the *textus simplicior* version, the Durgasimha, Jaina, Yaśodhira's Tantropākhyāna, Pañcākhyāna recensions. Viṣṇuśarma is the legendary author of the Pañcatantra (*textus simplicior*). (Cf. L. Sternbach the *kārya*-portions in the *kathā*-literature, Vol. I, chapter I, paras 1-13, and Annexes, I, II, III).

Nos. 24, 54, 61, 87, 93, 99, 101, 102, 103, 109, 112, 120, 127, 130, 173, 211, 249, 329, 348, 385, 390, 392, (418), (419), 427, 429, 442, 545, 556, 601, 602, 620, 627, 647, 681, 693, 849, 1037, 1100, 1207, 1216, 1233, 1245, 1265, 1301, 1302, 1305, 1306, 1323, 1340, 1355, 1363, 1368, 1380, 1388, 1393, 1404, 1412, 1413, 1522, 1526, 1527, 1543, 1571, 1590, 1605 (SR),

1608, 1636, 1647, 1654 (SR), 1670, 1671, 1684, 1685, 1697A, 1700, 1758, 1765, 1773 (SR). Also No. 357 (SRHt, but not found there).

Pañcarātra, see Bhāsa.

Nos. 52, 631.

PAÑCAKṢARA, poet. No information. (Cf. AP 538, Skm (POS) 194, Skm (B) 12, CC₁ 317).

No. 1221 (Skm).

PANḌITARĀJA, see Jagannātha.

Nos. 1115, 1166, 1341, 1649.

PADMAGUPTA (=PARIMALA), son of Mrgāṅkagupta, author of the Navasāhasāṅkacarita, a mythological epic full of fables in 18 cantos, composed early in the 11th century. Quoted in Daśarūpāvaloka, AR, and possibly Kṣemendra in Auc. and Suṣṛ. Court poet under the Paramara king Muñja and Śidhurāja towards the end of the 10th and beginning of the 11th century. (Cf. VS 51, AP 46, ZDMG 27.633, AB 517, JS 39-40, Skm (POS) 69, Skm (B) 12, CC₁ 311, 330). See Parimala.

Padma-purāṇa, one of the Mahā-purāṇa-s, ■ result of several recasts in two versions, the Northern (Gauḍa) and the Southern. Date of compilation uncertain, but could not have been composed before 950 A.D. (Cf. R.C. Hazra, Purāṇic Records on Hindu Rites and Customs 107-113).

Nos. 24, 72, 303, 434, 1070, 1082, 1237, 1755, 1760, 1780, 1789, 1818.

Padyakādambari, see Kṣemendra.

Nos. 267, 332, 803.

Padyataranginī, see Haribhadra and below

Padyatarangī, see Vrajanātha.

Nos 309, 311, 344, 381, 395, 815, 1105, 1230, 1255, 1450, 1463, 1520.

Padyaracana, see Lakṣmaṇa Bhaṭṭa Āṅkolakara.

Nos 12, 21, 89, 232, 344, 395, 493, 494, 708, 726, 774, 802, 815, 994, 1089, 1100, 1105, 1106, 1153, 1187, 1468, 1482, 1509, 1568, 1635, 1806, 1812, 1861.

Padyavenī, see Venīdatta

Nos. 10, 12, 48, 344, 347, 391, 465, 592, 611, 622, 726, 787, 982, 1021, 1063, 1077, 1181, 1213, 1340, 1341, 1389, 1443, 1450, 1462, 1502, 1504, 1602, 1629, 1642, 1644, 1676, 1688, 1796, 1823, 1835

Padyasamgraha, see Kavi bhāṭṭakṛtala.

No. 594.

Padyāmṛta-Taranginī, see Haribhāskara.

Padyāvalī, see Rūpa Gosvāmin.

Nos. 11, 13, 39, 128, 322, 326, 332, 364, 365, 518, 603, 727 (=PG; Bhaktirasamṛta), 853 (= PG; Ujvalanīlamani), 866, 1002, 1052, 1056, 1135, 1193, 1268, 1349, 1445, 1515.

Parālara-dharma-samhitā (= *Parālara-smṛti*) An ancient *smṛti*-work, probably a recast of Y in the first chapter. A summary of *Para*° is found in GP. Often quoted in *nibandha*-s. Probably known to Mann. Composed probably between 1st and 5th century AD (Cf P.V.

Kane, History of Dharmaśāstra I. 190-5.

Nos 138, 1239

Parimala, see Padmagupta

No. 363 (Suvr), 1089 (Skm).

PĀNINI It is doubtful that Pānini, the poet quoted in *subhāṣita-samgraha*-s is identical with the famous grammarian of the same name, but the dispute still exists. Quoted by Ksemendra, Rāyamukuta and very often in *subhāṣita-samgraha*-s. Sometimes the same verses are attributed to different poets. Pānini, the poet was author of *Pātālaviṇaya*, where he uses ungrammatical forms and of *Jāmbavativijaya* (both poems could be one with two different titles) Date unknown (Cf. VS 54-8, AB 365, AP 46, JS 40-1, SkV 84, Kav 51-3, Skm (POS) 69-70, Skm (B) 12, CC₁ 333). (Cf ZDMG 39 95, 313 sqq., JBBRS 16 344, JRAS 1891, pp 311-336)

No 764 (VS)

PĀTUKA (= **PĀDUKA**; = **PĀṬUKA**, = **PĀDŪKA**) No information. (Cf (Skm (POS) 70, Skm (B) 12, CC₁ 333)

No. 1809 (Skm)

Puranārthasamgraha, a digest of knowledge of all branches of learning, as included in some *Purāṇa*-s, *Upapurāṇa*-s, *Itihāsa*-s, *Dharmaśāstra*-s, *Darśana*-s, etc, compiled by Southern Indian Venkaṭarāya, son of Vadamala and Alamelumanga of the Garga Gotra. Some parts were

published by Dr. V. Raghavan in *Purāṇa*. (Cf. *Purāṇa Bulletin* V. 1, pp. 47-60, VII 2. 370-389).

Nos. 1093, 1357, 1704, 1772.

PURUṢOTTAMA (= **PURUṢOTTAMA-DEVA** ?), poet, probably not identical with *Purusottamadeva*, the author of *Bhāṣa-vṛtti*, commentary on the *Aṣṭādhyāyī*, written at the instance of *Lakṣmaṇasena* of Bengal. *Pu*^o, the poet was probably a Buddhist-Vaiṣṇava, the second was probably the father of *Gajapati Pratāparudra*, ruler of Orissa who lived in the 15th and first half of 16th century; the poet must have lived before 1172 A.D., since the *Durgha-tavṛtti* of *Śaraṇadeva* also quotes *Purusottamadeva*. (Cf. *Sk* V 84, *Kav* 53, *PG* 201-2, *Skm* (POS) 71-2, *Skm* (B) 12-13, *CC*₁ 341-2).

Nos. 10, 1063 (PG).

PURṆABHADRA, see *Pañcatantra*.

PAITHĪNASI, a comparatively ancient *sūtrakāra* on *dharma*; Belongs probably to the *Atharvaveda*. Often quoted in *nibandha-s*. Earlier than *Mn*. (Cf. P. V. Kane's *History of Dharmaśāstra* I. 121-2).

No. 247.

PRAKĀŚA VARṢA, poet from Kaśmīr, son of *Harṣa* and father of the poet *Darśanīya*. Quoted by *Mallinātha* on *Kir*. Contemporary of *Vallabha-deva*, commentator on the *Śiśupāla-vadha*: (Cf. *VS* 59-60, *AP* 48, *ZDMG* 27. 633, *JS* 41-2, *CC*₁ 847). No. 46 (VS).

PRAJÑĀNANDA, poet. No information. No. 1523 (JS).

PRATĀPACAKRAVARTĪ, poet. No information. Quoted only twice in *SRHt*.

Nos. 685 (= *MBh*; *SRHt*), 1043 (= *Cr*; *SRHt*).

Pratijñā-yaugandharāyaṇa, see *Bhāṣa*.

Nos. 812, 1442.

Pratyayaśataka, a Sanskrit *subhāṣita-saṅgraha* of unknown origin, prevalent in Ceylon, influenced by Sanskrit *subhāṣita-s* and Tamil *nīti*-collections such as the *Nīti-Venpa* and the *Nālaṭiyār*. (Cf. L. Sternbach, On the Sanskrit *Nīti*-literature of Ceylon 2. *AB* 33; pp. 80-116).

Nos. 125, 196, 200, 599, 688.

Prabodha-candrodaya, see *Kṛṣṇamīśra*.

Nos. 47, 210, 991, 1088, 1318, 1440, 1697 (*SRHt*; = *Prab*).

Pramāṇavārttika, see *Dharmakīrti* (pāda). No. 1208.

Prasaṅgābharaṇa, collection of *subhāṣita-s*. No information. (Cf. *CC*₁ 359). (Cf. *ZDMG* 19.322).

Nos. 728, 1320, 1430, 1765, 1801.

Prasaṅgaratnāvalī. A collection of miscellaneous poetical verses, used as the basis for a great part of *subhāṣita-s* included in *SRK*. (Cf. *CC*₁ 859).

Nos. 44, 101, 108, 118, 138, 242, 1215, 1282, 1603, 1722, 1762, (all in *SRK*).

Prasannasahitya, an unpublished anthology of Nandana, quoted in SkV. Contains a great number of verses identical with SkV MSs in Nepāl and Mithilā (Cf SkV, Introduction XXII-XXIII).

Nos 95, 231, 287, 472, 488, 583, 734, 867, 868, 982, 996, 1027, 1059, 1135, 1173, 1274, 1566, 1567, 1740, 1860

Prīyadarśikā, see Harṣa

No 1592.

BAKA (= PANDITA-ŚRĪ-BAKA) flourished during the reign of Jainollābhādīn (Zain-ul-Ābidīn) of Kāśmīr (15th century) (Cf VS 61-2)

Nos 469 (VS), 652 (VS), 1075 (VS), 1847 (VS)

BALLĀLA (or BALLĀDEVA DAIVAJÑA or BALLĀLAMISRA) of Benares, son of Trimalla. Author of Bhojaprabandha or "Narrative of Bhoja", i.e., Bhojarāja of Dhāra in Mālava. Ballāla drew very largely on the Prabandhacintāmanī. The Bhojaprabandha is a pseudo-historical tale and a quasi-anthology of verses taken from various sources. Ballāla ascribes some stanzas to well-known poets. He flourished at the end of 16th and the beginning of the 17th century. Seldom quoted in *subhāṣita-samgraha-s* (Cf BhPr L H Gray's translation in AOS 34, pp. 1-9, CC₁ 368, CC₂ 83 (CC₂ 78)

Bahudarśana Collection of proverbs (*subhāṣita-s*) in English, Latin,

Bengali, Sanskrit, Persian and Arabic, compiled by Nīlratna Hāladāra, Serampore 1826. (Cf. CKI 13, CC₁ 368).

Nos 126, 418, 536, 575, 1374, 1547, 1742.

BĀNA (or BĀNABHATTA), a Brāhmaṇa of the Vatsyāyana-gotra from Pritikuṭa on the banks of the Hiraṇyabāhu. Flourished on the court of king Harsavardhana. Author of Harṣacarita, Kādambarī, prose-*lāṅkya-s* and Caṇḍīśataka. Also Pārvaṭī-parimayanaśataka (?), Mukuṭataditaka are attributed to him (7th century) (Cf VS 62-6, AP 50-4, JS 43, SkV LXXXV-LXXXVI, Kav 55-9, Skm (POS) 73-4, Skm (B) 13-4, CC₁ 368).

No 275 (= Harṣacarita, ŚP, VS, SRHt, RJ), 1682 (SP, JS, SSB, but could not be traced to any of his works). See also Harṣacarita, Kādambarī, etc.

BĀBUMIŚRA, poet. No information. (Cf Vidy 9)

No 679 (Vidy)

Bālarāmāyana, see Rājasekhara

No 728

BIMBOKA (= VIMBOKA, DIMBOKA, HIMBOKA or HINGOKA), poet.

No information. A verse ascribed in SkV to Bimboka is ascribed in Skm to Vākuṭa (Cf SkV LXXXVI and CVI, Kav 59 and 120 Skm (POS) 57, Skm (B) 9, CC₁ 214 and 373)

Nos 734 (Skv, KaV, but in Skm a. Vākuṭa)

Bilvamangala, see *Maṅgala*.

BILHANA (or Bhaṭṭa-Śrī-Bilhana), son of Jyēsthakalaśa and Nāgadevī, from Kāśmīr. Author of *Vikramāṅkadeva-carita* a laudatory *kāvya*-poem of Vikrama's exploits. Ascribed to him are the erotic lyric poems the *Caurapañcāśikā*, in the south enclosed in the *Bilhanakāvya*, the *Karṇasundarī*, a *nāṭikā*. Flourished in the second half of the 11th century on the court of Tribhuvanamalla (Vikramāditya VI), the Cālukya king of Kalyāṇa. Often quoted in *subhāṣita-saṁgraha-s*. (Cf. VS 66-72, AP 55-8, JS 44, Skm (POS) 74-9, Skm (B) 14, CC₁ 373-4, 569, CC₂ 39, 134, CC₃ 41).

Nos. 274, 304 (JS), 315 (ŚP, SSB), 524 (ŚP, JS, SSB), 717 (JS), 720 (JS ; could not be traced to any works of Bilhana), 804 (JS), 836 (ŚP, VS), 872 (VS).

Budhabhāṣaṇa of King Śambu, popularly known as Sambhaji, son of Shivaji the Great, but his authorship is not certain. A collection of *subhāṣita-s* poetical verses - *anyokti-s* - and *antarāpikā-s*.

Nos. 1349, 1420, 1591, 1605.

Bṛhaṭkathāmañjarī, see Kṣemendra. (Cf. V. Raghavan *ad* SRHt pp. 294, 299, 301).

Nos. 105, 533 (SRHt ; but could not be traced there), 823 (=Cr ; SRHt, but in other place a. Śrīgūraprakāśa : in ŚP a. Vyāsa) 1044 (SRHt ; but could not be traced there), 1197, 1306.

Baudhāyana-(sūtra), one of the basic early *Dharmaśāstra-s*, attached to the Black-Yajurveda. (Cf. P.V. Kane, *History of Dharmaśāstra* I, pp. 20-32, J. Jolly, *Hindu Law and Custom* 7-11, CC₁ 380, CC₂ 85).

Nos. (606), 855.

Brahmapurāṇa is a conglomeration of chapters mainly borrowed from other sources. Was probably compiled in the beginning of the 10th century. (Cf. R.C. Hazra, *Purāṇic Records on Hindu Rites and customs*, pp. 145-157, CC₁ 381, CC₂ 86, CC₃ 81).

No. 556.

Brāhmadharma, a collection of highly ethical rules, mostly from Manu, Mahābhārata and other works, as published in *Pratnakamranandini*.

Nos. 127, 561, 700, 826, 1054, 1550, 1792, 1802.

Bhagavan-nāma-Kaumudī, see Lakṣmīdhara.

BHAṬṬĀCĀRYA, poet. No information. (Cf. CC₁ 394-5).

No. 157 (VS).

BHAṬṬĪ (or BHAṬṬASVĀMIN or BHARTRSVĀMIN), poet and author of the *Bhaṭṭi-kāvya* (= *Rāvaṇavadhā*). Lived in Valabhi when Śrīdharaśena ruled there (middle of the 7th century). (Cf. VS 73, CC₁ 395, CC₂ 89, CC₃ 85).

No. 1101.

BHADANTAVIŚĀKHADEVA, poet. No information. (Cf. JS 47).

BHARATA MUNI, author of the oldest work on the theory of Sanskrit poetics. Its kernel was probably composed in the 2nd century A.D., but many additions were made later (Cf P.V Kane, History of Sanskrit Poetics 10-61).

BHARTRHARI said to be the author of a number of epigrams (Niti-, Vairāgya- and Śṛṅgāra-śataka). For the critical problem of Bhartṛhari and the author see Bhāṣ Introduction, Journal of the Research Institute 15 of 1945, 64-77. Possibly lived sometimes between the 1st and 6th century. Often quoted in *subhāṣita-samgraha-s*. (Cf VS 74-5, AB 380, AP 60-1, JS 47, SkV LXXXVI-LXXXVII, Skm (POS) 82, Skm (B) 14, Vidy 10, PdT LXXXIX-XC, PV 86, CC₁ 397, CC₂ 90, CC₃ 85). Some of his verses are ascribed in *subhāṣita-samgraha-s* to other author's, e.g., Nos 395, 413

Nos. 19, 73, 125, 232 (SSB, Pad, but in SkV, Skm & Utpalārāja), 317, 331, 362, 390, 395 (ŚP, SRK, but in JS & Gobhatta), 412, 413 (ŚP, VS, SRHt, SRK, SSB, but in SR & H), 447, 458, 472 (RJ, but could not be traced to any Bh's verses) 532, 714 820, 971, 1057, 1100, 1126, 1219, 1260 1273, 1311, 1350, 1527 1654 (In *subhāṣita-samgraha-s* often attributed to Bhartṛhari)

BHALLAṬA (or **BHAṬṬA-BHALLAṬA** or **MALLABHATTA** Kāśmīrian who flourished under King Śaṅkara-varman. Mentioned by Kalhana (5 204). Author of a *kāvya*-poem,

the *Bhallaṭa-Śataka*. Some of his verses attributed in *subhāṣita-samgraha-s* to other authors (Cf PG 335) (Cf VS 75-7, AP 61-3, JS 48, SkV LXXXVII, CC₁ 397, CC₂ 86). See also V. Raghavan, the *Bhallaṭa-Śataka* in Annals of Śrī Venkaṭeśvara Oriental Institute I 1 37-55.

Nos 705 (SRHt), 1003 (SRHt, could not be traced to any Bhallaṭa's works), 1657 (VS, JS, SSB)

BHAVABHÜTI, dramatist, next to Kālidāsa, author of *Malatī-mādhava*, *Mahāvīra-carita*, *Uttara-rāma-carita*. Mentioned by Kalhana (4 144). Flourished during the reign of Yaśovarman in the closing years of the 7th or the first quarter of the 8th century. Often quoted in *subhāṣita-samgraha-s*. Ksemendra's *Suvt* (Cf VS 77-8 AP 63-4, JS 48, SkV LXXXVI, Kav 60-2, Skm (POS) 83, Skm (B) 15, PG 217, Vidy 10, CC₁ 398, CC₂ 90). See also N Dikṣit, *Bhavabhūti, his Life and Literature*, Belgaum 1958. R D. Karmarkar, *Bhavabhūti, Dharwar*. C R Devadhar, *The Textual Problem of the Mahāvīracaritam*, JOIB 9 3, G C Jhala, *Bhavabhūti and his contemporary Detractors*, JOIB 14 3-4, 448 sqq., V. Raghavan, *Bhavabhūti and the Veda in J of the Asiatic Society Bombay 1956-7*, R G Bhandarkar, *Bhavabhūti's Quotations from the Rāmāyana in Indian Antiquary (1873) 125 sqq.*, N Mīśra, *Bhavabhūti—A Revaluation in JGJRI 8 2, 119 sqq.*;

S. K. K. Bhavabhūti in IHQ 19.
101 sqq.

Nos. 444 (Suvr), 1020 (=Uttara; JS),
1579 (=Uttara; JS).

BHAVĀNANDA, poet. Name often used.
No information. Mentions Yogeś-
vara. (Cf. Skm (POS) 83, Skm (B)
15, PG 217, CC₁ 398).

No. 1651 (Skm).

Bhaviṣya-purāṇa, one of the 18 Mahā-
purāṇa-s, an encyclopaedic work
containing *inter alia* the first two
and a part of the third book of the
Mānava-dharmaśāstra. (Cf. R. C.
Hazra, Studies in the Purāṇic
Records...167 sqq.

No. 1080.

Bhāgavata-Purāṇa (or *Bhāgavata*), most
popular of the extant Purāṇa-s;
not a Mahā-purāṇa. Probably not
later than the 9th century A. D.
(Cf. R.C. Hazra, Purāṇic Records
on Hindu Rites and Customs, pp.
52 sqq. and Studies in the Upa-
purāṇa-s I and II 344 sqq., CC₁ 401-3
CC₂ 91-2, CC₃ 87).

Nos. 73, 214, 486, 499, 605, 606, 751,
789, 798, 828, 1034, 1083, 1560, 1710,
1829.

BHAGURA (=VĀGURA), poet. No
information. There is also Bhāguri
= grammarian and lexicographer, an
astronomer and = lawyer of this
name. (Cf. SkV LXXXVII, Kav 104,
Skm (POS) 113, Skm (B) 21, CC₁
558, CC₁ 404).

No. 1555 (SkV).

BHĀNUKARA (or **BHĀNUDATTA**), son
of Gaṇapati, Sanskrit poet who
eulogises Sher Shah (Nijam Shah)
Also author of Gita-Gaurīśa, Kāvya-
dīpikā, Rasamañjarī and some verses
of devotional nature, *anyokti-s* and
about woman and love. Flourished
in the first half of the 16th century.
Quoted in PV, SH, RJ, Pad, SSS
and other anthologies. (Cf. PdT
LVII-LXXXVIII, PV 86, CC₁ 405,
CC₂ 88). See also : H. D. Sharma,
The Poet Bhānukara, ABORI 17.
248-58; S. K. De, Bhānudatta and
Bhānukara, *idem* 297-8.

Nos. 708 (Pad), 774 (Pad), 802 (Pad),
994 (Pad), 1509 (Pad, PV).

Bhāminivṛtāsa, see Jagannātha.

Nos. 20, 294, 338, 1050, 1058, 1110,
1409, 1786.

Bhāratamañjarī, see Ksemendra.

Nos. 686, 1180, 1270, 1354, 1633,
1800.

BHĀRAVI, famous poet mentioned with
Kālidāsa in the Aihole inscription of
Pulakeśin II. Author of Kīratārjuni-
ya. Lived at the end of the 6th or
beginning of the 7th century; very
often quoted in *subhāṣita-sam-
graha-s*. His verses were either
identified as Bhāravi's or Kīratār-
juniya's stanzas (SRHt). (Cf. VS
79-80, AP 64, AB 540, JS 48-9, SkV
LXXXVIII, Skm (POS) 84, Skm (B)
15, Vidy 10, CC₁ 406).

Nos. 51 (SRHt; but is a MBh verse),
226 (=Kir; SSB), 341 (=Kir; SR),
354 (=Kir; SRHt, SR), 376 (=Kir;
SRHt, SR, SSB), 491 (=Kir; SHRt),

779 (=Kir; SSB), 1335 (=Kir; SRH), 1471 (=Kir; SSB), 1495 (SRH, but could not be traced in any of Bhāṭavi's works), 1672 (=Kir, SSB), 1674 (=Kir SkV, JS) See also Kir

BHĀSA, famous dramatist quoted by Kālidāsa, praised by Bhaṇa and Rājasekhara. T Ganapati-Śastry discovered and published 13 plays, but controversy still exists as to the authorship of these plays. Flourished before Kālidāsa. His date is uncertain. Ascribed to him are *Pratiṃmā*, *Abhiṣeka* (based on the *Rāmāyana*), *Madhyama*, *Dūtavākya*, *Dūtāghaṭotkaca*, *Karmabhāra*, *Uru-bhanga*, *Pañcarātra* (based on the *Mahabharata*), *Svapnavāsavadatta*, *Pratiṃjāyugandhorāyana*, *Avimaraka*, *Carudatta* (probably from the *Bṛhatkatha*) and *Bālarāsa* (Kṛṣṇa legend) (Cf VS 80-2, AB 370, AP 65, JS 49, SkV LXXXVIII, Skm (POS) 84-6, CC₁ 410) See also, *Pañcarātra*, *Avimaraka*, *Prati* etc., A.S.P. Ayyar, *Bhāsa*. Mdras 1952, and A.D. Pusalkar, *Bhāsa—A study*, Delhi 1968

BHĀSKARA (BHADANTA-BHĀSKARA, BHĀSKARADEVA, JYAUTIŚIKA BHATTA-BHĀSKARA), poet. No information (Cf. VS 82, JS 49, Skm (POS) 86, Skm (B) 15, CC₁ 410-1) See next entry

BHĀSKARA (or **HARI BHĀSKARA** or **BHASKARA ŚARMA**), son of Apāṇanda of Kaśyapa gotra (to be distinguished from Bhāskara = Bhāskaradeva, author of *Jasvanta-*

Bhāskara (a short verse praising King Rama Raja), *Gāṅga-stuti*, *Bhāskaracarita*, *Lakṣmī-stuti*, PdT, *Paribhāṣā-bhāskara*, *Smṛti-prakāśa* (17th century). (Cf. PdT CX-CXXII, CC₁ 411, 759, CC₂ 94)

Nos 309 (PdT), 311 (PdT), 381 (PdT), 1230 (PdT).

BHĀSKARA, see **HARI BHĀSKARA**

BHĀSKARASENA, poet. No information (Cf. VS 82, CC₁ 412)

No 140 (VS)

BHĪKṢĀṬANA, poet. No information. There exists a *Bhīkṣāṭanakāvya* written in *vasantatilaka*-metre (Cf. AP 65, CC₁ 412)

No 1344 (ŚP, SSB), composed in *śikharinī*-metre, does not occur in the *Bhīkṣāṭana-kāvya*

BHŪTIMĀDHAVA, poet. No information. See *Jayamādhava*. In JS a verse ascribed to Bhūtimādhava is ascribed in VS to *Jayamādhava*. (Cf. JS 50)

No 730 (JS, but in VS a *Jayamādhava*)

BHOJA (=BHOJADEVA, BHOJARAJA), son of Sindhulā, king of Dhāra. Considered as poet, grammarian, medical writer, astronomer, lexicographer, etc. His verses are quoted in *subhāṣita-saṃgraha-s*, but probably all works, (in Sanskrit and Prakṛit) attributed to him were not written by him but by authors who lived during his reign or some time after. Among many others, considered as the author of the *alam-*

kara-work Sarasvatī-kaṇṭhābharāṇa. (11th century). (Cf. CC₁ 418). See also : PO 26. 1-2, p. 49 : J.C. Ghosh, Bengali Poet Lakṣmīdhara and Bhojadeva, in Indian Culture II. 2, pp. 360-1.

Nos. 305 (ŚP, JS, SSB), 648 (ŚP), 1152 (JS).

Bhojaprabandha, see Ballala.

Nos. 251, 561, 700, 826, 1054, 1550.

MAṆKHA (=KARNIKĀRA-MAṆKHA : -PAṆḌITA-MAṆKHAKA). Kāśmīrian poet, son of Viśvāvartha, pupil of Ruyyaka, author of the *Alaṅkāra-sarvasva* (?), of *Śrī-Kaṇṭhacārīta* in 25 cantos, a *mahākāvya* work based on the *purāṇic* legend and probably the *Maṅkhakosa* (=Anekārtha-kosa), a lexicon. Flourished in the last quarter of the 11th and the third quarter of the 12th century. (Cf. VS 83-4, JS 51, CC₁ 419).

Nos. 1 (VS), 423 (VS), 673 (VS, SSB).

MAṆGALA (=BILVAMAṆGALA (?), but the author of the PG distinctly states that he has avoided the verses of Bilvamaṅgala, though he quotes Maṅgala { 30 J}). No information. Praises Hara and Buddha. (Cf. VS 84 (?), AB 382, SkV LXXIX, Skm (POS) 87, Skm (B) 16, PG 218, CC₁ 419).

No. 1235 (Skm). See also *Līlāsuka*.

MAṆJĪRA, poet. No information. (Cf. VS 84, CC₁ 420).

No. 1745 (VS).

Matsya-purāṇa, a Mahā-Purāṇa, one of the most important Purāṇa-s. Contains many later additions. (Cf. R. C. Hazra's *Purāṇic Records on Hindu Rites and Customs* pp. 26-52).

Nos. 122, (836), 1591.

Madanapārijāta, a *dharmaśāstra*-work composed by Viśveśvarabhaṭṭa under the patronage of king Madanapāla. Viśveśvarabhaṭṭa was the son of Pedibhaṭṭa and Ambikā of Dravida country who migrated to Northern India. He flourished before 1400 A.D.

No. 811.

MADHUKUṬA, poet. No information. (Cf. SkV 89, Kav 66, Skm (POS) 88, Skm (B) 16, CC₁ 426).

No. 1006 (SkV, Kav).

MADHUSŪDANA SARASVATĪ

(=MADHUSŪDANA SVĀMIN (?)), philosopher-poet from Bengal, author of *Ānandamandākinī* and a number of other works. Flourished in the 16th century. Madhusūdana, quoted in VS is another poet. (Cf. PV 104, CC₁ 427).

No. 48 (PV).

Manu (=Mānava-dharmaśāstra). Most important Smṛti. (Cf. P.V. Kane's *History of Dharmaśāstra* I, pp. 135-158).

Nos. 49, 148, 219, 247, 443, 457, 462, 522, 550 (SRH₁ ; but could not be traced there), 558 (SRH₁ ; but could not be traced there), 606, 807 (=Mn;

SRHt), 811, 855, 857, 1071, 1080, 1081, 1092, 1140, (1165), 1218, 1239, 1289, 1325, 1326, 1342, (1361), 1382, 1524, (=Mn ; SRHt), 1611 (SRHt, but it is a MBh verse), 1699, 1723, 1729, 1769, 1858

MANOVINODA (=MANOVINODAKA, =MANOVIDA), Pala court poet, probably dramatist who specialised in description of the seasons and their concomitant love making (Cf SkV XC, Kav 66-7, Skm (POS) 88-9, Skm (B) 16, CC₁ 429)

Nos. 1027 (SkV).

MAMMAṬA, author of the *Kavya-prakāśa*, a classical work on poetics, it is a work of a compilation, but also a critical work of poetics, divided into *lāriḷa* and *vīṭṭi*. M refers to Abhinavagupta and Bhoja and as such probably lived in or about 1055 A D. M also wrote the *Śabdavyāpāra-vicāra* and *Samgīta-ratnamālā* (Cf VS 85, CC₁ 432) (Cf. P V Kane, History of Sanskrit Poetics, pp. 255 sqq.)

MAYŪRA (=ŚRĪMAYŪRA), father-in-law of Bana. Author of *Sūryasataka*, the *Āryamuktamālā*, etc. Mentioned by Trilocana, Rajaśekhara, Kṣemendra, in Bhoja-prabandha, etc. Probably flourished on the court of Śrī Harṣa (7th century). Six verses of the *Sūryasataka* were engraved on a pillar of the *maṇḍala* at Kāñchi (Cf VS 86, Skm (POS) 89, Skm (B) 16, SkV 90, Kav 67-8, CC₁ 432)

Nos. 1463 (VS), 1784 (Skm).

MALLINĀTHA (=KOLĀCALA MALLINĀTHA), provincially called Peḍḍa Bhaṭṭa, father of Kumārasvāmin and Viśveśvara. Quoted in Bhoja-prabandha. Noted for his commentaries on Kum, Kīr, Nāṣ, Ragh, Megh, Bhaṭṭakavya, Śis, etc (15th century) (Cf. CC₁ 434)

No 1619 (ad Ragh and Kum, SSB)

MASŪRĀKṢA (=MASURAKṢI HILUGS-KYI BSTAN BCOS) No information. Mentioned once in VS. Probably also the author-compiler of *Nṛsiṅga* of Masūrākṣa, a collection of maxims included in the Tanjur (10th or 11th century) (Cf VS 87, CC₁ 434) (Cf L Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, paras 22-23 and Sanskrit Subhāṣita-samgraha-s in Old Javanese and Tibetan, ABORI 43, pp 115-158)

Nos 200, 468, 569, 845, 1611.

Mahānūṭaka, see Hanūmat

Nos 236, 237, 257 (=Mahān ; JS), 444, 689, 982 (=Mahān, JS, SR), 1089

Mahabharata, epic, attributed to Vyāsa.

Nos 26, 27, 36, 37, 40, 51, 56, (=MBh, SRHt), 58, 65, 69, 71, 74, 75, 77, 84, 100, 106, 110, 122, 123, 124, 127, 136 (=MBh, SRHt), (140), 190, 193, 206, 207, 208, 211, 217, 218, 219, 221, 358, 359, 368, 393, 411, 414, 436, 446, 455, 469, 470, 480, 510, 535, 550, 551, 556, 558, 568 (=MBh, SRHt), 586, 590 (=MBh ; SRHt),

605, 607, 608, 629 (=MBh; SR), 641, 646, 684, 685, 740, 741, 742, 818, 844, 850, 857, 1000, 1013 (=MBh; SRHt, in SR and SSB a Vyasa), 1015, 1023, 1036 (=MBh; SRHt), 1067, 1076, 1080 (=MBh; SR), 1081, 1084, 1124, 1125, 1129, 1130, 1131, 1132, 1176, 1205, 1210, 1229, 1234, 1259 (MBh; SRHt), 1261 (=MBh; SR), 1262, 1265, 1266, 1288 (=MBh; SR), 1292, 1294, 1303, 1306, 1327, 1329, 1339, 1343, 1346 (=MBh; SRHt), 1356, 1363 (=MBh; SRHt), 1372, 1374, 1378, 1381 (=MBh; SR), 1405, 1416, 1420, 1421, 1423, 1438, 1456, 1472, 1474, 1475, 1476, 1495 (a. Bhāravi; SRHt), 1525, 1526 (=MBh; SR), 1561, 1611, 1613, 1665 (=MBh; SR), 1668, 1681, 1682, 1693 (=MBh; SRHt), 1719 (a. SRHt), 1730, 1753, 1754, 1756 (=MBh; SRHt), 1761, 1776, 1792, 1797, 1802, 1828, 1831, 1833, 1834 (=MBh; SRHt), 1837, 1854, 1866 (=MBh; SRHt). In addition SRHt attributes the following 23 verses to MBh, but they could not have been traced in MBh (Bh).

Nos. 66, 153, 190, 481, 483, 487, 522, 595, 761, 999, 1023, 1069, 1177, 1238, 1293, 1310, 1493, 1524, 1535, 1575, 1691, 1719, 1749, 1805.

Mahābhārata in Old Javanese (Udyogaparvan) published by H.H. Jeynoll. (*De verhouding van het. Oud-javaansche Udyogaparwa tot. Zijn Sanskrit origineel* and reprinted in MBh (Bh) Udyogaparva. Appendix II.

Nos. 51, 211, 1524.

MAHĀMANUṢYA (= KĀŚMĪRAKA-MA⁹), poet from Kāśmir. No information. (Cf. VS 87, AP 72, ZDMG 27. 635, AB 371, JS 51, Skm (POS) 90, Skm (B) 16, CC₁ 441).

No. 754 (SP, VS).

Mahāvīracarita, see Bhavabhūti.

Nos. 34, 463, 1672 (=Mahāv; SR in SSB a. Bhavabhūti; in SRK a. Rasika-jivana).

No. 463.

MAHIMABHAṬṬA (= RĀJĀNAKA-MAHIMABHAṬṬA). a Kāśmirian, son of Śrīdhairya and pupil of Śyāmala; author of a work on poetry, the *Vyaktiviveka*. Flourished in the 11th Century. (Cf. CC₁ 443). (Cf. P.V. Kane, *History of Sanskrit Poetics* pp. 237-246).

MĀGHA, son of Vattaka (Dattaka), also called Sarvaśraya, minister of king Varmalūta (Dharmadeva) who left an inscription dated 625 A.D. Author of the court epic *Śiśupālavadha*. Mentioned by Dhanapāla, Kṣemendra, Vāmana, Ānandavardhana and others. Flourished in the 7th century. Very often quoted in *subhāṣita-saṅgraha-s*. His verses are ascribed either to Māgha or to Śiśupālavadha. (Cf. VS 87-8, AP 72-3, JS 51, Skv 90-1, Kav 69-71, Skm (POS) 91, Skm (B) 16-7, PV 104-5, CC₁ 446).

Nos. 111 (SRHt, SSB), 640 (SSB), 765 (VS, SSB), 769 (SSB), 777 (SSB), 1109 (JS, SP, SSB), 1111 (JS, but could not be traced to Śiś), 1114

(SSB), 1201 (SSB), 1394 (SSB), 1401 (SSB), 1468 (SSB, Pad), 1489 (SSB), 1500 (ŚP, VS, SSB, SRK, JS), 1506 (SR), 1508 (SSB), 1743 (SSB), 1765 (SSB), 1775 (SR), 1815 (SSB) 1863 (SSB), in other *subhṛīta samgraha-s* a Śiś All but 1111 from Śiś

MĀDHAVA (=MĀDHAVA BHATṬA)

There are many authors bearing the name of Mādhava Author of *Rasa-śāstra* No information Doubtful whether Mādhava quoted in PV is the same poet as Mādhava quoted in VS, Skm, etc (Cf PV 103-4, CC, 448)

Nos 1021 (PV), 1602 (PV), 1629 (PV)

MĀDHAVAMĀGADHA, poet No information Quoted twice in JS No 4 (JS)

Mādhavanalākathā (= *Mādhavanala-kamakandala-kathā*) Love stories of the Brāhmaṇa Mādhavanala and the dancer Kāmakandala, ascribed to Ānanda (°dhara). Damodara, etc Mā° stories were very popular in the 12th century (and later) (Cf L Sternbach, the *Mādhavanala-Kāmakandala-kathā* and its sources in ABORI 54 Fables written in prose with inserted sententious verses Composed to glorify Vikramāditya.

Nos 177, 462, 556, 557, 599, 600, 1032

MĀDHAVENDRA-PURĪ (=MĀDHAVA PURĪ, = MĀDHAVENDRA-ŚRĪ-

PĀDAH PURĪ), poet who belongs to the Vaiṣṇava community (For details see PG XV sqq). (Cf. CC, 450)

No 1193 (PG).

Mānasollāsa or *Abhilaṣitārthacintāmaṇi*, attributed to the Cālukya king Someśvara surnamed Bhūlokamalla and Satyaśrayakulatilaka, but probably composed on the king's Court in the 12th century. Written in verse deals with a variety of subjects, but in particular with the king and *rājantī* (Cf. G K. Shrivondekar's Introduction to the *Mānasollāsa* GOS 28

Nos 254 (=Māna°, SRHt), 763 (=Māna°, SRHt)

Mārkaṇḍeya-Purāṇa, one of the oldest and most important *purāṇa-s* Some parts of this *purāṇa* were added later (Cf R C. Hazra's *Purāṇic Records on Hindu Rites and Customs* 8-13)

Nos 212, 556, 1242, 1403

Mālatīmādhava, see *Bhavabhūti*

Nos. 719, 1392, 1477, 1674, 1852, (In SR 1675 which begins similarly as 1674 is wrongly a. *Mālatīmādhava*).

Mālavikāgninūtra, see *Kālidāsa*

Nos. (114), 241, 339, 353, 589, 1313, 1556

Mudrārākṣasa, see *Viśakhadatta*

Nos 693, 1598.

MURĀRI, author of the play *Anargharāghava* He was the son of

Vardhamāṅka (=māna) of Maudgalya Gotra and Tantumati. Probably lived at the end of the 9th and beginning of the 10th century. His verses are quoted in the Daśarūpaka, ŚP, Skm, etc., but some of his verses are ascribed to other authors, (e.g., 867 in SkV to Amarasiṃha). (Cf. De 449 sqq., VS 91, AB 307, AP 74, JS 52, SkV XCI, Kav 71-5, Vidy 11, PV 106, Skm (POS) 94-5, Skm (B) 17, CC, 462, CC₂ 106.

Nos. 350 (ŚP), 867 (Skm, but in SkV a. Amarasiṃha), 1299 (ŚP, JS, SSB), 1566 (JS).

Mṛcchakaṭīka, see Śūdraka.

Nos. 228, 1737.

Meghadūta, see Kālidāsa.

Nos. 333, 1011.

MENṬHA (=BHARṬṚ-MENṬHA ; =MEGHA; =MENṬHAKA), native of Kāśmīr; mentioned by Kalhaṇa. His patron was king Mārgupta of Kāśmīr. Author of *Hayagrīva-vadha*, the first of which is quoted by Kṣemendra in *Suvr*. The *Hayagrīva-vadha* or *Menṭha*, are also mentioned by Maṅkha, Kuntaka (*Vakrokti-jīvita*), in the *Nāṭyadarpaṇa* and praised by Dhanapāla. Flourished in the 5th century. (Cf. VS 92-4, AP 74-5, SkV XCII, CC, 397, 467).

Nos. 520 (ŚP, but in VS, SSB a. Viṣamādītya).

MOHANA (=MOHANA OJHĀKA), poet. No information. Probably author of the *Rasa-śāstra*. (Cf. PV 105-6).

No. 1835 (PV).

Mohamudgara, ascribed probably wrongly to the Vedāntic philosopher Śaṅkara. M. is a short devotional *stotra* in rhymed moric metre. If it was composed by Śaṅkara then it dates from the second half of the 8th and the beginning of 9th century. (Cf. CC, 468).

No. 266.

Yama-smṛti, a *dharmaśāstra*-text of lesser importance, quoted by Vasistha-dharmaśāstra, Yājñavalkya-smṛti and by *nibandha*-writers, found in different versions.

No. 247.

Yājñavalkya-smṛti, according to tradition promulgated by the White Yajurveda. One of the most important *dharmaśāstra*-s; a systematic, not repetitious, short *dharmaśāstra*, which compresses often several Manu's rules into one. Compiled before the 9th century. (Cf. P. V. Kane's *History of Dharmaśāstra* I. 168-190). Nos. 402, 552, (811), 1072, 1165.

Yogarajayana, a *yoga*-mystic, śivaistic work. No information. (Cf. AP 99, CC, 478).

No. 738 (ŚP).

Yogavāsiṣṭha, see Vāsiṣṭharāmāyaṇa.

Nos. 461, 1001, 1662.

YOGEŚVARA, a Pāla court poet, praised by Vasukalpa (Skm 5. 128) and Abhinanda (or Bhāvananda) (Skm 5. 128). Not later than 9th century. (Cf. SkV XCII-XCIII, Kav 77-9, JS 53, Skm (POS) 97, Skm (B) 17, CC, 48.1). See also D.H.H. Ingalls

in JAOS 74.3, 119 sqq. and ALB 31-32. 184 sqq

No 233 (SkV, Kav).

RAGHUNĀTHOPĀDHYĀYA, son of Gokulanāthopādhyāya of Mangrouni in the district of Darbhanga, poet, Probably different of Ra° from Tirhut (Tairabhukta), quoted in PG (from the 16th century) He could be contemporary of Venīdatta or from the 19th century. (Cf PV 109, PG 205-206, Vidy 12).

No. 1389 (PV)

Raghuvamśa, see Kālidāsa

Nos 314, 380, 547, 718, 750, 770, 772, 776, 783, 786, 795, 1300, 1563, 1570

Ratirahasya, see Kokkoka

Nos 328, 1163, 1197

RATNĀKARA (=RĀJĀNAKA RATNĀKARA VĀGĪŚVARA), son of Amṛta-bhānu from Gangāhrada (Kāśmīr), poet often quoted in *subhāṣita-samgraha-s* and by other poets, e g. Rajaśekhara, Kalhaṇa (534). Author of Haravijaya-kāvya, Vakroktipañcāśikā and Dhvanigāthāpañjuka Flourished in the latter half of the 9th century on the court of king Avantivarman (Cf. VS 96-99, AP 75-6, Skm (POS) 98, Skm (B) 18, CC₁ 491-2)

No 760 (Skm).

Ratnāpana of Kumārasvāmin, son of Mallinātha, commentator on the Pratiśāparudrayasobhāṣana of Vaidyanātha

Nos. 718, 1217, 1570.

Ratnāvalī, see Harṣa.

No 1198.

RAVIGUPTA (=BHADANTA-RAVIGUPTA), poet, probably author of Candraprabhāvijayakāvya and an *alamkara*-work, the Lokasamvyavahāranāmakāṅka There exists also Ravigupta's Āryakośa included into the Tibetan Tanjur. Often quoted in *subhāṣita-samgraha-s* (10th or 11th century) (Cf. VS 99-100, AP 76, JS 53, SkV XCHH, Skm (POS), 99-100, Skm (B) 18, Vidy 12, CC₁ 494) (Cf. L Sternbach, Ravigupta and His Gnostic Verses ABORI 48 137 sqq. Nos 95 (VS), 498 (JS), 623 (VS, SSB), 1496 (VS), 1671 (VS, SSB)

Rasagangādhara, see Jagannātha.

Nos 718, 1217, 1786 (SR)

Rasaratnapradīpikā, see Allarāja

No 449

Rasika-jivana, see Gadādhara Bhaṭṭa

Nos 10, 28, 114, 251, 275, 297, 305, 320, 344, 369, 413, 472, 588, 689, 1024, 1100 1290 1291, 1299, 1410, 1450, 1461, 1463, 1468, 1487, 1499, 1566, 1568, 1672 (SRK, but it is a Mahāvīra-racita verse), 1674, 1751, 1806, 1811, 1820, 1823, 1861, 1865

Rasikarāñjana, see Rāmacandra.

Nos 33, 351, 355, 540, 572, 597, 612, 1158, 1483.

RĀJAGA (=RĀJĀ or RĀJA, =RĀJA-GUPTA (?), =RĀJĀGUPTA), poet No information Quoted in SRHt only as Rājaga, or Rāja, or Rājā. (Cf. V. Raghavan, The Sūktiratna-

hāra...Journal of Oriental Research
13, p. 298).

Nos. 250. 404.

RĀJACUDĀMANĪDĪKṢITA, son of Śrī-
nivāsadikṣita, author of *Alaṅkāra-
cūdāmaṇi*, *Kāvyaadarpaṇa*, etc.
Contemporaneous with Yajña-
nārāyaṇa Dikṣita (probably 18th
century).

Rājatarāṅgiṇī, see *Kaṭhaṇa*. Continuation
by Jonarāja, Śrīvara and Śuka.

Nos. 59, 632, 697, 698, 1646 (=Rāj;
SR), 1832.

Rāja-nīti in Pāli. Collection of maxims
based on Sanskrit *Dharmaśāstra*-s
and *nīti*-works in Pāli. (Cf. PMB
and L. Sternbach. The Spreading
of Cāṇakya's Aphorisms over Greater
India, para 54, 62-66).

No. 149.

Rājanītiratnākara, see *Caṇḍeśvara*,
No. 511.

RĀJĀŚEKHARA, son of Darduka (or
Duhika) and Śīlavatī. Belonged to
the Yyāvāra family. Author of many
works, such as the *Bāla-rāmāyaṇa*,
Bāla-bhārata (=Pracandapāṇḍava),
Karpūramañjarī, *Viddhaśālabhañjika*
(plays), *Haraviṭṭa*, *Kāvya-mīmāṃsā*,
Bhuvanakośa, *Kavivimarsa* etc.
Flourished at the last quarter of
the 9th and the first quarter of the
10th century. According to some he
flourished in the 8th century. (There
is a theory that there existed two
Rājāśekhara-s, one of the 8th and
the other of the 9th-10th century).
Often quoted in *subhāṣita-saṅgrā-*

ha-s. (Cf. VS 100-3, AP 77-8. JS
53-4, SkV XCIII-XCIV. Kav 80-92,
Skm (POS) 100-102, Skm (B) 18,
PV 110, CC₁ 502, CC₂ 107). See
also : V.V. Mirashi, the Chronologi-
cal Order of Rājāśekhara's Works
in Commemoration Essays presented
to K.P. Pathak and in *Indian Anti-
quary* of February 1933; Buddha
Prakash, *New Light on Life and
works of Rājāśekhara* in *Umesha
Mishra Commemoration Volume*
367-75; P.K. Khadari, *Rājāśekhara*
and *Nemichandra* in *Journal of the
Karnataka University Studies*, Vol.
6 (1962) pp. 179-82; C.V. Kuniara-
swami Śāstri in *JOR* (Madras) 7.1 :
25 sqq. and others.

Nos. 62 (JS), 63 (JS), 117 (JS), 332
(JS, but in ŚP, PG, SSB a Ksemen-
dra; it is a *Padyakādambartī*'s
verse), 723 (SkM; could not be
traced to any Rājāśekhara's known
verses), 799 (JS), 1173 (JS), 1473
(JS), 1660 (=Viddhaś; SkV; in Kav
a. Viddhaś).

RĀMAKRṢṆA. Very popular name.
Cannot be identified. Quoted in
SSB, a modern *subhāṣita-saṅgraha*.
Sometimes SSB quotes verses from
Sūrya Paṇḍita's *Rāmakṛṣṇaviloma-
kāvyā* as verses of Rāmakṛṣṇa
(KM XI) 172-191.

No. 695 (SSB).

RĀMACANDRA, son of Lakṣmāyabhaṭṭa,
author of *Rasikarāñjana*, an erotic-
ascetic poem which uses throughout
śleṣa-s in order to have, simul-
taneously, verses on *śṛṅgāra* and

vaṛāgya themes, composed in Ayodhyā in 1524 (Cf. CC₁ 512-13)

RĀMACANDRADĀSA (=RĀMADĀSA, = RĀMACANDRA SENA), poet
Very common name No information His verses are quoted in PG (Cf PG 224).

No. 853 (PG).

RĀMACANDRA (BHATTA)=AYODHY-ĀKA RĀMACANDRA BHATTA, patronised by Virasimha of Ayodhyā, poet; author of *Govinda-līlā-kāvya*, *Romāvalī-śataka*, *Kṛṣṇa-kautūhala-kāvya*, *Rādhā-carita* (16th century) Common name, there are other Rāmacandra-s also) (Cf PV 110-1, PdT 173-180)

No. 1077 (PV)

RĀMACANDRĀGAMIN (*DRA ĀGA*), son of Lakṣmana Bhaṭṭa and younger brother of Vallabha Ācārya Author of the *Rādhā-vinoda-kāvya* (Late 16th century) (Cf PV 110-1)

No 1676 (PV)

Rāmacarita, see Abhinanda

No 840

Rāmāyana, epos attributed to Vālmiki

Nos 50, 78, 79, 83, 98, 137, 280, 361, 548, 551, 591, 634 (SRHt), 638, 665 (SRHt), 711, 766, 841, 1036, 1068, 1078, 1085, 1113, 1119, 1162, 1232, 1308, 1309, 1405, 1407, 1470, 1484, 1614, 1836 In addition in SRHt the following 3 verses were attributed to R 530, 818 and 1081 (the last two are MBh verses)

RUCIPATI, son of Viśvanātha Upādhyāya from Baijoli, or Vaijoli Author of a commentary of the *Anargharāghava* Flourished during the reign of king Bhairava Sumha of Mithilā about the middle of 15th century (Cf Vidy 13, CC₁ 528) (Cf. BORS 143)

No 865 (Vidy)

RUDRA see Rudrata

Nos 384 (SRHt, in SSB a Vyāsa), 365 (PG, but in ŚP, VS a Amaru; it is an Amaru verse)

RUDRAṬA, probably a Kāśmīrian, son of Vāmuka Author of *Kāvya-lāmkāra*, a well-known work on poetics. Flourished sometime before 900 A D According to some he is identical with Rudrabhaṭṭa, author of *Śrngaratilaka*, but must probably Rudra bhaṭṭa is a distinct author who flourished between 950 and 1100 A D In addition, there are other Rudra-s, e.g., Rudra Nyayapañcānana Bhaṭṭācārya of Bengal, referred to in PV (Cf VS 104-5, 105 AP 80-1, ZDMG 27. 636, AB 376, JS 55-6, SkV XCV, Kav 92-6, Skm (B) 18, PG 225, PV 113, CC₁ 528, 528-9, 530 (Cf R Pischel's Preface to his edition of *Śrngaratilaka*, ZDMG 43 296-304, 425-35, WZKM 2 151-6, JRAS of 1897, pp 291-5, S K De, History of Sanskrit Poetics I 85-91, P V Kane's History of Sanskrit Poetics 142-152)

Nos 220 (Slm), 1002 (=Śrngaratilaka, PG), 1200 (=Rudraṭilāmkāra [SSB]) See also Rudra

RUYAKA (or RUCAKA) RĀJĀNA, author of *Alaṃkārasarvasva*, *Alaṃkāraṇusāriṇī*, *Kāvya prakāśa-saṅketa*, *Nāṭakamīmāṃsā*, *Vyaktiviveka-vicāra*, *Śrīkaṇṭhastava*, *Sabrdayaṭīlā*, *Sāhityamīmāṃsā*, *Harṣacaritavārtika*. He was the son of Rājānakatilaka and is not later than 1100 A.D., probably composed the *Alaṃkārasarvasva* between 1135 and 1150 A.D. (Cf. ZDMG 62.289 sqq., P.V. Kane's *History of Sanskrit Poetics* 264-74).

RŪPA (= RUPADEVA, but see also Rūpa Gosvāmin). poet. No information, but different than Rūpa Gosvāmin although sometimes confused with the latter (in PG.) (Cf. PG 225-6, Skm (POS) 103, Skm (B) 19, CC, 533).

No. 128 (PG: in some texts; *Samāharti* = Rūpa Gosvāmin).

RŪPAKA, poet. No information. Possibly identical with Rupa or Rūpa Gosvāmin. (Cf. PV 113-4).

No. 1462 (PV).

RŪPA GOSVĀMIN, son of Kumāra, brother of Sanātana and Anupama, disciple of Caitanya, the founder of Bengal Vaiṣṇavism and teacher and exponent of its doctrines. Author of a mediaeval *subhāṣita-saṅgraha*, the *Padyavali*, full of devotional verses, quoted often with respect. He is also the author of other poetical works, such as 32 *stotra-s* among which is also the *Ujjvala-nīlamanī*. Flourished between the end of 15th and first half of the 16th century. (Cf. CC, 533, 701 [Sarva-

jña]). (Cf. Introduction to PG) and book-review by Har Dutt in ABORI 17.305 sqq.).

LAKṢMAṆA (= LAKṢMAṆA BHATṬA AṆKOLAKARA), poet and author of a mediaeval *subhāṣita-saṅgraha*, the *Padyaracaṇā*; could not flourish earlier than the 16th century. Lakṣmaṇa's verses are also quoted in *subhāṣita-saṅgraha-s* composed earlier than the 17th century; that is probably an author other than the author of the *Padyaracaṇā* (he may be identified with Lakṣmaṇa-bhaṭṭa, the commentator, on the *Naiṣadhyacarita* and on the *Gītagovinda*. (Cf. PdT CLII-CLXX, PV 100, VS 107, CC, 536). (Cf. SSTCS 16-18 and J.B. Chaudhari. *Lakṣmaṇa Bhaṭṭa in Indian culture* 9.4: pp. 215-226).

No. 1106, (SH, Pad).

LAKṢMĪDHARA, son of Viṭṭhalācārya, inhabitant of the village of Kośala or Bhaṭṭakośala, today's Kuśaila (?) in the district of Baguḍa settled by Śāṇḍilya Brāhmins. Author of *Cakrapāṇi-vijaya-mahākāvya* in which he expressed his indignation at plagiarism and lack of payment at the court of Bhoja. His verses were quoted in earlier *subhāṣita-saṅgraha-s*, but Lakṣmīdhara quoted in PG was probably a later poet (17th century). He was the son of Viśveśvaramiśra and author of *Bhagavan-nāma-kaumudī*. (Cf. AP 81, JS 56, Skv 56, Kav 96, Skm (POS) 104, Skm (B) 19, PG 227, Vidy 13, CC, 538). See also: J.C. Ghosh *Bengali Poet Lakṣmīdhara* and

Bhojadeva in Indian Culture 22
360-1.

No 13 (PG)

LAKSMĪNĀTHA No information
Lakṣmīnātha is a common name in
India, including Mithilā. A verse
ascribed in Vidy to L. was ascribed
in PdT to another author (No 1105)
(Cf Vidy 13, CC₁ 538(?), CC₂ 126(?),
CC₃ 114(?))

No 1105 (Vidy but in PdT and Pad
■ Sānmāsika)

LAKSMĪNṚSIMHA=(KALYA-LA°), son
of Ahobala-sudhī, author of Kavi-
kaumudī, a collection of *anyokti-s*
Janakajānanda, a play and Viśva-
deśīkaviṇaya, a panegyric of Śrī
Sankarācārya. Flourished in the
18th century, probably in the
Bangalore District

Lakṣmīnṛsimhastotra, a *stotra* attributed
to Śankara. (Cf CC₁ 539)

No. 1693

Lāṇavāṇī-kāvya, see Kṣemendra

No 817.

LĪLĀŚUKA (= BILVAMANGALA),
author of Kṛṣṇakarmāmṛta a
mediæval Vaiṣṇava devotional poem
and possibly of Kṛṣṇa-bāla-caritra,
Bālakṛṣṇa-kṛīḍā-kāvya, Sumangala-
stotra Kṛṣṇastotra, Kosa-kāvya.
Must have flourished before the 15th
century. Some of his verses are
ascribed in *subhāṣita-samgraha-s*
to Mangala, or are quoted anony-
mously, (Cf AP 54-5, CC₁ 545, CC₂
84 (?), CC₃ 79 (?)), CC₄ 295-9 (Cf

S K. De, the Kṛṣṇa-karmāmṛta of
Līlāśuka, Introduction), in ABORI
17 1, 173-88 and IHQ 20 179 sqq
in Bengal's contribution (op. cit.),
10 315 and see also Kunjunni
Raja's Text problem of Kṛ° IHQ 22
and in his Contribution of Kerala
to Sanskrit Literature pp 34-40,
Gangoly's Līlāśuka Vilvamangala's
Contribution to Sanskrit Poetry in
Gopālākṛṣṇamachārya Commemo-
ration Volume 53-6, P K Gode's
Studies in Indian Literary History
2 153 sqq, V Raghavan's Intro-
duction to the Kṛ°, H G Narahari's
On the Date of Kṛ° in IHQ 21 867
and the early MS of Kṛ° in ALB
8.1 (cf Summaries of Paper to the
15th All-India Or Conference p 57
and Bull of the Deccan College
Research Institute (1955) 1742-5;
A N Upadhye, Śīrīcīndhakāvya
of Kṛṣṇalīlāśuka in BhV 31, 60,
M Neog, the Asian Recension of
Bilvamangala's Kṛṣṇastotra in Jour-
nal of the University of Gauhati
11 163, 12 197. Recently E J
Brill, Leiden announced the publi-
cation of the Bilvamangala-stava
(edition, translation and study by
by F Wilson (originally a thesis
at the University of California,
Berkeley))

LUṬṬAKA, poet No information (Cf.
VS 107, CC₁ 545)

Nos 150 (VS), 1338 (VS)

Lokaṇit, collection of Sayings in Pāli
(Cf APMBS and SPLBNK)

Nos 127, (593)

Laṅkānyāyasthloka, is a collection of verses explaining some popular maxims with suitable illustrations, selected from an anonymous work *Aṣṭottaraśata-nyāyasthlokāḥ*, a MS in the Adyar Library. Ed. and translated by V. Krishnamacharya.

Nos. 285, 1277.

VAṄĠĀLA (= BAṄĠĀLA), poet. No information. (Cf. Skm (POS) 105, Skm (B) 20, CC₁ 366).

No. 145 (Skm).

VALLAṆA(=BALLAṆA ;=VALLANA), a Pāla poet. No information. (Cf. SkV 96, Kav 100, AB 381, Skm (POS) 107, Skm (B) 20, CC₁ 554).

Nos. 299 (SkV), 334 (SkV), 1465 (SkV but in Skm a. Dharmasoka), 1787 (SkV).

VALLABHA(=UTPREKṢĀVALLABHA; =BHAṬṬAVALLABHA), poet ; possibly identical with Śivadāsa, author of the *Bhikṣūtanakāvya*. Often considered the same as Vallabhadeva. No date available. (Cf. VS 111-2, AP 12-3, CC₁ 64).

No. 222 (SRHt).

VALLABHADEVA, there are probably two authors of this name : the commentator referred to by Mallinātha (14th century) and by Rāyamukuta (15th century). Also Kayyāṭa (10th century) says that he was the grandson of Vallabhadeva. This commentator can be the author of some verses ; quoted in VS. Another Vallabhadeva is the author of a very important *subhāṣita-saṅgraha*,

the *Subhāṣitavali*. His date is controversial (for literature on the subject see SSTCS fn. 6), but it is most probable that it could not be compiled before the 15th century. (Cf. VS 112-4, AP 82-3, ZDMG 27. 636, JS 57-8, Skm (POS) 108-110, Skm (B) 21, CC₁ 553). (Cf. SSTCS 6-8).

Subhāṣitavali :

Nos. 1, 3, 6, 23, 25, 31, 46, 64, 85, 92, 95, 104, 108, 121, 132, 133, 140, 144, 150, 157, 170, 172, 211, 232, 251, 258, 275, 291, 316, 319, 320, 332, 348, 359, (390), 413, 415, 423, 430, 439, 445, 454, 460, 461, 468, 474, 485, 489, 502, 512, 520, 527, 535, 546, 550, 573, 574, 588, 596, 609, 620, 623, 633, 646, 649, 652, 656, 663, 667, 673, 684, 685, 705, 730, 735, 754, 757, 765, 794, 814, 819, 834, 843, 846, 848, 852, 861, 872, 941, 984, 995, 998, 1013, 1039, 1041, 1057, 1075, 1100, 1118, 1136, 1145, 1168, 1195, 1214, 1222, 1231, 1247, 1254, 1264, 1280, 1281, 1307, 1311, 1326, 1338, 1349, 1359, 1364, 1369, 1391, 1395, 1419, 1434, 1437, 1459, 1464, 1466, 1468, 1496, 1500, 1529, 1551, 1554, 1567, 1596, 1600, 1601, 1607, 1642, 1646, 1651, 1671, 1680, 1693, 1745, 1758, 1775, 1781, 1812, 1824, 1840, 1842, 1844, 1857, 1869.

Poet :

Nos. 187 (JS, SSB), 620 (SRHt), 684 (SRHt, but it is a. MBh verse), 1287 (JS), 1306 (SRHt, but it is a MBh verse), 1780 (JS, SH but it is a PdP verse).

Vasiṣṭha-dharmasūtra (or *Vāsiṣṭha*), one of the earlier *dharmasūtra*-s. Quotes

often the Vedas Often quoted in later Dharmaśāstra-s and in *mānandha-s* (Cf P V Kane, History of Dharmaśāstra I 50-60)

Nos 402, (606), 855, (1343), 1729

VASUKALPA (=VASUKALPADATTA, =KALPADATTA, =VASUKA, =KALPAVASU), court poet of king Kāmbhoja of the junior Pala line Mentions Bāṇa, Keśaṭa, Yogeśvara and Rājaśekhara (Cf AB 545, SkV 96-7, Kav 101-2, Skm (POS) 110-1, Skm (B) 21, CC₁ 557)

Nos 791 (Skm), 982 (SkV, Skm), 1702 (SkV)

VASTUPĀLA, poet No information. (Cf, JS 58, AP 84, CC₁ 557)

No 1179 (JS)

VĀKKUṬA (=VĀKUṬA), poet No information Mentions king Śrīcandra, of whom he speaks as in the golden past Lived after Abhinanda Considered in Skm as author of verse No 734, while in other sources the verse is ascribed to Bimboka (Cf JS 58, AB 523-4, SkV CXVII, Kav 102-3, Skm (POS) 112, Skm (B) 21, CC₁ 557).

Nos 734 (Skm, but in SkV a Bimboka), 1589

VĀGBHAṬA II, son of Nemikumāra, a Jain, author of the Kāvyaṇuśāsana, a work on poetics, the Kṛṣṇabhadevacarita, a *kāvya*-work, Chandonuśāsana, a work on metrics, and possibly the Alamkāratilaka, Vāgbhaṭālamkāra and Śrngāratilaka-

kāvya. Probably flourished in the 14th century (Cf CC₁ 559, JS 59). (Cf P V. Kane, History of Sanskrit Poetics 283-5)

VĀGVĪNA, poet No information (Cf. Skm (POS) 113, Skm (POS) 21, AB 542, CC₁ 559)

No 516 (Skm).

VĀCASPATI, poet No information. Mentioned by Ksemendra in Kavi (51) In some text identified with Sabdarṇava, also identified with Vācspatimīśra, author of the commentary Bhāmati on Śaṅkarācārya's Brahmasūtra-bhāṣya and with the author of Bhuvaneśvara-praśasti in honour of Bhaṭṭa Bhavadeva, the latter was the court poet of king Harivarṇadeva (1075-1125) of the Varma-family of East Bengal Quoted in SkV, Skm, Prasanna, RS. Cf PO 26 1-2. ■ 50 (Cf Skm (POS) 113, Skm (B) 21, SkV XCVIII 165, CC₁ 559)

No 1134 (SkV, Skm)

VĀPIKA, poet No information. (Cf. Skm (POS) 114, Skm (B) 22, CC₁ 563).

No 155 (Skm).

VĀMANA, poet and minister under Jayāpāda of Kāśmīr Mentioned by Kalhana (4 496) Quoted by Kṣīrasvāmin, Abhinavagupta, Vardhamāna, Śaṅkara (grammarian and writer on poetics in the Dhātuvṛtti) and many others He quotes Pañjikā and Jainendra Author of Avīśrāntaviva-

raṇa, Kāvya-lamkārasūtra and *vṛtti*, Kāśikavṛtti. It is not certain whether the Sūtrapāṭha, Uṇādisūtra, Liṅga-sūtra were also written by the same Vāmana. (Cf. VS 115-6, AP 84 (?), JS 59, SkV XCVIII, Skm (POS) 114, Skm (B) 2, CC₁ 563). (Cf. JBBRAS 23 of 1909, p. 91 sqq., P.V. Kane's History of Poetics, pp. 131-9, GOS 6, Introduction).

No. 1833 (a. Kāvya-lamkārasūtra ; Skm).

VĀMANASVĀMIN, poet. No information. (Cf. VS 116, CC₁ 564).

No. 1395 (VS).

VĀLMĪKI, see Rāmāyaṇa.

No. 454 (VS, but could not be found in R).

VĀŚAṬA, poet. No information. (Cf. SkV XCVIII).

No. 1740 (SkV, but in Prasanna a. Śrī Keśavaṇṇāya).

Vāsavadattā, see Subandhu.

No. 588.

Vāsisthārāmāyaṇa (= Yogavāsistha = Āraṇāmāyaṇa ; = Jñānavāsistha ; = Mahārāmāyaṇa ; = Vāsistha), attributed to Vālmīki a sequel to the Rāmāyaṇa, classed with the Vedānta. (Cf. CC₁ 478-9).

Nos. 282 (ŚP, SR, SSB). 1336, 1351.

VĀSUDEVA (= BHADANTA-VĀSUDEVA (?) ; = SARVAJÑA-VĀSUDEVA ; = VASUDEVABHAṬṬA ; = JHALAJJHALA). Poet. No information. (Cf. VS 117, AP 84-85, Skm (POS) 115, Skm (B) 22, CC₁ 566).

No. 1434 (VS).

VIKĀṬANITAMBĀ, poetess mentioned by Rājasekhara. No information. The same verse ascribed in SkV and Kav to Vika^a is ascribed in JS to Vākuṭa and in Skm and PG to Amaru. It is an Amaru verse (No. 1349). (Cf. VS 117, AP 85 and 27, SkV 98, Kav 104-5, Skm(POS) 115, Skm(B) 22, PV 119, CC₁ 569). See also : J.B. Chaudhuri, Sanskrit Poetesses, Calcutta 1941, I : pp. XLV-LV : 55 sqq. ; J Sharma in "Sarasvati," Allahabad 66 ; Pt. 1, No. 6 (1965) : pp. 451-2.

Nos. 1349 (SkV, Kav, but in JS a. Vākuṭa and in Skm and PG a. Amaru ; it is an Amaru verse), 1812 (Pad, Kuv, ŚP, VS, SSB, but in Skm a. Vidyapati and in SRK a. Indīśesaprukha).

Vikramacarita, a *kathā*-work. A collection of stories on adventures of Vikrama in 5 versions (the southern, jainistic, metrical, brief, Vararuci's. Could not be compiled from current Indian tale material earlier than in 1574 A. D. when it was translated into Persian. (Cf. L. Sternbach, *Kāvya*-portions in the *Kathā*-literature, chapter III and in JAOS 84.4 : p. 236 sqq.).

Nos. 192, 248, 321, 335, 339, 389, 433, 671, 689, 691, 701, 809, 971, 1161, 1363, 1369, 1380, 1414, 1448, 1449, 1478, 1568, 1708, 1813.

Vikramāṅkadēvacarita, see Bīhaṇa.

Nos. 304, 315, 524, 814, 1195, 1257.

VIKRAMĀDITYA (= VIṢAMĀDITYA (?)), poet. No information. In some

subhāṣita-saṁgraha-s his verses are quoted as jointly composed with Menṭha, or with Candāla, Vidyā and Kālidāsa; some of his stanzas are from the Harṣacarita. Also a legendary figure, and patron of Kālidāsa and other poets. If so, 6th century. (Cf VS 117-8, AP 85, Skm (POS) 115-6, Skm (B) 22, SkV XCIX; JS 59, Kav 105, Vidy 14, CC₁ 569)

Vikrantorvaṣiya, see Kālidāsa

Nos 239, 245, 283, 1204, 1422, 1552

Vijayitta, a collection of 84 stray verses attributed to Bhartṛhari and published in Bhṣ. The verses are of no great poetical value and were probably attributed *in majorem gloriam* to Bhartṛhari.

No. 1523 A

VITTHOHA ANṆĀ, poet. No information. Mentioned only in SRK.

Nos 336 (SRK), 1677 (SRK)

Vidura-nīti chapters 33-40 of the Udyogaparvan of the Mahābhārata containing mostly sententious verses. See also MBh.

No. 456

Vuddhatālabhaṇḍiā, see Rājasekhara

No 1660

VIDYĀKARA, compiler of a *subhāṣita-saṁgraha*, the *Subhāṣitaratnakoṣa*. No information. Probably not later than 1130 A D. Compiled in a place between Kanauj and Bengal (Cf Kav., Introduction to SkV, SSTCS 14-5).

VIDYĀKARAMIŚRA, from Mithilā.

Author of a *subhāṣita-saṁgraha* the *Vidyākarasahasraka* and of the *Amaruśataka-vyakhyā*, the *Radhavinoda-vyakhyā*, the *Vidagdhamukhamāṇḍana-kāśikā* and the *Rakṣasa-kavyaṭikā* (Cf CC₁ 573 and Introduction to Vidy).

Vidyākarasahasraka, see Vidyākaramiśra

Nos 372, 493, 514, 679, 722, 865, 1031, 1060, 1105, 1112, 1121, 1136, 1142, 1166, 1432, 1450, 1612, 1621, 1803, 1819, 1820, 1859

VIDYĀPATI, poet in the court of king Karna, who may be identical with Bilhana on whom the title *Vidyapati* was conferred by the Čālukya king Vikramāditya VII. Must be distinguished from *Vidyapati* of Mithilā. Son of Ganapati who lived at the end of the 14th century and in the beginning of the 15th century and was the author of *Gangavakhyāvali*, *Dana-vakhyāvali*, *Durgabhaktitaranginī*, *Paruṣapariksā*, *Varṣakṛtya*, *Vibhāga-sūtra* and *Śaivasarvasvasūtra* (Cf. VS 121-2, AP 86, ZDMG 27 636, Skm (POS) 117, Skm (B) 22-3, JS 59-61, Vidy 14, CC₁ 574).

Nos 1812 (Skm, but in Pad, Kav, ŚP, VS, SSB a. Vikatamba and in SRK = *Indiśesaprukha*).

VIMBOKA, see Bimboka

Vivādaratnākara, see Candēśvara Thakkura.

VISALYA, poet. No information. Mentioned in JS once. Not quoted in CC₁. No. 1059 (JS).

VIŚĀKHADATTA, or **VIŚĀKHADEVA** son of Mahārāja Bhāskaradatta, patronised by Maukhari king Avanti-varman (7th century), but there are theories that he was a contemporary of Candragupta II and king Avanti-varman of Kāśmīr (9th century). Author of the *Mudrārāksasa*, a drama of purely political intrigue, of conflict of wills and game of skills in which the interest is made to depend on the plots and counter-plots of two rival politicians. See also Bhadanta-Viśakhadeva (above).

Viśvagūṇadarśa, see Venkaṭādhvarin.

Nos. 847 (SRK), 856 (SRK), 1778 (SRK).

VIŚVANĀTHA KAVIRĀJA, son of Candrasekhara, a poet, lived probably in Oriya in the court of the king of Kallīṅga. Author of the very popular work on *alankāra*, the *Sāhityadarpaṇa*, as well as the *Candra-kalā* and *Prabhavati* (*nāṭika-s*), *Rāghavavilāsa*, *Kuvalayaśva-carita*, *Prastastirātnāvali* and a *karam-bhaka* in 16 languages. Flourished in the second half of 14th century. (Cf. CC₁ 584, PG 231, PV 119-20. See also Satya Vrat, Viśvanātha Kavirāja in VIJ 4.2 : pp. 198-203).

Nos. 292 (=Sāh ; PG), 1268 (=Sāh, PG, SSB).

VIŚVEŚVARA-PĀNDITA, author of the *Alaṅkāra-kaustubha* (KM 66), *Alaṅkāra-kulapradīpa*, *Alaṅkāra-muktāvallī*, *Kavindra-karṇābharaṇa*, *Kavyatilaka*, *Rasacandrikā* and *Vyāṅgyārtha-kaumudī* on *Rasa-*

mañjari. (18th century). (Cf. Kane's History of Sanskrit Poetics p. 415).

VIŚVEŚVARA BHATṬA, author of *Madanaparijāta*, see above.

VIŚAMĀDITYA, see Vikramāditya.

No. 520 (VS, SSB, but in ŚP a. Megha or Meṇṭha or Bhartṛmeṇṭha).

Viṣṇu-dharmasūtra (= *Viṣṇu-smṛti*), one of the earlier *dharmasūtra-s*; resembles *Vās*. Some parts of *Vi* contain very old material, but some parts are of later date. Contains also in *sūtra-s* Manu-smṛti verses. Must have been compiled before the 5th century. Often quoted in *nibandha-s*. (Cf. P.V. Kane's History of Dharmaśāstra I. 60-70).

Nos. 247, 368, 556, (606), 855, 1140.

Viṣṇudharmottara-purāṇa, last part of the *Garuḍa-purāṇa*, or its appendix. An encyclopedic Viṣṇuistic work from Kāśmīr, compiled sometime between the 7th and 10th century.

No. 500.

Viṣṇu-purāṇa, a *mahā-purāṇa*, one of the most ancient and most important *Purāṇa-s*. Viṣṇuistic (*pañcarātra*). Probably compiled between the 3rd and 5th century A. D. (Cf. R. C. Hazra's *Purāṇic Records on Hindu Rites and Customs*, 19-26).

Nos. 666, 721, 756, (1165), 1826, 1827. (Also in SRH: No. 1758, but could not be found there).

VIṢṆUPURĪ, one of the early inspirers of the Bhakti-movement in Bengal. Author of *Bhakti-ratnāvalī*. (End

of 16th or beginning of 17th century). (Cf PG 231-2)

No 1445 (PG).

VIṢṆUŚARMAN, legendary author of the *Pañcatantra*. See *Pañcatantra*. (Cf AP 87, Vidy 114)

VĪRACARITA, poet. No information. Only one verse is attributed to Viracarita in SRHt.

No. 625 (SRHt)

Vīramitrodaya of Mītramiśra a vast *nibandha*-work (*Paribhāṣā*-, *Samskara*-, *Āhnika*-, *Pūjā*-, *Lakṣaṇa*-, *Rājanīti*-, *Tīrtha*-, *Vyavahāra*-, *Śrāddha*-, *Samaya*-, *Bhakti*-, *Śuddhi-prakāśa*) Mītramiśra also wrote a commentatory on Y (Cf P V Kane's *History of Dharmaśāstra I* pp 440-6)

Nos. 247, 1080, 1289, 1342

VĪREŚVARA(~**BHAṬṬA-VĪREŚVARA**), son of Hari, a Dravida, author of a collection of *anyokti*-s, the *Anyoktisataka*

VRDDHI, see *Śakavṛddhi*

No. 1643 (VS = *Bhaṭṭa-vṛddhi*)

VENKAṬANĀTHA(=ŚRĪMAD VEDĀNTA DEŚIKA=VEDĀNTĀCĀRYA), from Tuppil near Conjeevaram, author of several poems, among them of a short *Lāvya*-poem, the *Hamsa-sandēśa* (Second half of the 13th century) (Cf. CC, 608, 753).

VENKATĀDHVARIN, son of Raghunātha and Sitāmbā of Ātreya-gotra of Conjeevaram, contemporary of Nilakagha Dikṣita *inter alia* author

of the *Subhāṣita-kaustubha* and of *Vīsvagunādarśa*, a *campū* in which two Gandharva-s take a bird's eye view of various countries from their aerial car one of the Gandharvas appreciates while the second censures the qualities of the countries they are passing (First half of the 17th century) (Cf M C. Porcher, *Un poème satirique la Vīsvagunādarśa de Venkaṭādhvarin*, Publ de l'Institut Français d'Indologie No 48, Introduction 1-37, CC₁ 582-3)

VENIDATTA, son of Jagajjivana, grandson of Nilakanṭha Author of a mediaeval *subhāṣita-samgraha*, *Padyavali*, as well as of *Vāsudevacarita* and *Pañcatattva-prakāśikā*. Flourished in the early part of the 17th century There is also a poet Venidatta who was the son of Bhogi (Cf CC₁ 603) (Cf Introduction to PdT CCXVI-CCXVII and K V. Sarma, *Aparṇākhilāṅga-varṇanam* of Venidatta, JOIB 14.3-4 p 371 sqq.)

Nos 324 (PV), 391 (PV), 465 (PV), 1181 (PV), 1187 (PV), 1213 (PV), 1796 (PV)

Venisamhāra, see *Nārāyaṇa*

No 1861 (SSB)

Vetālupañcanmṣatikā Collection of 25 stories of a *Vetāla* in Śivadāsa, Jambhaladatta, Vallabhadāsa versions and in the *Brhatkathamañjarī*, *Katbhāsaritsāgaha* and *Bhaviṣya-purāṇa* Often reworked Already known in 6th century and compiled from the current Indian tale

material. (Cf. L. Sternbach, *Kāvya*-portions in the *katha*-literature, chapter IV and in Proceedings of the XXVI International Congress of Orientalists, Poona 1969, III : pp. 258-323).

Nos. 138 213, 215, 409, 481, 482, 600, 1004, 1032, 1380, 1527, 1528, 1654, 1683, (1737).

Vaidikiya-subhāṣitavali. A modern *subhāṣita-saṅgraha* dealing with all aspects of medicine, physicians, etc., compiled from various sources dealing with medicine among other subjects.

Nos. 1716, 1790.

VAIDYA-GADĀDHARA, see Gadādhara.

No. 373 (Skm).

Vairāgya-kāṭaka of Appayya Dīkṣita, see Appayya Dīkṣita.

Nos. 437, 450, 525, 537, 1732.

Vairāgyakāṭaka of Gosvāmi, Janārdana bhāṭṭa, see Janārdana.

No. 346.

Vyaktiviveka, see Mahimabhāṭṭa.

Nos. (256), 316, 783, 1217.

Vyavaharakalpataru of Lakṣmīdhara, *nibandha* in MS form, as quoted in Dharmakośa. (First half of 12th century).

No. 511.

Vyavahārasaukhyā of Ṭoḍarānanda, *nibandha* in MS form, as quoted in Dharmakośa (16th century).

No. 511.

Vyākaraṇakāṭaka, see below Vyāsa-subhāṣita-saṅgraha.

VYĀSA (=VYĀSAMUNI; =VEDA-VYĀSA), the legendary author of the Mahābhārata and all the major *Purāṇa*-s. Many well-known verses from the floating treasury of oral tradition are attributed to Vyāsa. Eg., No. 823 is attributed in ŚP to Vyāsa, while it is a Cāṇakya maxim, No. 1013 is attributed in SSB to Vyāsa, while it is a MBh verse, similarly No. 138 (Vet.), 248 (Rudra), No. 468 (Cāṇakya), No. 511 (Nāradaḥārīta), etc. There is also a Vyāsa Kāvīrāja, a Sena court poet, or a Vyāsapādāna of the 13th century. (Cf. AP 88-90, SkV 101, Vidy 14, PV 120, CC, 619, R. Duttarāj's, Vyāsadāsa, a Name of Kṣemendra in "Our Heritage" XI. 2 : pp. 71-8 and Journal of the Asiatic Society of Bengal II. 1 ; p. 173).

Nos. 85 (VS, SSB), 97 (JS), 108 (=Cr; ŚP), 138 (=Vet; PSDh; in SRHt a. Vallabhadeva and in SRK a. Prasaṅgaratnāvali), 348 (=P, H, Cr; SSB but in SRHt a. Rudra), 468 (=Cr, H; VS, SRHt), 511 (=H; Kavi but in Rājāṅgīratnākara a. Nāradaḥārīta), 643, 661 (=H; JS, but in SR a. H), 823 (=Cr; ŚP, but in SRHt a. Bṛhatkathā or Śṛṅgāraprakāśa, 1013 (=MBh; SSB (but in SRHt and SR a. MBh)), 1437.

Vyāsakaraya, a collection of Sanskrit *subhāṣita*-s found in Ceylon, from a South Indian collection of maxims called *Vyāsa-subhāṣita-saṅgraha*, but not containing *subhāṣita*-s from the Mahābhārata. The same

subhāṣita-s., are often quoted in Vyās (C) and SRHt where they are ascribed to Vyāsasāṭaka. (Cf L Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India, Annex and On the Sanskrit *Niti*-Literature of Ceylon in *Brahma-vidyā* 31-2, pp 636-63 and 35, pp. 258-69 See below Vyāsa-subhāṣita-samgraha)

Nos 508, 823, 1366, 1367

Vyāsasāṭaka No information. Quoted 20 times as a source of verses of SRHt. Considered by Dr V. Raghavan as "a selection from the Mahā-bhārata". (Cf L. Sternbach, The Sanskrit *Niti*-Literature in Ceylon, Dr. V. Raghavan, Journal of Oriental Research 13 4 p. 303, and below Vyāsa-subhāṣita-samgraha).

Nos 834 (SRHt), 1161 (SRHt)

Vyāsa-subhāṣita-samgraha, an anthology of verses. From South India, also known in Ceylon as Vyāsakāṛaya and in Siam as Vyāśasāṭaka. The latter came to Siam from Ceylon (Cf. Introduction by L. Sternbach to the Vyāsa-subhāṣita-samgraha, Kāśī Skt Ser No 193, L. Sternbach, On the Sanskrit *Niti*-Literature of Ceylon, *Brahma-vidyā* 31-2, pp 636-63 and 35 pp 258-269, L. Sternbach, On the Vyāsa-subhāṣita... in Prof. E. Śluszkiewicz Felicitation volume, Warszawa 1973 pp. 208-214)

Nos 435, 504, 823, 1363.

VRAJANĀTHA, author of a *subhāṣita-samgraha*, the Padyatarangī. No

information (Cf N A Gore in "Poona Orientalist" IX 45-56)

Nos 378, 472, 527, 554, 825, 1024, 1054, 1622, 1653, 1786, 1820, 1823

ŚAKAVRDDHI, poet: No information (Cf VS 125-126, AP 90, ZDMG 27. 637, JS 61, CC₁ 622)

No. 735 (VS)

ŚAKTIBHADRA, dramatist from Malabar, author of Ācāryacūdāmaṇi. According to tradition Śaktibhadra was a pupil of Śaṅkarācārya. If so, it dates from the beginning of the 9th century. This date is disputed and it is possible that it was composed in the beginning of 10th century. (Cf Āś, text, pp 5-9, CC₁ 623).

ŚANKARAMISRA, son of Bhavanāthamīśra of Mithilā, Author of several works on different branches of Indian thought. Author of an anthology of verses of his own composition, the Rasāṅgava and of Gaurīdigambaraprahasana. Flourished in the 15th century. Probably different from the following one (CC₁ 625) (Cf Vidy 15, CC₁ 625)

No 1112 (Vidy)

ŚANKARA MĪŚRA, grandfather of Bhāṇukara (?) from Mithilā. Poet. Author of *anyokī*-s (15th century) (Probably different from the preceding one) (Cf PdT CLXXXIII-CLXXXVIII, PV 114, CC₁ 625).

Nos 1450 (PV), 1823 (PV, RJ).

Śaṭakāṇṭi, a collection of *subhāṣita-samgraha-s* published in Bengālī characters. Modern.

No. 229:

ŚATĀNANDA (= ŚATĀNANDA-RU-
DRAṬA) (?). poet. No information
Possibly father of Abhinanda, a
Pāla court poet from the first half
of the 9th century. (Cf. Skm (POS)
123-4, Skm (B) 24, SkV 101, Kav
109-10, CC₁ 631).

Nos. 992 (SkV), 1860 (SkV).

Śahulakalpadrūma, a sanskrit lexicon com-
piled between 1822 and 1858 at the
request of Rājā Rādhakāntadeva,
based on classical *kośa-s*.

Nos. 554, 565.

ŚARAṆA (= ŚARAṆADEVĀ (?))
= CIRANTANA-ŚARAṆA(?), court
poet of king Lakṣmaṇasena of
Bengal, a *druta-kavi*, possible author
of *Durghaṭṭa-vṛtti*, a grammatical
work. Mentioned by Jayadeva in
GG as his contemporary, (11th
century) (?) A verse attributed in
PG to Śaraṇa was attributed in SkV
to Dāmara (Upādhyāya Dāmara) and
in Skm to Joytika. (Cf. PG 233,
SkV CI, Skm (POS) 124-5, Skm (B)
24-5, CC₁ 637, 189, CC₂ 151 (?)) (Cf.
S. K. De, Bengal's Contribution to
Sanskrit Literature in Indian Studies
Past and Present I. 4 : p. 640 ; JASB
of 1906 : pp. 173-4 : II, 1 : p. 136).

ŚARĪPHA (or ŚAREPHA), poet. No in-
formation. (Cf. VS 128, CC₁ 638).

No. 667 (VS).

Śāntivilāsa, see Nīlakaṇṭha Dīkṣita.

No. 1705.

Śāntīśataka, see Śīlhaṇa.

Nos. 229, 395.

ŚĀRṄGADHARA, son of Dāmodara,
grandson of Rāghava, the Rājaguru
of Hammīrabhūpati of Śakambharī.
Author of an anthology, the Śārṅga-
dhara-paddhati, and poet of his own
right (but considered as poor), a
devotee of Śiva. The Śārṅgadharma-
paddhati was probably composed in
1363 A.D. (Cf. PG 190-209, AP 92,
CC₁ 643). (Cf. SSTCS 4-6, A. D.
Pusalkar in P. K. Gode's Commemo-
ration Volume III : p. 157sq., and
in Introduction : p. XLXXXII sq.).

Subhāṣita-saṁgraha :

Nos. 3, 70, 90, 92, 104, 107, 108, 114,
131, 133, 146, 151, 161, 171, 186, 187,
223, 225, 232, 244, 260, 261, 262, 263,
264, 265, 269, 271, 274, 275, 279, 281,
282, 287, 297, 301, 305, 306, 313, 314,
315, 320, 323, 325, 327, 328, 332, 348,
350, 365, 378, 385, 390, 395, 396, 398,
402, 410, 413, 440, 453, 466, 468, 481,
497, 500, 501, 503, 504, 506, 520, 524,
527, 542, 544, 546, 563, 570, 575, 588,
611, 628, 636, 642, 644, 648, 651, 655,
664, 688, 689, 701, 715, 716, 738, 744,
747, 753, 754, 758, 759, 762, 767, 771,
778, 782, 784, 785, 790, 792, 793, 797,
801, 804, 823, 837, 843, 846, 847, 852,
858, 872, 889, 971, 982, 991, 995,
1004, 1024, 1029, 1030, 1045, 1046,
1065, 1086, 1089, 1100, 1109, 1118,
1123, 1144, 1145, 1147, 1157, 1167,
1168, 1197, 1198, 1234, 1242, 1272,
1291, 1295, 1298, 1299, 1307, 1311,
1331, 1336, 1344, 1358, 1375, 1391,
1408, 1410, 1425, 1437, 1453, 1463,
1498, 1500, 1520, 1562, 1564, 1566,
1572, 1576, 1578, 1583, 1596, 1605,
1624, 1657, 1674, 1675, 1687, 1718,
1722, 1725, 1726, 1727, 1771, 1777,

1778, 1788, 1811, 1812, 1817, 1819,
1824, 1846, 1861, 1862, 1865, 1872.

Poet 90 (ŚP), 544 (or Śridhara,
ŚP), 771 (ŚP), 782 (ŚP), 1065 (ŚP),
1410 (ŚP, SSB)

ŚĀLIHOTRA (= ŚĀLIHOTRA MUNI),

son of Asvaghōṣa, mentioned by
Nakula, as author of a treatise on
veterinary art for horses Date
unknown

No. 659 (ŚP).

ŚILHANA (= SILHANA), confused (or

identical) with Dilhana, author
from Kaśmir, who wrote the *Sānti-
śataka*, a work influenced by the
Vedantic teachings of the *Vaiṣṇya-
śataka* of Bhartrihari Date un-
known, but must have lived before
the beginning of the 13th century
(Cf Skm (POS) 126, Skm (B) 25,
CC₁ 647) (Cf R. Schonfeld in
the Introduction to his *Sāntiśataka*
edition)

Śisapurāṇa, consists of 12 *samhitā*-s Men-
tioned in *Kūrma-* and *Varāha-*
purāṇa and in *Revāmāhātmya*. Also
known from the *Brahmottarakhaṇḍa*
of the *Skanda-purāṇa* (Cf CC₁
650)

No 1558

ŚIVASVĀMIN (= BHATTA-ŚIVASVĀ-

MĪN), poet at the court of king
Avantivarman of Kaśmir Author
of *Kapphaṇābhyaśudaya*, a *kāvya*-
work Mentioned by Kalhaṇa (534),
(9th century) (Cf SkV CII, Kav
111-113, Skm (POS) 127, Skm (B)

25, VS 129, AP 92.3, ZDMG 28,
157, CC₁ 654).

No 1485 (SkV).

Śvotkarṣamañjari, see Appayya Dīkṣita

No 1850

Śisupālavadha, see Magha.

Nos 2, 111, 255, 421, 640, 765, 769,
777, 800, 1109, 1114, 1154, 1201, 1274,
1283, (1318), 1391, 1394, 1401, 1457,
1464, 1468, 1489, 1500, 1506, 1508,
1743, 1765, 1768, 1775, 1815, 1816,
(1863) In *subhāṣita-samgraha*-s
verses of Śis are often attributed
either to Māgha or to Śis In SR
No. 1390 is attributed to Śis, but
could not be traced there

Śukasaptati, Collection of 70 tales of the
Parrot in two versions, the *textus*
simplicior and *textus ornatior*, of
old origin In 1329 A.D. translated
into Persian (Cf R. Schmidt's
Śukasaptati, L. Sternbach, the *kāvya*-
portions in the *kathā*-literature

Nos 53, 321, 535, 557, 971, 1177,
1503

ŚUKŚOKA (= SUNGOKA), poet No
information (Cf Skm (POS) 126,
Skm (B) 25, CC₁ 653)

No 227 (Skm)

ŚUDRAKA, considered to be a Brāhmana
king (?). Author of the well-known
drama *Mṛcchakatika* which could
not have been composed after the
8th century There are theories
that Mr is a recast of Cāradatta
of Bhāsa and only ascribed to

Śūdraka. (Cf. VS 130, SkV CH (POS) 128-9, Skm (B) 26, CC₁ 659). (Cf. Keith, The Sanskrit Drama 129-140).

Śṛṅgāratilaka, see Kālidāsa.

No. 1621 (SR).

Śṛṅgāratilaka, see Rudraṇa.

Nos. 220, 1002.

Śṛṅgaraprakāśa, often quoted as a source for SRHt. No information. Some verses attributed to Śṛṅgaraprakāśa in SRHt are attributed in other *subhāṣita-saṅgraha-s* to other authors. (Cf. No. 366). Different from Bhoja's Śṛṅgāra-prakāśa.

Nos. 366 (SRHt : in Skm a. Chittapa or Kṣittapa), 823 (=Cr ; SRHt and in another place of SRHt a. Bhatkathā ; in ŚP a. Vyāsa).

Śṛṅgarūlāpa, portion of Subhāṣitamuktāvalī, a *subhāṣita-saṅgraha* - in MS form (MS. BORI 92 of 1883-84). as quoted in BhŚ and/or SkV. (Cf. P.K. Gode in journal of the University of Bombay (1946) 15.81-8).

No. 1057.

ŚOBHĀKARAMITRA, author of a work on rhetorics the Alaṃkāraśāstra (POS 77), son of the minister Trayāṣvara (later part of the 12th century or the early part of the 13th century). (Cf. POS 77 : pp. vi-xii).

ŚOBHĀNKA (=ŚOBHĀKA) Poet. No information. (Cf. Skm (POS) 129, Skm (B) 26, AB 547, CC₁ 663).

No. 1510 (Skm).

Śrīkaṇṭharorita, see Maṅkha.

Nos. 1, 423, 673.

ŚRĪDHARA, poet. No information. but possibly, quoted in ŚP wrongly instead of Śārṅgadharma.

No. 544 (or Śārṅgadharma : ŚP).

ŚRĪDHARADĀSA, son of Vaṇudāsa, patronised by king Lakṣmaṇasena of Bengal. Author of a *subhāṣita-saṅgraha*, the Saduktikarṇāmṛta, composed in 1205 A.D. (Cf. CC₁ 669) (Cf. Introduction to Skm (POS) and to Skm (B), SSTCS 15-16, S.K. De, Bengal's Contribution to Sanskrit Literature in Indian Studies Past and Present I-4 : p. 639 sqq.).

ŚRĪHARṢA, see Harṣa.

Ślokāntara, old Javanese Collection of *subhāṣita-s* of Sanskrit origin. (Cf. Sharada Rani's Introduction to Ślt (OJ) : L. Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India : paras 109-11, and Sanskrit *subhāṣita-saṅgraha-s* in old Javanese and Tibetan, ABORI 43 : pp. 115-158).

Nos. 198, 1374, 1380, 1438

ŚĀNMĀSIKA, poet. No information. probably contemporaneous to Rūpa-gosvamin who quotes him twice in PG. (End of 15th and first half of 16th century). (Cf. PdT 188-190, Vidy 15).

No. 1105 (PdT ; but in Vidy a. Lakṣmīnātha).

S.-saṅgraha or *Saṅgrahit* (?*truh*), often mentioned as sources in SSB and

SRHt referring to the respective compilers themselves.

Nos. 638 (SRHt), 690 (SSB), 1102 (SSB), 1317 (SRHt), 1659 (SSB), 1717 (SRHt)

Sāhskṛtapāthopakara, a modern *subhāṣita-samgraha* printed in Bengālī characters, quoted in IS.

Nos 19, 134, 629, 711, 1308.

Sāhskṛta-sukṛitainākhara, collection of 1015 *sukṛit*-s and *subhāṣita*-s compiled by Rāmaji Upādhyāya. Modern

Nos 352, 411, 486, 575, 721, 1376, 1425, 1437, 1579, 1802

SAKALAVIDYĀDHARA Poet quoted in SRHt. One of the hereditary court poets of the Hoysala dynasty (Cf ABORI XXIII p 421)

No 521 (SRHt)

Saduktikarnāmīta, see Śrīdharaśaśa

Nos 11, 38, 117, 132, 145, 155, 166, 220, 227, 232, 256, 298, 326, 337, 339, 342, 365, 366, 373, 397, 444, 472, 516, 578, 630, 691, 723, 733, 734, 745, 760, 791, 816, 867, 982, 996, 1007, 1010, 1052, 1089, 1134, 1173, 1221, 1235, 1271, 1338, 1349, 1439, 1458, 1499, 1510, 1600, 1609, 1639, 1640, 1651, 1702, 1784, 1809, 1810, 1812, 1853, 1870

Sabhātaranga No information, often quoted as source for the SRK (Cf CC₁ 696).

Nos 353 (=MāI, SRK), 514 (SRK)

Sabharāṇjanasataka, see Nilakantha Dikṣita

Nos 1128, 1696.

Samayamāṭṭika, see Kāśmendra

Nos 14, 417

Samayocitapadyamālikā, a collection of *subhāṣita*-s compiled by Gangādhara Kṛṣṇa Dravida in two volumes, arranged alphabetically Modern

Nos 47, 77, 115, 119, 141, 143, 152, 200, 203, 224, 238, 259, 266, 275, 300, 322, 348, 371, 378, 379, 386, 389, 398, 399, 408, 413, 415, 418, 432, 432, 435, 441, 451, 468, 495, 508, 511, 519, 535, 556, 575, 599, 615, 635, 637, 653, 658, 661, 672, 688, 693, 783, 1035, 1043, 1095, 1122, 1141, 1220, 1229, 1256, 1306, 1340, 1347, 1348, 1365, 1366, 1380, 1417, 1443, 1507, 1518, 1527, 1533, 1547, 1557, 1579, 1604, 1613, 1620, 1630, 1661, 1679, 1686, 1706, 1709, 1723, 1724, 1730, 1739, 1744, 1762, 1782, 1831

Sarasvatīkaṇṭhābhārana, see Bhoja

Nos 131, 293, 316, 660, 691 (SRHt, but it is from Kpr), 746, 773, 776, 786, 848 (SRHt, but it is from Kpr), 860, 872, 1011, 1020, 1199, 1238, 1253, 1311, 1328, 1454, 1492, 1499, 1553, 1563, 1674, 1765, 1804

SARORUHA, possibly identical with Sarastruha, poet No information (Cf Skm (POS) 131, Skm (B) 27, CC₁ 699, 700, AB 528)

No 397 (Skm)

SARVADĀSA (=ŚARVADĀSA) Poet. No information Possibly author of *Vidagdhamukhamandana*. (Cf. AP 95, JS, Kavināmānukramanī 77-8, CC₁ 701, (572-3(?)

No. 1830 (JS)

SĀGARANANDIN. No information.

Author on a study on dramaturgy, the *Nāṭakalakṣaṇa-ratna-kośa*. (Cf. Dr. V. Raghavan, the *Nāṭakalakṣaṇa-ratna-kośa*, Journal of the University of Gauhati 3. 17-32, Journal of Oriental Research 25. 6873, Annals of Oriental Research 15, Introduction to the translation of *Nāṭaka*°).

Samudrikatīlaka, see Durlabharāja.

Nos. 295, 528.

SĀYAṆA, see *Subhāṣita-sudhā-nidhi*.

SĀMPĪKA, poet. No information. (Cf. Skm (POS) 132, Skm (B) 27, AB 529, CC₁ 711).

No. 630 (Skm).

Sāra-samuccaya, Old Javanese collection of *subhāṣita-s* of Sanskrit origin, mainly based on the *Mahābhārata*. (Cf. L. Sternbach, *Sanskrit subhāṣita-samgraha-s* in Old Javanese and Tibetan, ABORI 43 : p. 115 sqq. and The Spreading of Cāṇakya's Aphorisms over Greater India : paras 118-120).

Nos. 25, 27, 107, 123, 124, 302, 359, 436, 513, 535, 661, 818, 1013, 1076, 1125, 1129, 1234, 1265, 1374, 1377, 1416, 1456, 1472, 1611, 1769.

Sāhiyadarpaṇa, see Viśvanātha Kavirāja.

Nos. 41, 181, 292, 380, 702 (=Sah; SR), 703, 719, 982, 1048, 1268, 1333, 1499, 1593, 1654, 1812.

Suttavaḍḍhanīti, a collection of maxims in Pāli chiefly from Buddhist sources, current in Burma. (Cf. APMB. Introduction).

Nos. 468, (1316).

SUNDARAPĀṆḌYA, poet of verses written in *ārya-metre*. Author of *Nīti-dviṣaṣṭikā*. Several MSs. of his verses exist in Madras and Trivandrum Libraries. His verses are quoted in VS as verses of Prakāśa-varṣa, Argaṭa and Ravigupta. Must have flourished before the middle of the 14th century. (V. Raghavan in Journal of Oriental Research, XII. 1304 ; L. Sternbach in Commemoration Volume in honour of Dr. Umesha Mishra : pp. 331-364).

Nos. 1425 (SRHt, but in ŚP, JS, SSB, SRRU a. Gobhaṇa), 1606 (SRHt).

SUBANDHU. Author of the prose romance *Vasavadattā*. (Probably first half of 7th century). Mentioned in BhPr, by Rājasekhara, etc. Most verses of Subandhu are quoted from Vā°, but in some sources attributed to other sources. (Cf. No. 588). (Cf. VS 134-4, AP 95, Skm (POS) 133, Skm (B) 27, PG 238, Vidy 16, JS 63, SkV 103-4, CC₁ 726). (Cf. Hall's and L. Gray's Introductions to *Vasavadattā*).

No. 588 (=Vāsav, ŚP, SRHt, SR, but in SRK a. Kalpataru).

SUBHĀṬA, dramatist, author of *Dūtāṅgaḍa*, styled *Chayānāṭaka*, but it is not certain whether it is a shadow play; it was represented in 1243 A.D. in honour of dead king Kumārapāla at the court of Tribhuvana-pāla, a Caulukya of Anahilapataka. It has come down in two recensions, a shorter and a longer. (Cf. Skm

(POS) 133, Skm (B) 27, CC₁ 267, 728, CC, 205, CC₂ 55)

Subhāṣita or *Śloka-saṃgraha* of Maṇḍarāma Dīkṣita, court poet of Rājā Tadar-mal, *subhāṣita-saṃgraha* in MS form (MS. BORI 527 of 1887-91), as quoted in BhŚ.

Nos. 232, 1100.

Subhāṣitanivṛt, according to tradition attributed to Vedāntaśārya (1268-1369 A. D.) A collection of moral maxims

Nos 76, 284, 496, 1098, 1196, 1212, 1297, 1396, 1424, 1452, 1541

Subhāṣita-maṇḍarī, a poetical anthology, containing in two parts 100+100 *subhāṣita-s* compiled by S Venkatarāma Sastrī. Modern.

Nos. 73, 108, 141, 389, 428, 846, 1340, 1380, 1437, 1547, 1669.

Subhāṣita-mukṣiḍāli, anonymous *subhāṣita-saṃgraha*, compiled prior to 1623 A D (Cf CC₁ 728) (Cf Introduction to SuM, P K Gode in IHQ 22 55-9, L Sternbach in Journal of the University of Poona, Humanities Section, 19 37-65, SSTCS 10-1)

Nos 30, 167, 200, 287, 289, 535, 539, 575, 680, 770, 813, 823, 839, 978, 1024, 1026, 1040, 1043, 1100, 1190, 1249, 1250, 1432, 1465, 1605, 1623, 1697, 1743, 1780.

Subhāṣita-ratna-Karandakathā of Ārya-śūra, probably different than Ārya-śūra, the author of Jātaka-mālā. This anthology is a Buddhist collection of moral sayings (Cf

V V Mirashi, A Note on the *Subhāṣita-ratna-Karandakathā* of Āryaśūra, *Brahmasidya* 25. 304-7; No 21 of the *Bauddha Samkṛta Granthavalī*
No 694

Subhāṣitaratnakosa of Bhaṭṭaśrīkeśha, a *Subhāṣita-saṃgraha* in MS form (MS BORI 93 of 1883-84), as quoted in BhŚ and/or SkV.
Nos 232, 1100

Subhāṣita-ratna-kośa of Vidyakara See Vidyākara.

Nos 32, 38, 54, 60, 95, 175, 231, 232, 233, 243, 256, 287, 299, 326, 334, 388, 472, 488, 578, 583, 588, 626, 689, 696, 699, 729, 734, 867, 868, 982, 992, 993, 996, 1006, 1008, 1027, 1049, 1059, 1134, 1141, 1168, 1173, 1186, 1271, 1274, 1324, 1349, 1465, 1555, 1566, 1567, 1589, 1634, 1641, 1660, 1674, 1702, 1740, 1787, 1792, 1860, 1865

Subhāṣita-ratna-nidhī, ascribed to Paṇḍit Śākya (Saskya) Kun dgaḥ rgyal-miḥan dpal-brang-po. (In Sanskrit Ānanda Dhvaja Śrī Bhadrā) Collection of maxims mostly of Sanskrit origin, known in Tibet (Sa skya legs-bcad or Sakya legsthe) from Tibetan translated in Mongolian and Manchurian (Cf L Sternbach, The Spreading of Cāṇakya's Aphorisms over Greater India paras 24-30, 30)

Subhāṣita-ratna-bhāṇḍagāra, a modern, extensive *subhāṣita-saṃgraha* by Nārāyaṇa Rāma Ācārya "Kāvya-tīrtha," based (I) on the *subhāṣita-sudha-ratna-bhāṇḍagāra*

Nos 3, 5, 10, 18, 19, 21, 25, 27, 28, 35, 36, (39) 40, 44, 46, 47, 49, 50, 51,

- 54, 56, 59, 67, 69, 71, 73, 74, 82, 85, 87, 88, 89, 90, 100, 101, 103, 104, 107, 108, 109, 111, 113, 114, 118, 122, 131, 133, 134, 135, 136, 138, 139, 141, 148, 158, 160, 161, 163, 164, 165, 176, 179, 180, 182, 183, 185, 186, 187, 192, 197, 206, 207, 208, 209, 210, 211, 216, 218, 221, 226, 229, 232, 240, 242, 246, 247, 249, 251, 252, 255, 266, 268, 272, 273, 274, 275, 282, 286, 291, 292, 297, 305, 307, 313, 315, 316, 319, 320, 322, 330, 332, 337, 340, 341, 343, 344, 345, 348, 350, 353, 354, 365, 367, 370, 372, 376, 378, 381, 383, 385, 389, 390, 392, 395, 398, 406, 413, 414, 423, 428, 431, 443, 448, 449, 457, 458, 463, 464, 471, 472, 473, 475, 478, 489, 490, 499, 514, 517, 518, 519, 520, 524, 527, 532, 535, 546, 553, 560, 561, 563, 566, 567, 574, 575, 576, 579, 580, 582, 585, 587, 588, 589, 594, 605, 610, 611, 615, 616, 630, 623, 624, 639, 640, 646, 647, 648, 649, 654, 659, 661, 668, 671, 673, 678, 682, 684, 685, 688, 691, 693, 697, 698, 702, 704, 708, 710, 713, 716, 720, 726, 731, 743, 749, 751, 753, 754, 755, 756, 765, 769, 777, 779, 781, 795, 800, 804, 805, 815, 823, 824, 825, 826, 836, 843, 844, 846, 847, 848, 849, 856, 859, 864, 872, 886, 889, 965, 966, 981, 982, 991, 994, 995, 1000, 1004, 1005, 1013, 1018, 1020, 1022, 1024, 1035, 1039, 1044, 1047, 1048, 1053, 1054, 1060, 1062, 1064, 1066, 1080, 1089, 1090, 1094, 1100, 1103, 1105, 1106, 1107, 1108, 1109, 1114, 1115, 1120, 1123, 1135, 1136, 1137, 1141, 1146, 1149, 1153, 1159, 1161, 1164, 1166, 1167, 1168, 1172, 1176, 1178, 1183, 1189, 1191, 1192, 1198, 1200, 1204, 1209, 1214, 1215, 1216, 1222, 1223, 1225, 1231, 1233, 1234, 1238, 1241, 1244, 1253, 1256, 1259, 1261, 1265, 1272, 1279, 1284, 1288, 1291, 1295, 1298, 1299, 1307, 1311, 1313, 1314, 1318, 1321, 1323, 1325, 1326, 1327, 1329, 1331, 1333, 1337, 1339, 1343, 1346, 1349, 1353, 1366, 1369, 1381, 1390, 1391, 1394, 1400, 1401, 1402, 1405, 1408, 1410, 1411, 1412, 1416, 1417, 1421, 1425, 1429, 1430, 1432, 1433, 1435, 1437, 1443, 1446, 1460, 1461, 1464, 1467, 1468, 1469, 1471, 1475, 1476, 1478, 1479, 1480, 1487, 1489, 2490, 1499, 1500, 1501, 1506, 1508, 1520, 1523, 1526, 1527, 1532, 1545, 1546, 1547, 1549, 1550, 1562, 1566, 1568, 1576, 1579, 1583, 1584, 1587, 1588, 1590, 1591, 1592, 1593, 1596, 1600, 1603, 1605, 1608, 1610, 1617, 1619, 1621, 1622, 1625, 1630, 1633, 1635, 1637, 1641, 1642, 1645, 1646, 1649, 1650, 1654, 1655, 1656, 1657, 1660, 1663, 1665, 1671, 1672, 1673, 1674, 1675, 1687, 1689, 1713, 1722, 1737, 1743, 1746, 1749, 1750, 1751, 1752, 1762, 1773, 1774, 1775, 1778, 1779, 1783, 1786, 1791, 1801, 1804, 1806, 1811, 1812, 1813, 1815, 1819, 1820, 1823, 1824, 1825, 1832, 1833, 1844, 1854, 1861, 1862, 1863, 1865, 1868.
- Subhāṣita-ratna-Samuccaya*, a modern *subhāṣita-saṃgraha*, by K.R. Joglekar and V.G. Sant.
Nos. 266, 564, 620, 1013, 1603, 1713.
- Subhāṣita-ratnākara*, a modern *subhāṣita-saṃgraha* compiled in the 19th century by Kṛṣṇa Śāstri Bhāṭavaḍekar. (Cf. SSTCS 19-20).
Nos. 19, 35, 40, 44, 82, 90, 101, 108, 118, 135, 138, 163, 164, 169, 176, 183,

187, 232, 242, 246, 266, 275, 287, 297, 307, 332, 336, 348, 350, 353, 359, 370, 389, 390, 395, 413, 414, 428, 483, 514, 526, 575, 588, 594, 624, 647, 661, 796, 804, 823, 847, 856, 864, 966, 970, 1024, 1048, 1054, 1060, 1062, 1100, 1136, 1150, 1167, 1177, 1183, 1197, 1215, 1272, 1282, 1291, 1311, 1410, 1425, 1432, 1433, 1443, 1446, 1478, 1490, 1500, 1520, 1527, 1549, 1566, 1576, 1579, 1587, 1596, 1603, 1641, 1652, 1655, 1657, 1672, 1673, 1677, 1678, 1722, 1778, 1779, 1781, 1791, 1812, 1819, 1824, 1868

Subhāṣitaśloka, a *subhāṣita-samgraha* of an anonymous anthologist in MS form (MS, BORI 324 of 1881-82), as quoted in BhS and/or SkV
No. 125

Subhāṣita-samgraha by Puruṣottama Mayarama Pandya. A *subhāṣita-samgraha* containing 273 *subhāṣita-s* with Gujarati explanation. Modern
Nos 19, 22, 109, 659, 966, 1217, 1425, 1653, 1661

Subhāṣita-samgraha, a *subhāṣita-samgraha* in MS form (MS BORI 424 of 1899-1915), as quoted in BhS

Subhāṣitasāndoha - of Amṛtagaṇi. See Amṛtagaṇi

Subhāṣita-saptatī, a collection of 700 *subhāṣita-s* and *sūkti-s* from various sources compiled by Mangaladeva Śāstri. Modern

Nos. 413, 415, 457, 461, 486, 769, 850, 966, 1001, 1081, 1309, 1342, 1455, 1579, 1662

Subhāṣita-sudha-nidhi by Śāyana, a *subhāṣita-samgraha* similar to the

Sūktiratnahara, possibly another version of the same work (Cf L. Sternbach, Śāyana's *Subhāṣita-ratnahara* and Śūryapandita's *Subhāṣita-ratnahara* in *Journal of the Ganganatha Jha Kendriya Sanskrit Vidyapeetha* 27 pp 167-263)

Nos 47, 56, 66, 104, 111, 136, 140, 153, 164, 190, 194, 211, 222, 242, 245, 250, 251, 253, 254, 256, 275, 293, 322, 348, 354, 359, 366, 376, 404, 428, 459, 468, 473, 483, 491, 518, 521, 572, 575, 589, 590, 624, 625, 634, 683, 684-85, 691, 693, 705, 754, 761, 763, 807, 821, 834, 843, 846, 880, 971, 1036, 1057, 1069, 1081, 1177, 1239, 1261, 1266, 1306, 1310, 1314, 1317, 1319, 1335, 1346, 1349, 1363, 1425, 1437, 1455, 1490, 1493, 1495, 1524, 1606, 1611, 1618, 1657, 1677, 1717, 1719, 1735, 1749, 1757, 1758, 1805

Subhāṣita-sudha-ratna bhāṇḍagāra, a modern *subhāṣita-samgraha*, by Pt Śivadatta Kaviratna

Nos 2, 3, 5, 21, 25, 28, 35, 44, 46, 47, 62, 63, 73, 82, 85, 87, 88, 96, 101, 103, 107, 108, 109, 111, 113, 114, 118, 133, 135, 138, 139, 141, 158, 160, 161, 163, 164, 165, 176, 179, 180, 182, 185, 186, 187, 189, 197, 209, 211, 226, 229, 230, 232, 240, 242, 246, 249, 251, 252, 255, 266, 268, 272, 273, 274, 275, 277, 282, 286, 291, 292, 297, 305, 307, 313, 315, 316, 319, 320, 322, 330, 332, 337, 340, 341, 343, 344, 345, 348, 350, 353, 354, 365, 367, 370, 372, 376, 378, 381, 383, 385, 387, 390, 395, 398, 406, 413, 423, 428, 431, 436, 448, 449, 463, 467, 473, 475, 478, 489, 490, 514, 517, 518, 519, 520, 524, 527, 532, 538, 553, 559,

560, 561, 563, 566, 567, 574, 575, 576, 579, 580, 582, 585, 587, 588, 589, 594, 611, 615, 616, 620, 623, 624, 640, 646, 647, 648, 649, 661, 673, 778, 682, 684, 685, 686, 689, 690, 691, 693, 695, 702, 708, 710, 713, 716, 720, 726, 731, 743, 749, 753, 755, 759, 764, 765, 769, 777, 779, 780, 781, 795, 800, 804, 805, 815, 823, 824, 825, 826, 836, 842, 843, 846, 847, 848, 856, 859, 864, 872, 886, 889, 955, 966, 975, 981, 982, 991, 994, 995, 1004, 1005, 1013, 1017, 1018, 1020, 1022, 1024, 1035, 1039, 1044, 1047, 1048, 1053, 1054, 1060, 1062, 1064, 1066, 1089, 1094, 1100, 1105, 1106, 1107, 1108, 1109, 1114, 1115, 1120, 1123, 1135, 1136, 1137, 1141, 1146, 1148, 1149, 1153, 1159, 1164, 1166, 1167, 1168, 1172, 1178, 1183, 1189, 1191, 1197, 1198, 1200, 1201, 1202, 1204, 1215, 1222, 1223, 1225, 1233, 1234, 1241, 1244, 1253, 1256, 1265, 1268, 1272, 1279, 1284, 1291, 1295, 1298, 1299, 1307, 1311, 1321, 1323, 1331, 1333, 1337, 1343, 1349, 1366, 1369, 1380, 1391, 1394, 1400, 1401, 1402, 1408, 1410, 1411, 1417, 1425, 1429, 1430, 1432, 1433, 1435, 1437, 1443, 1446, 1460, 1461, 1464, 1467, 1468, 1469, 1471, 1473, 1479, 1480, 1487, 1489, 1490, 1499, 1501, 1501, 1505, 1506, 1508, 1511, 1520, 1523, 1526, 1527, 1545, 1546, 1547, 1549, 1550, 1562, 1566, 1568, 1576, 1579, 1583, 1584, 1587, 1588, 1590, 1591, 1592, 1593, 1596, 1597, 1600, 1603, 1605, 1608, 1610, 1617, 1619, 1621, 1622, 1625, 1631, 1632, 1635, 1637, 1641, 1642, 1645, 1649, 1652, 1654, 1655, 1656, 1657, 1659, 1660, 1663, 1671, 1672, 1673, 1674, 1675, 1687,

1689, 1713, 1722, 1743, 1746, 1748, 1749, 1750, 1751, 1752, 1762, 1773, 1774, 1775, 1778, 1779, 1783, 1786, 1791, 1801, 1804, 1806, 1811, 1812, 1813, 1815, 1819, 1820, 1823, 1824, 1825, 1844, 1861, 1862, 1863, 1865, 1868.

Subhāṣitasuradrūpa of Keṇadi Basavappa Nāyaka, a *subhāṣita-saṅgraha* in MS form (MS. BOR1 228 of later addition) as quoted in BhŚ and/or SkV.

No. 1100.

Subhāṣitahārāvālī of Harikavi: A *subhāṣita-saṅgraha* of the 17th century in MS form (MS. POR1 92 of 1883-84) in four pieces. One part is repeated twice; numbering irregular. Described and re-numbered by L. Sternbach in *On the subhāṣita-hārāvālī and the Śūktisahasra* in *Journal of the Guṇḍānātha Jhā Kendriya Sanskrit Vidyāpeetha* 28.3-4. Contains many well-known *subhāṣita-s*.

Nos. 39, 62, 92, 104, 107, 108, 113, 123, 185, 211, 275, 344, 350, 369, 378, 385, 390, 398, 402, 413, 468, 527, 546, 556, 563, 575, 624, 661, 701, 799, 823, 846, 852, 971, 1057, 1105, 1106, 1272, 1298, 1299, 1307, 1331, 1425, 1437, 1443, 1445, 1450, 1465, 1527, 1566, 1585, 1604, 1605, 1616, 1780.

Subhāṣitarṇava, a *subhāṣita-saṅgraha* in Bengālī script, as quoted by O. Böhtlingk in IS.

Nos. 8, 15, 45, 60, 61, 80, 195, 200, 201, 249, 398, 400, 407, 413, 419, 498, 527, 532, 545, 574, 575, 593, 602, 618, 639, 675, 688, 706, 737, 809, 854, 1043,

1095, 1100, 1216, 1220, 1258, 1269,
1286, 1332, (1348), 1350, 1367, 1380,
1404, 1431, 1527, 1683, 1690, 1759

Subhāṣitāvali, see Vallabhadeva

Suvarṇadāna, mentioned as source in
SRHt. No information.

No 204 (SRHt).

SUVARNADEVA, mentioned as source
in SRHt. No information.

No. 846 (SRHt)

Suvarṇānyokta, mentioned as source in
Any. No information.

No. 197 (Any)

Suṣṭṭatīlaka, see Kṣemendra.

Nos 316, 363, 444, 473, 712, 775

Suktāvali (= *Śrī-Suktāvali*), one of the
least known *subhāṣita-saṁgraha-s*
(Anonymous). Edited by Dr H
Bartoli. Very often corrupt. Date
unknown. (Cf. Introduction to SuB,
P-E Pavollini, *Collana di belle
sentenze in Giornale della Società
Italiana*, 20.1-16, SSTCS 12-3)

Nos 184, 435, 854, 1043, 1206, 1380,
1443, 1550

Suktī-karnāṁṛta (= *Saduktī karnāṁṛta*),
see Śrīdharadāsa

Suktīmuktāvali of Bhagadatta Jalhana,
see Jalhana.

Nos. 4, 17, 62, 63, 65, 91, 97, 105,
116, 129, 131, 132, 133, 161, 178, 187,
235, 239, 245, 257, 276, 295, 304, 305,
312, 320, 326, 328, 332, 350, 365, 382,
387, 390, 425, 432, 498, 524, 528, 611,

619, 643, 648, 661, 689, 691, 694, 717,
725, 739, 757, 799, 804, 847, 982, 997,
1020, 1033, 1059, 1096, 1109, 1111,
1152, 1159, 1163, 1167, 1168, 1172,
1179, 1198, 1287, 1298, 1349, 1351,
1383, 1425, 1465, 1473, 1500, 1521,
1523, 1548, 1566, 1567, 1579, 1581,
1583, 1585, 1600, 1616, 1626, 1657,
1664, 1672, 1674, 1738, 1780, 1811,
1830, 1848, 1862

Suktīmuktāvali of Somaprabha A *subhāṣita-saṁgraha* containing 99
verses.

No 808

Suktīmuktāvali (= *Harīharasubhāṣita*),
of Harīhara, son of Lakṣmī and
Rāghava. A *subhāṣita-saṁgraha* of
the 17th century. Ed. by R Jha
Also published in KM 80

Nos. 16, 29, 288, 374, 375, 584, 662,
674, 692, 707, 1098, 1170, 1352, 1370,
1497, 1504, 1513, 1595, 1695, 1698,
1741, 1856, 1864.

Suktīratnahāra, attributed to Sūrya
Kalingarāja. A south-Indian *subhāṣita-saṁgraha*, quotes many
verses not found in other *subhāṣita-saṁgraha-s*, e.g. of Kauṭilya.
(Middle of the 14th century) (Cf.
V. Raghavan in *Journal of Oriental
Research* 13 293-306, SSTCS 8-10;
L Sternbach *op cit* (in *Subhāṣita-sudha-nidhi*) and in ABORI 53.
127-160).

Nos 25, 51, 56, 66, 78, 86, 111, 136,
138, 153, 190, 194, 204, 205, 210, 211,
219, 222, 245, 250, 253, 254, 275, 348,
354, 357, 359, 364, 376, 404, 413, 422,

428, 451, 459, 468, 480, 483, 487, 521, 522, 523, 530, 533, 550, 558, 568, 574, 588, 589, 590, 595, 620, 624, 625, 634, 665, 683, 684, 685, 691, 705, 761, 763, 795, 807, 818, 823, 834, 846, 848, 983, 999, 1003, 1013, 1023, 1036, 1043, 1069, 1081, 1113, 1141, 1161, 1222, 1238, 1259, 1261, 1266, 1293, 1306, 1310, 1314, 1317, 1319, 1330, 1335, 1346, 1363, 1374, 1376, 1405, 1425, 1455, 1493, 1495, 1499, 1524, 1535, 1575, 1606, 1611, 1618, 1691, 1692, 1697, 1717, 1719, 1720, 1731, 1734, 1735, 1749, 1758, 1765, 1805, 1834, 1847.

Sūktiratnakara, a collection of *sukti*-s quoted 4 times in JS as source of its verses. No information.

No. 235 (JS).

Sūktifataka, a collection of *subhāṣita*-s, ed. by Harihara Jhā (in two volumes; each contains 100 *subhāṣita*-s). Modern.

Nos. 472, 639, 1437, 1657, 1786.

Sūktisaṅgraha, ■ *subhāṣita-saṅgraha* of Kavi Rūṅgasa ed. by Śrī Somanātha ratha Śāstrī containing 26+21+21+22+14 *subhāṣita*-s in five chapters. Also ■ *Sūktisaṅgraha* was used as source in SRK.

Nos. 377, 821, 1025, 1104, 1512, 1544.

Sūktisahasra, a collection of *sukti*-s quoted very often in JS as source of its verses. No information. (Cf. L. Sternbach, *op. cit.* in *Subhāṣita-hārāvali*).

Nos. 739 (JS), 1626 (JS), 1848 (JS).

Sūktisudha of Bhūga Pahlā, a *subhāṣita-saṅgraha* containing 88 *subhāṣita*-s. Modern.

Sūktisudhā of Śrīmāt (°mātuh), a *subhāṣita-saṅgraha* containing in two chapters. *subhāṣita*-s and *sukti*-s arranged according to metres.

Nos. 164, 266, 1043, 1228, 1577, 1667, 1713, 1849.

Sūktisundara by Sundaradeva. A *subhāṣita-saṅgraha* containing 174 *subhāṣita*-s. (Cf. *Sūktisundara* of Sundaradeva in *Calcutta Oriental Journal* III. 5).

Nos. 135, 1089, 1153.

SUCIGOBHAṬṬA, see Gobhaṭṭa.

SURYA KALĪNGARAJA, see Sūktiratnakara.

SONNOKA (=SOLLOKA; = SOHNO-KA; = SONOKA; = SOLŪKA; SOLHOKA; =SELHŪKA; =SEL-HOKA (?)), poet. No information. (Cf. Skm (POS) 135, Skm (B) 28, PG 238, SkV 104, Kav 116, CC₂ 737).

No. 231 (SkV, Prasanna).

SOMADEVA. Kāśmīrian Brāhmaṇa, son of Rāma who flourished on the court of king Ananta and queen Sūryamatī; author of *Kathāsaritsāgara*, the ocean of stories in verse, emanating from the Kāśmīrian Bṛhatkathā. (11th century). (Cf. VS 134, CC₁ 735, 78). Also poet quoted in VS, Pad. (Cf. L. Sternbach, *The kārya-portions in the kathā-literature*, Vol. I).

No. 633 (VS).

Skanda-purāṇa, = *Mahā-purāṇa* in seven *khaṇḍa*-s, of which some contain *smṛti*-chapters, some parts of the *Skanda-purāṇa* could not be composed earlier than 1300 A D (Cf R C. Hazra's *Purāṇic Records on Hindu Rites and Customs* pp. 157-166)

Nos 402, 1116, 1654

SKANDASKARA ŚAMKARA, poet. No information (Cf. VS 126, CC₁ 743)

No. 1222 (VS)

Sphuṭaśloka, mentioned very often as source for SRK verses. No information

Nos 164, 169, 176, 183, 246, 864, 1060, 1062, 1136, 1177, 1183, 1197, 1433, 1443, 1446, 1490, 1527, 1549, 1652, 1678, 1779, 1786, 1868

Smṛticintāmaṇi, a *nibandha* from the second half of the 15th century by Gangādhara in MS form, as quoted in *Dharmakośa*

No 511.

Smṛtiumuktāphala, popular *nibandha* of Vaidyanātha Dīkṣita, probably compiled after 1686 A D (Cf CC₁ 747). (Cf. P K Gode in *Mīmāṃsā-Prakāśa* 3. 39-42)

No 556

Śvapna-Vāsavadatīā, see Bhāsa

She-rab dong-bu (= *Nitiśāstra-Prājñā-danḍa*), = collection of maxims in Tibetan found in the Tanjur and ascribed to Nāgārjuna (Klu-sgrub or Lutrub). Probably a metrical translation in Tibetan of a Sanskrit

work from the 11th century. (Cf. B.C. Campbell in his Introduction to *ShD* (T), L. Sternbach, *The Spreading of Cānakya's Aphorisms over Greater India* paras 15-21)

No 108, 1443.

HAMSAVIJAYA GANI, author of *Anyoktumuktāvali* (KM 88), probably written in 1679 (Cf Guérinot, JA 1909, s 10+14 p 47 sqq.).

No 1106

Hamsasandeśa, see Venkaṭanātha

No 310.

HANUMAT, according to legend author of the drama *Hanūmannatāka* or *Mahānāṭaka* which was lost, but at time of king Bhoja of Dhārā restored, after the sea cost up some of stone tablets containing portions of the drama. The restoration is a clear plagiarism from several poets whose verses, fitted the story (Kālidāsa, Bhavabhūti, Rājasekhara, Vasukaipa, Dhīranāga, etc (Cf SLV CIV, Skm (POS) 136-7, Skm (B) 28, PG 230-40, PV 93, AP 99, CC₁ 438, 753, CC₂ 100, CC₃ 93) (Cf A Esteller, *Die älteste Rezension des Mahānāṭakam*, AKM 21 7, S K De, *The Problem of the Mahānāṭaka* in HQ (1931) p 533 sqq.)

No 691 (JS, but not found in *Hanūmannatāka*)

Hanūmannatāka, see Hanūmat

See also *Mahānāṭaka*.

HARI (= BHATTA HARI), poet. No information. The name occurs very

often and cannot be identified. (Cf. SkV CV, Skm (POS) 136-7, Skm (B) 28, PG 240, CC₁ 755, 756).

No. 1007 (Skm).

HARIGAṆA (ŚRĪ HARIGAṆA), poet.
No information. (Cf. VS 135, AP 97, ZDMG 27. 638, CC₁ 758).

No. 1123 (ŚP, SSB).

HARI BHĀSKARA. Son of Āpājinanda of the Kāśyapa gotra. His patron was Yaśavanta (= Jasvanta) in whose honour he wrote the Jasvanta-Bhāskara, a poem; he is also the author of a mediaeval *subhāṣita-saṅgraha*, the Padyāmṛta-taraṅgiṇī (to which his son Jayarāma wrote a commentary) and some poetical works (Gaṅgā-stuti, Mukti-kṣetra-prakāśa, Bhāskara-carita, Lakṣmīstuti, Paribhāṣā-bhāskara, Smṛti-prakāśa, Ādhyātma-ratna-prakāśa, Patrapraśasti). Flourished in the latter half of the 17th century. (Cf. CC₁ 411, 759, CC₂ 94, PdT CX-CXII. (Cf. Introduction to PdT CX-CXX). See also Bhāskara.

Harivaṁśa, epic in three *parvan-s*, considered as a supplement to the Mahābhārata.

Nos. 704, (1014), (1088).

Harivaṁśa-purāṇa (= *Bṛhad-harivaṁśa*; = *Aṛiṣṇanemipurāṇa-saṅgraha-harivaṁśa*), by Jināsena containing in 66 cantos the legendary life of Tīrthaṅkara and Kṛṣṇa; or the *nemīcarita*, or the history of Nemīnātha by Puṣpadanta. First composed in the 8th, the second in the 10th century.

Nos. 1418, 1530, 1711, 1843.

HARṢA (= ŚRĪ HARṢA, = HARṢA-DEVA). King Harṣa Śīlāditya of Kanauj, poet in his own right. Ruled in the 7th century A.D. Author of three dramas Ratnāvalī, Nāgānanda and Priyadarśika. Not to be confused with the later ŚRĪ HARṢA, son of Śrīhira and Māmalla-devī who was a professional poet under Govindacandra Gāhaḍavāla and wrote the Naiṣadhiyacarita, Khaṇḍana-Khaṇḍakhāḍya and other works. He lived in the second half of the 12th century. There lived also in the beginning of the 16th century a ŚRĪ HARṢA, the younger brother of Govinda-Ṭhakkura who was the author of the Kāvya-pradīpa. (Cf. VS 136-7, AP 98, JS 62, SkV CV, Kav 117-120, Skm (POS) 137-9, Skm (B) 26, Vidy 15, PdT CCIX-CCX, PV 116, CC₁ 763, 764).

Nos. 121 (VS), 382 (JS), 383 (SSB), 1120 (SR, SSB), 1198 (= Ratna; JS, ŚP, SSB), 1247 (= Nāg; VS), 1568 (Pad; could not be traced), 1600 (Skm, JS, VS, SSB). (All unless differently marked = Naiṣ).

Harṣacarita, see Bāṇa.

Nos. 275, 538, 1778.

HĀRĪTA. An ancient *sutrakāra* on *dharmā*. Often quoted by Āpaṣ-tamba and in the *nibandha-s*. Some of the Hārīta verses are very ancient. (Cf. P.V. Kane's History of Dharmaśāstra I : pp. 70-5).

No. 511 (+ Nārada; in Rājānīti-ratnākara, but in Kavi a. Vyāsa; it is a H. verse).

Hitopadeśa, a collection of fables ascribed to Nārāyaṇa (Cf AOS 44)

Nos 47, 67, 68, 290, 348, 378, 389, 403, 413 (SR, but also a BhŚ), 418, 482, 468, 508, 511, 545, 556, 615, 639, 661, 693, 836 (SR), 851, 1097, 1141 (SR), 1304, 1361, 1366, 1417, 1443, 1527, 1532, 1543, 1547, 1630, 1762 (SR), 1765, 1768, 1822.

HIMBOKA (HINGOKA), see Bimboka

Hṛdayaṅgama, a commentary on KāD, by an anonymous author.

No 316.

HEMACANDRA (=HEMĀCĀRYA), a Jain, prolific writer in different branches of study, son of Cāca (or

Cāciga) and Pāṇini. Patronised by king Jayasimha and afterwards Kumārapāla. Author of Yogaśāstra, Triṣaṣṭisatakāpuruṣacarita with the Parīkṣitaparvan, Jaina Rāmāyaṇa, the Rāmācarita, Kumārapāla-carita and other works. He was also a grammarian and wrote the Siddha-hemacandra, the Abhidhānacintāmaṇi, Nighaṇṭuseśa, Anekārthasamgraha, a work on poetics Kavyānuśāśana, on metrics Chandonuśāśana, on logic Pramānamīmāṃsā, politics Laghvarhaṇṇitī-śāstra, etc. Flourished between 1145-1172 A.D. (Cf VS 139, CC₁ 768). (Cf. G Buhler, Über das Leben des Jaina Monches Hemacandra, transl by M Patel, JSS)

II. INDEX

OF

SANSKRIT METRES

The following metres, other than *śloka-s*, were used in the verses quoted in this volume; the metres in groups A and B are quoted according to the number of syllables to the quarter. Referential numbers to the non-metrical verses are given in *italics*.

A. AKṢARACCHANDAS (Sama)

a. 11 syllables to a quarter

Indravajrā

— u/ — — u/v — u/ — —

Nos. 301, 331, 423, 673, 978, 1021, 1175, 1602, 1628, 1725, 1727, 1787, 1801, 1847, 1852. Total : 15.

Upajāti (Indravajrā and Upendravajrā)

u — u/ — — u/v — u/ — —

Nos. 9, 12, 27, 61, 125, 160, 296, 300, 330, 336, 384, 386, 387, 391, 406, 410, 417, 493, 494, 524, 619, 627, 631, 632, 651, 652, 653, 669, 670, 671, 672, 678, 680, 693, 718, 783, 786, 794, 795, 801, 802, 803, 804, 809, 820, 845, 970, 998, 1118, 1151, 1157, 1181, 1182, 1192, 1213, 1216, 1217, 1220, 1225, 1227, 1241, 1259, 1320, 1322, 1328, 1334, 1345, 1369, 1422, 1523, 1538, 1545, 1546, 1553, 1555, 1563, 1566, 1569, 1570, 1592, 1627, 1629, 1677, 1679, 1680, 1692, 1726, 1733, 1748, 1751, 1790, 1791, 1806, 1833, 1839, 1844, 1866. Total : 97.

Upendravajrā

u — u/ — — u/v — u/ — —

Nos. 117, 347, 490, 790, 829, 1185, 1187, 1257, 1565. Total : 9.

Rathoddhata

— u — /uuu/ — u — /u — —

Nos. 1, 4, 6, 132, 274, 314, 316, 465, 473, 712, 713, 863, 865, 866, 1612, 1619, 1687, 1741, 1745, 1763, 1766, 1770. Total : 22.

Śalinī

— — — / — — u/ — — u/ — —

(Caesura after the fourth syllable).

Nos. 1624, 1652, 1863. Total : 3.

Svāgata

— u — /uuu/ — uu/ — —

Nos. 215, 226, 862, 1663, 1743, 1746, 1775. Total : 7.

b. 12 syllables to a quarter

Upajāti (Vaiśasthā and Indravaiśā)

u — u/ — — u/v — u/ — — u/ —

Nos. 23, 176, 214, 581, 582. Total : 5.

Drutavilambita (or Harinapluta)

uu/ — uu/ — uu/ — u —

Nos. 19, 248, 515, 541, 617, 1040,
1114, 1291, 1439, 1447, 1477, 1080,
1487, 1489, 1508 Total 15

Pramitākṣara

uu—/u — u/uu—/u —

Nos. 765, 777, 1427, 1464, 1500, 1506
Total : 6

Bhujangaprayāta (or Aprameyā)

u — —/u — —/u — —/u — —

Nos. 15, 381, 815, 1341, 1516
Total : 5.

Sragvīṇī (or Padmūṇī)

— u — / — u — / — u — / — u — /

No. 278. Total : 1

Vamśasthā

u — u/ — — u/u — u/ — — u/ —

Nos 52, 54, 65, 191, 342, 356, 382,
383, 394, 639, 754, 762, 779, 780, 805,
814, 849, 1087, 1090, 1117, 1120,
1138, 1142, 1146, 1195, 1211, 1224,
1226, 1275, 1302, 1312, 1313, 1335,
1412, 1415, 1441, 1551, 1552, 1559,
1568. Total 40

c 13 syllables to a quarter

Kalahansa (or Prabodhita)

uu—/u — u/uu—/uu—/—

No 587 Total : 1

Praharṣiṇī

— — —/uuufu — u/ — u — / —

(Caesura after the third syllable)

Nos 730, 1815 Total 2.

Mañjubhāṣiṇī

uu—/u — u/uu—/u — u/ —

(Caesura after fifth syllable)

No 1098 Total 1

Ruciṛā

u — u/ — uu/uu — /u — u/ —

(Caesura after the fourth syllable)

No 800 Total 1

d 14 syllables to a quarter

Pramada (or Kurariruta)

uuufu — u/ — uu/u — u/u —

No 1201 Total 1

Vasantatīlakā (or Uddharṣiṇī or Simhon-natā)

— . u/ — uu/u — u/u — u/ — —

Nos 129, 50, 151, 157, 235, 293,
297, 304, 308, 312, 360, 362, 363, 364,
366, 557, 659, 643, 677, 679, 682, 694,
695, 700, 702, 703, 705, 708, 719, 720,
723, 726, 732, 860, 854 to 965, 967,
968, 969, 971, 972, 973, 974, 975,
976, 977, 980, 981, 985, 986, 987,
988, 989, 990, 995, 1002, 1160, 1173,
1543, 1596, 1597, 1598, 1601, 1621,
1623, 1626, 1634, 1635, 1651, 1656,
1678, 1693, 1697, 1750, 1785, 1786,
1794, 1795, 1808, 1812, 1823, 1824,
1830, 1845, 1848, 1851, 1853, 1865.

Total 182

Śarabha

— — —/ — uu/uuuf — — u/ — —

No. 242 Total 1

e 15 syllables to a quarter

Malini (or Nandimukhī)

uuufuuuf — — —/u — —/u — —

(Caesura after the eighth syllable).

Nos. 96, 188, 374, 375, 488, 526, 539, 585, 592, 637, 640, 739, 745, 749, 750, 775, 817, 1094, 1099, 1100, 1103, 1111, 1279, 1391, 1408, 1442, 1445, 1451, 1459, 1460, 1462, 1468, 1479, 1509, 1510, 1529. Total : 36.

f. 16 syllables to a quarter

Pañcacāmara

u—v/—v—/v—v/—v—/v—v/—

No. 1077. Total : 1.

g. 17 syllables to a quarter

Narkuṭa (or Nardāṭaka)

uuu/v—v/—uu/v—v/v—v/v—

No. 1434. Total : 1.

Pṛthvī (or Vilambitagatī)

v—v/vu—/v—v/vu—/v—/v—

Nos. 46, 349, 475, 518, 791, 1126, 1183, 1193, 1208, 1337, 1435, 1531, 1539, 1540, 1556. Total : 15.

Mandakrānta (or Śrīdhara)

— — —/—uu/vuu/— — v/— — v/— —

(Caesurae after the fourth and tenth syllables).

Nos. 220, 232, 288, 310, 332, 333, 339, 458, 717, 722, 1007, 1011, 1149, 1159, 1170, 1632, 1658, 1660, 1705. Total : 19.

Śikharinī

u— —/— — —/uuu/vu—/—uu/v—

(Caesura after the sixth syllable).

Nos. 38, 39, 48, 60, 89, 90, 116, 175, 185, 350, 388, 395, 397, 516, 529, 531, 532, 583, 630, 796, 808, 824, 847, 853,

1027, 1031, 1089, 1115, 1134, 1209, 1221, 1223, 1255, 1273, 1274, 1298, 1299, 1311, 1316, 1324, 1338, 1344, 1349, 1350, 1358, 1373, 1383, 1396, 1419, 1450, 1465. Total : 51.

Harinī (or Vṛṣabhaceṣita)

uuu/vu—/— — —/—v—/vu—/v—

(Caesurae after the sixth and tenth syllables).

Nos. 20, 34, 91, 166, 373, 489, 776, 1051, 1052, 1053, 1203, 1235, 1271, 1458, 1466, 1485, 1521, 1528.

Total : 18.

h. 19 syllables to a quarter

Śardulavikrīḍita

— — —/uu—/v—v/vu—/— — v/— — v/—

(Caesura after the twelfth syllable).

Nos. 10, 11, 128, 131, 133, 154, 155, 227, 229, 231, 233, 234, 239, 243, 245, 246, 251, 258, 267, 268, 273, 287, 291, 298, 299, 305, 307, 319, 320, 326, 328, 334, 337, 365, 367, 416, 430, 431, 444, 445, 447, 448, 449, 463, 647, 648, 650, 662, 667, 689, 690, 691, 696, 699, 709, 716, 724, 725, 727, 728, 729, 734, 735, 867, 868, 979, 982, 991, 992, 993, 994, 995, 997, 1005, 1008, 1010, 1016, 1020, 1022, 1148, 1153, 1163, 1167, 1168, 1169, 1171, 1172, 1584, 1585, 1586, 1589, 1609, 1639, 1640, 1645, 1646, 1647, 1664, 1672, 1673, 1674, 1675, 1703, 1736, 1740, 1752, 1779, 1793, 1803, 1809, 1810, 1811, 1813, 1814, 1816, 1819, 1820, 1821, 1835, 1840, 1842, 1850, 1856, 1857, 1859, 1860, 1862, 1870. Total : 128.

i 21 syllables to a quarter

Stragdhara

— — —/—u—/—uu/u— —/u— —/u— —

(Caesurae after the 7th and 14th syllables).

Nos 156, 230, 257, 286, 309, 322,
903, 1009, 1156, 1178, 1588, 1600,
1655, 1676, 1702, 1707, 1738, 1784,
1787, 1861 Total 20

II AKSARACCHANDAS (Ardhasama)

*Aupacchandasiṅka*First and third *pāda*-s 11 syllables

uu —/uu—/u—u/ — —

Second and fourth *pāda*-s

12 syllables

uu—/—uu/— u—/u— —

Nos. 21, 113, 346, 477, 514, 519, 746,
752, 759, 813, 1056, 1058, 1060, 1062,
1105, 1106, 1135, 1395, 1481, 1482,
1575 Total 21

Second and fourth *pāda*-s

13 syllables

uuu/u—u/u—u/—u—/—

Nos 17, 33, 748, 757, 760, 1101, 1109,
1137, 1204, 1283, 1392, 1436, 1461,
1467, 1486 Total 15.

*Vīryogini*First and third *pāda*-s 10 syllables

uu—/uu—/u—u/—

Second and fourth *pāda*-s

11 syllables

uu—/—uu/u—u/u—

Nos 82, 94, 162, 352, 354, 491, 577,
768, 769, 770, 772, 1047, 1050, 1246,
1248, 1251, 1390, 1394, 1409, 1429,
1471, 1483 Total 22

*Puṣpitaṅga*First and third *pāda*-s 12 syllables

' uuu/uuu/—u—/u— —

C AKṢARACCHANDAS (Viśama)

*Udgata*First *pāda* 10 syllables

uu—/u—u/uu—/u

Second *pāda* 10 syllables

uuu/uu—/u—u/—

Third *pāda* 11 syllables

—uu/uuu/u—u/u—

Fourth *pāda* 13 syllables

uu—/u—u/uu—/u—u/—

No 773 Total 1

D MATRĀCCHANDAS

Ārya

First and third *pāda*-s 3 feet
(12 *mātrā*-s)

Second *pāda* 4½ feet (18 *mātrā*-s)

Fourth *pāda* 2 feet + a short syllable
+ 1½ feet (15 *mātrā*-s)

(feet could be uuu, or — —, or
—uu, or uu—, or u—u).

Nos. 3, 16, 18, 28, 30, 32, 93, 95, 112, 114, 130, 139, 165, 167, 187, 189, 240, 241, 244, 249, 252, 253, 256, 262, 263, 275, 283, 295, 313, 329, 344, 353, 355, 369, 372, 413, 414, 420, 422, 426, 433, 437, 456, 466, 471, 498, 525, 527, 528, 538, 540, 544, 546, 566, 571, 573, 574, 575, 579, 588, 589, 594, 609, 611, 623, 624, 626, 642, 692, 707, 715, 733, 753, 816, 868, 983, 1033, 1048, 1054, 1057, 1059, 1107, 1108, 1110, 1112, 1147, 1164, 1166, 1200, 1202, 1206, 1231, 1244, 1250, 1272, 1280, 1281, 1284, 1287, 1410, 1411, 1425, 1428, 1430, 1443, 1444, 1446, 1463, 1469, 1478, 1483, 1492, 1494, 1496, 1501, 1511, 1513, 1520, 1576, 1582, 1622, 1625, 1657, 1644, 1650, 1671, 1689, 1732, 1747, 1780, 1781, 1783, 1838, 1841. Total : 133.

Udgiti

First and third *pāda* : 12 *mātrā-s*

Second *pāda* : 15 *mātrā-s*

Fourth *pāda* : 18 *mātrā-s*

Nos. 584, 603, 616, 1249, 1695.

Total : 5.

Upagiti

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 15 *mātrā-s*

Nos. 338, 370, 450, 464, 467, 474, 484, 966, 1075, 1268, 1698, 1873. Total : 12.

Giti-ārya

First and third *pāda-s* : 12 *mātrā-s*

Second and fourth *pāda-s* : 18 *mātrā-s*

Nos. 13, 168, 186, 272, 292, 351, 509, 537, 572, 576, 580, 596, 597, 610, 612, 743, 1012, 1061, 1063, 1136, 1158, 1278, 1282, 1389, 1433, 1490, 1497, 1502, 1580, 1659, 1780, 1796, 1807, 1864. Total : 34.

1. In other sources *Ārya*-metre.

Mātrāsamaka

16 syllables (several varieties ; rymed moric verse).

No. 266. Total : 1.

E. IRREGULAR

Nos. 122, 194, 492, 1125, 1129, 1130, 1131, 1132. Total : 8. See

also numbers given above in italics.

III. SUBJECT INDEX

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worthless man : *see* man, wicked

wrath : *see* anger

wretchedness, 411

wrong : *see* right, righteousness

X, Y, Z

yagin, 146, 215, 628, 747, 767, 1213

yoke, 1016

youth, young (*see also* life, three stages ;
 woman), 90, 100, 139, 229, 458, 609,
 831 to 833, 1374 ;

—youth passed, 532 ;

—young and old : *see also* old and
 young

zero, 259

ADDENDA AND CORRIGENDA¹

Page

- xv line 8 read *Anyśat instead of Anyśat.*
- xvi „ 28 read . *Bālabhāṭṭi instead of Bālabhāṭṭi.*
- xviii after „ 18 add . *BPC Bhāvadēva Sūri's Pārśvanātha-caritra, Benares, Virasamīti 2048 (A D 1912)*
- xxvi „ 15 read *Dampatiś(ikṣāṇāmaka)*
- xxxix after line 30 and } “MK (D) Mādhavānala-kathā by Dāmodara,
 xl after line 3 add indented } GOS 93 , pp 443-509” and “MK (K) Mādhavānala-kāmakandālā-caupī GOS 93 ; pp 381-442.”
- xl after line 14 add . *Moh (KSG) Moh in KSG I 352-7*
- xli „ 14 read : *Kosegarten*
- xlx „ 3 read *Chaudhuri, Prācyavāṇī-Mandira-Samskrita-granthamālā 2.*
- xlx „ 17 read *RS , Rś Rudraṭa's Śrngāratilaka (Rś) ed. with*
 l „ 5-6 *delete) and)*
- li „ 13 read . *Saśā*
- li „ 27-8 read *Rijksuniversiteit te Gent Werken uitgegeven door*
- liv „ 7 read *MS BORI 1423 of 1887-91.*
- lvi „ 18 read : *Subhāṣita-samgraha-s*
- lxii „ 19 read : *De l'origine*
- liv „ 11 read . *Zeitschrift der Deutschen .*
- lxvi fn. 2 read : *2, 181. 6 instead of 286.*
- lxxvi fn 5, line 8 read . *A. Weber's instead of A. WEBER.*
- lxxvii fn. 7, line 2 read *300-10 instead of 300 10*
- lxxix line 16 read *conterminous.*
- lxxxiv fn. 1, lines 2-3 beginning with the words *Cf. L. Sternbach transfer*
at the end of fn. 2

1 The length of the ADDENDA AND CORRIGENDA is mainly due to the additional material inserted in the text of the *subhāṣita-s* after the printing of this part of the volume was completed some two years ago (see PREFACE, p viii)

Page

- lxxxvi fn. 2, line 8 *read* : Warszawa 1974.
- lxxxvii line 10 *read* : The work is of South Indian Origin.
- lxxxviii fn. 3, line 1 *read* : *Indian Culture* 12, 3 ; 130-9. Cf. S. Ch.
- lxxxviii fn. 5, line 2 *read* : *Indian Culture* 2, 2 ; 382-3.
- xciv line 18 *read* : the shorter version is completely preserved.
- xciv fn. 1 *read* : Cf. Guérinot in JA. 10 t. 14 ; pp. 47 ff. No. 1106.
- c lines 10-11 *read* : S. V e ñ k a ṭ ā d h v a r i n.
- ciii line 14 *read* : *Sindūraprakara*.
- cv line 21 *read* : of stray verses written on 30 pages.
- cxii fn. 4, line 7 *read* : met with in Sanskrit literature.
- cxvii line 4 *read* : rogues ;
- cxvii fn. 6, line 1 *read* : Barreau *instead of* Barreau.
- cxx line 1 *read* : P a n i ' s *instead of* P a r t ' s.
- cxix „ 11 *read* : Saduktikarṇāmṛta.
- cxix lines 19-20 *delete* : *Taittiriya-brāhmaṇa* 2. 5. 83.
- cxix line 24 *read* : 3.312.3 *instead of* 32.12.3.
- cxix fn. 1, line 7 *read* : *Māra und*
- cxix line 17 *read* : composed of some well-known
- cxix line 5 *read* : Tshigs-su-bcad-paḥi.
- cxix fn. 2, line 6 *read* : XLIII ; pp. 115-158.
- cxlii, cxliii and cxliv *read* : E. Bosson *instead of* E. Bossom.
- cxlii fn. 1, line 3 *read* : *textes bouddhiques du Tibet et du ...*
- cxlii fn. (fn. 4 from p. cxlii) line 2 *read* : 135. 258-269 *instead of* in print.
- cxlii line 7 *read* : Lokasāra.
- cxli „ 14 *read* : (*Poésie*).
- cxli fn. 4, line 2 *read* : *conservés .. par Chao ...*
- cxli line 8 *read* : 351 (or over ... *instead of* : 332 (or
- cxlii fn. 2, line 2 *add* at the end : and op. cit. p. cxlii fn. 7.
- cxli line 11 *read* : Udyoga- and Bhīṣma-paryans.

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- 4 19 column 2 lines 3-4 *read* : wives/impatience with good men and
kinsmen alike ; / all are in the nature of

Page	Verse	
5	27	(c) <i>read</i> . (°वेत्त ; °वेत्त ;
6	32	column 2 lines 7-10 <i>read</i> . and others/he sees his own vice in his neighbour's heart. / Though they upon the bank are motionless, / a man aboard a river boat supposes, / that it is they who
7	39	(पा) <i>add</i> : SH 1908
8	40	(पा) <i>add</i> : SSB 315,32,
9	47	(पा) <i>add</i> : SSSN 243,2. (a) <i>add</i> at the end : °पा° °पा° tr, SSSN. (b) <i>read</i> : पात्राणां HP, Prab, SSSN.
9	49	(पा) <i>add</i> : Bhavisiya-purana 1.7,51. (a) कामादृते विद्याकारी Bhavisiya (c) कश्चिद् Bhavisiya.
	50	(पा) <i>add</i> : R (Bar) 5,20,38 <i>id/ef</i> .
	51	(र) <i>should read</i> MBh (Ju) p. 238 <i>mn/op</i> . Also <i>delete</i> : (c) and <i>insert</i> text in (b).
10	54	(b) line 3 <i>read</i> : SSB <i>instead of</i> : SBS.
	56	(पा) <i>add</i> : SSSN 70,1 ,
11	61	(पा) <i>read</i> . Subh 12. (d) <i>read</i> तावन्ति .
12	62.3	(पा) <i>read</i> : JS <i>instead of</i> : IS and <i>add</i> SH 448 (No. 62 only). (e) <i>read</i> . JS <i>instead of</i> . IS.
12	66	<i>add</i> : (पा) MBh (Bh) 12,81,11 , in (पा) SSSN 108,8 and (d) इच्छते तस्य जीवति MBh
	69	(translation line 5) <i>read</i> : splendid <i>instead of</i> : sweet.
	70	<i>read</i> : 70**
14	78	<i>add</i> at the end of (पा) and (a) : SSSN 90,2.
	82	fn. 1, line 4 <i>read</i> . =Amangalakara.
	83	(पा) <i>read</i> . R (Bar) 3,36,22,

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16	92	<i>add</i> at the end of (आ) and (a) : SH 827 and in (d) after IS : निर्दयं चैव SH ; in (a) <i>correct</i> SV to VS.
17	100	(घ) <i>read</i> : MBh (C) 12.6536 and 12.9294.
	101	(घ) <i>read</i> Cf. No. 2152 <i>instead of</i> : 2352.
18	104	(आ) <i>add</i> : SSSN 221.6, SH 1593.
after	105	<i>add</i> : अकृत्यान्निजस्त्रां <i>sre</i> No. 107.
	107	(आ) <i>add</i> : SH 1382 ; (ab) अकृत्यान्निजस्त्रां योदे °वि° SH ; and in (d) (at the beginning) : त्यक्त° SH.
	108	(आ) <i>add</i> at the end : SH 1049 ; cf. No. 1437 and in (c) at the end : SH. (In the translation last line) <i>read</i> : 'then' <i>instead of</i> : 'the'.
	109	(घ) <i>read</i> : Pts. 4.118 <i>instead of</i> : 4.188.
19	111	(घ) <i>read</i> : (GN) <i>instead of</i> : (DN) and in (आ) <i>add</i> : SSSN 143.16.
	113	<i>read</i> : 113°; and in (आ) and (b) <i>add</i> at the end : SH 107.
20	120	(इ) and (b) <i>read</i> : Tantri (OJ) <i>instead of</i> : Tantri (OS).
21	123	<i>add</i> : (आ) SH 718 ; (घ) अश्रोतः व° च SH ; (c) and (d) after MBh (Bh) <i>add</i> : SH.
	127	(घ) <i>read</i> : MBh (C) 5.1518-9 <i>instead of</i> : MBh (C) 1518-9. (in translation line 3) <i>delete</i> : "and".
22	130	(in translation line 3) <i>read</i> : 'fly' <i>instead of</i> : 'flee'.
	132	(आ) <i>read</i> : Skm (POS) 2.119.4.
23	136	<i>add</i> at the end of (आ) and (a) : SSSN 66. 2 ; in (b) after (see a) <i>add</i> : SSSN and in line 3 <i>read</i> : स्य (हि).
	137	(घ) <i>read</i> : Aranyakāṇḍa 980° and in (a) अक्षयौ IS <i>instead of</i> : अक्षयो R (G).
	138	(आ) <i>add</i> : and SSSN 160.3 (a. Vallabhadeva).
24	140	(आ) <i>add</i> : SSSN 92.21.
	144	<i>read</i> : 144 <i>instead of</i> : 144°.
25	149	(घ) <i>read</i> : CR 4.20 <i>instead of</i> : CP.
	153	(आ) <i>add</i> : SSSN 97.3.

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26	156	<i>read</i> : 156°.
	159	<i>read</i> : 159°.
27	164	(भा) <i>add</i> SSSN 1,2
	165	(भा) <i>read</i> : ĀrS 2.47.
30	182	<i>delete</i> . Aya 388 from (घ) and <i>insert</i> it in (भा).
	185	(भा) <i>add</i> · SH 2033 , in (a) <i>add</i> · भगवते सर्वस्मिन्नस्मिन् SH and <i>add</i> : (b) भविष्यकलत्रायायनतले° SH. (c) °विश्वरूपे हिरो राहुविहर SH.
31	190	<i>add</i> : (घ) MBh [MBh (Bh) 12.57.34, MBh (R) 12.57.34, MBh (C) 12.2080] in (भा) <i>add</i> · SSSN 50.2 ; <i>add</i> (c) °वेत्तारः MBh.
	192	(घ) <i>read</i> · VCsr 15.4 (Cf. No 217 and MBh (R) 13.26.42).
32	194	(भा) <i>add</i> SSSN 134.9.
	195	<i>add</i> · (घ) KR 2.27.11 and in (भा) at the end · and धृतकुम्भ° , <i>add</i> · (cd) तेन भारद नारीणां संसर्गं परिबर्षयेत् KR.
	196	<i>add</i> at the end of (घ) and धृतकुम्भ°.
	198	(घ) <i>read</i> Mn 8.350 <i>bis</i> (Mandlik's ed), Vās 3.16, Cr 5 (CSr II 14, CRr VIII.46, CPS 233.35, CKI 44)
		(भा) <i>add</i> Mnāksarā ad Y 2.21, Sarvajñanārāyaṇa, Rāgha-vāṇanda, Govindarāja and Rāmacandra ad Mn 8.350, Daṇḍavivēka 234, Smṛticanḍrikā 315, Madanaratna 128, Vivādaśāṇḍava 491, Vyavahārārthasamuccaya 147, Sarasvatī-vilāsa 153, Manvarthacanḍrikā, Vyavahāraprakāśa 14.
33	200	(घ) lines 1-5 <i>read</i> · Cr. 66 [(CV XIV 12 .. (partly illegible)].
	203	(घ) <i>delete</i> . "Cf Nos. 213, 250°".
34	210	(भा) <i>read</i> · IS 70 <i>instead of</i> : TS 70.
35	211	(भा) <i>add</i> SH 1552
37	221	(घ) <i>add</i> · MBh (Bh) ¹ App. 1.81.38-9 and <i>add</i> : (c) लोके प्रस्थाप° ("लक्ष or स्थाप")° चित्वा च MBh (Bh)
	222	(घ) <i>read</i> : (भा) and <i>add</i> : SSSN 182.51; (a) <i>add</i> : घञ° SSSN.
	230	(भा) <i>read</i> · Cf. No. 242 <i>instead of</i> : No. 282,

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- 38 232 (अ) read : BhŚ *instead of* : BrŚ.
- 40 242 (आ) read : SSSN 197.89 *instead of* : 1.36.89.
- 41 245 (आ) read : SSSN 211.11 *instead of* : 3.7.11 and in (b) read : Vik.
- 42 249 (अ) add : KR 2.197.4 (p. 482) ; in (a) before "Subh" add : KR.
- 250 (आ) read : SSSN 52.2 *instead of* : 2.4.2.
- 251 (आ) read : SSSN 228.1 *instead of* : 2.27.1 ; in (c) delete : SR, RS.
- 253 (आ) read : SSSN 128.6 *instead of* : 2.90.6.
- 43 254 (आ) read : SSSN 148.11 *instead of* : 2.114.11.
- 256 (आ) read : SSSN 211.14 *instead of* : 3.27.1 in (b) line 2 read : (कुसुमिने च SSSN).
- 44 266 (आ) read : SSB *instead of* : SSg.
- 46 275 (आ) read : SSSN 143.21 *instead of* : 2.111.21 and add : SH 851 and 47* (a. Bāṇa) ; in (a) read : SR, SH.
- 47 283 (d) read : Vik *instead of* : Vikr.
- 48 288 read : (आ) SMH 9.41 *instead of* : (अ) SMH 9.41.
- 49 293 (आ) read : SSSN 225. 3 *instead of* : 3.23.3 and in (c) सप्त *instead of* : तप्त.
- 51 302 and 303 add : at the end of (इ) and (अ) respectively ; and घृतकुम्भ°.
- 53 after No. 316 read : अङ्गुलीयु *instead of* : अङ्गुलीयु.
- 218 add : at the end of the translation : "(K. Ray's translation)."
- 54 322 (आ) read : SSSN 17.77 *instead of* : 1.4.77.
- 55 326 (आ) read : Skm (POS) 5.1.1).
- 59 344 (आ) add : SH 1823.
- 348 (आ) line 3 delete : ' 7669' and read : SSSN 42.10 *instead of* : 1.32.10 ; add : SH 1053, (a) and (d) at the end of line 2 add : SH.

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60	350	<i>add</i> : at the end of (पा), (a), (b) and (d) "SH 517."
61	354	<i>read</i> : SSSN 81.74 <i>instead of</i> : 2 35 74 ; <i>add</i> : (१) Śli (OJ) 17.
62	359	<i>read</i> : in (पा) GP <i>instead of</i> : PP and in (पा) SSSN 40. 6 <i>instead of</i> : 1.31.6
	362	<i>read</i> : in (d) सुवं <i>instead of</i> : सुव.
63	366	<i>read</i> : SSSN 7 5 <i>instead of</i> : 1.4.5.
64	368	<i>read</i> Vi (K) 20 52 <i>instead of</i> Vi (R) 20 52.
	369	(पा) <i>add</i> : SH 241.
65	376	translation last line <i>read</i> : Ray's <i>instead of</i> Roy's
	378	in (पा) and (b) <i>add</i> at the end : SH 1096.
66	385	in (पा) <i>add</i> : SH 1313 ; in (a), (b) and (d) after "ŚP" <i>add</i> : SH ,
67	389	in (पा) <i>read</i> (n Kalpataru).
	390	in (पा) <i>add</i> : before Cf No. : "BPC 6 417 , in (पा) <i>add</i> : SH 370 (a, BhŚ) and at the end of line 2 <i>add</i> : 373.6 ; in (b) <i>delete</i> 373 6' and <i>insert instead</i> : सूत SH , at the end of (d) <i>add</i> : भाषेत् (१) BPC.
68	395	(पा) <i>read</i> SSB 272.102 (a, BhŚ) <i>instead of</i> : SSB 374 214 , in (a) <i>delete</i> "महा" ... to "metrum" and in lines 3,4,5 <i>delete contra metrum</i> ; in (b) <i>delete</i> : "अस्मात् ऽङ्गत् (var.)."
69	398	(पा) <i>add</i> : SH 1544 , (b) and (d) after ŚP <i>add</i> : SH.
70	402	(पा) <i>add</i> SH 631 , (a) after Y <i>add</i> : SH , (d) after ŚkP, <i>add</i> : SH.
	404	(पा) <i>read</i> SSSN 58.6 <i>instead of</i> : 56.6.
71	413	(पा) <i>add</i> SH 732 b's (a, BhŚ)
72	414	<i>read</i> : (पा) <i>instead of</i> : (पा) and <i>add</i> : Ava 94
76	444	(c) <i>read</i> : ["सुक्त"] <i>instead of</i> : ("सुक्त")
77		before No. 449 <i>add</i> : प्रसन्नेन तदज्ञानेन see शब्देन तु तदज्ञानं.
78	456	(पा) <i>read</i> : Vidy <i>instead of</i> : Vid and after (पा) <i>read</i> Āryā metre <i>instead of</i> Udgītā-āryā metre.
79	463	<i>add</i> : (पा) Mahāvīracar 3.35 and <i>add</i> (a) विदुषं तत्तापोऽथ संदेवहृषुः Ma*.

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- 80 468 (अ) *add*: SH 677.
- 81 472 (अ) *add*: SSB 301.3.
before No. 474 *delete*: अञ्जलि क्षपणं see No. 467.
- 83 482 (अ) *add*: MK (MK (S) 88, MK (G) *ad*: 54.57.
- 483 (अ) *should read*: KN (KN (ĀnSS) 13.43, KN (TSS) 13.43, KN (B) 12.41). In (अ) *add*: IS 120; at the end of (a) *add*: KN (ĀnSS), KN (TSS); at the end of (c) *add*: मालंघेयं KN (ĀnSS), KN (TSS); at the end of (d) *add*: SRHt, SSSN.
- 487 (अ) *add* at the end: (but does not appear in MBh (Bh)).
- 90 527 (अ) *add*: SH 792; (d) *add* at the end: श्रीमानाम् [तृ°] SH (*contra metrum*).
- 92 535 (अ) *read*: Śto *instead of* Śtd.
- 93 539 translation line 4 *read*: widowhood *instead of* wido-hood.
- 94 546 (अ) *add*: SH 1344, SSB 477.324 and in (d) *add*: न पादयानि पलं पि° SH.
548 translation line 3 *read*: Rāghavācārya's.
- 550 *add*: (a) MBh (MBh (Bh) 13.2.69, MBh (R) 13.2.70, MBh (C) 13.153) and in (अ) *read*: (a. Manu but does not appear in the MnJ edition).
- 551 in the text (b) *read*: दुभम् *instead of*: अक्षम्.
- 95 552 (अ) *read*: (NSP) *instead of*: (NSA).
- 556 in (अ) before MBh (C) *add*: MBh (R) 12.191.12 and *instead of*: MKS *read*: MK (MK (GOS) 155, MK (S); in (अ) *add* SH 706; in (c) line 1 *add* after H: MK, and in line 3 after MBh (var.) *add*: SH; at the end of (c) *add*: दत्ता [तृ°] SH.
- 557 (अ) *add*: MK (S) 128 and *add*: (ट) Ślt (OJ) 77.
- 96 558 *add*: (अ) MBh (MBh (Bh) 12.186.9, MBh (R) 12.193.9, MBh (C) 12.7040); cf. MBh (Bh) 13.143.13) and *add*: (cd) भृत्यै (पुर्वै) / पुस्त्यै प्र° MBh.
- 560 in (अ) after 565 *add*: 595; in fn. in (b) *read*: क्षौर्याः.

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96	563	(भा) add SH 1187 and read No 560 instead of : 550.
98	574	(भा) read - "VP 9.15" instead of "VP 9".
	575	(भा) add . SH 1188.
101	588	(भा) read SH 760 instead of : SH fol. 58a (560) and in (d) delete . दृष्टि SSB, SRHt.
	590	(c) add at the end SSSN
	591	(घ) add at the end See No. 2312 (varia lectio).
102	599	(घ) add . MK (MK (GOS) 26, MK (S) 25, MK (P) 19, MK (G) 45, MK (D) 85).
103	602	(घ) read PM 5.10 instead of 5.00.
106 col. 1, line 15		read 619* instead of ' 419*.
107	624	(भा) add SH 932 and 125* (a. Kṣemendra) and at the end of (d) add स वराति विसलेमवि SH (contra metrum)
110 before 646		add अतो ह्यस्यतर लोके see No. 5852
before 648		add : आत्मनाम गुरोर्नाम see No 4569
112	661	(भा) add SH 980 and 176* and in (d) add वरायत्य SH.
117	688	(a) add at the end रिनाशाय KR (d) lines 2-4 read Prś (C) ; instead of . Prś (C) ,
	689	add at the end of (भा) IS 177.
118	694	(भा) add Subhāṣitaratnakaraṇḍakakāṣṭhā 5.3 and add : (d) पुण्याधिका नितिभूतो Subhā*
120	701	(भा) add SH 1286 and in (a) add at the end SH.
	703	(भा) read : Sāh instead of Śāh.
121	711	(भा) read . (2208") instead of (2.208").
122	716	(भा) add . SH 1978 (d incomplete). in (b) add as the first entry . वेनाय सति चिक् SH; in (c) add as the first entry . परकान्तोय वि* SH.
127	743	(भा) add : Ava 132.
129	760	in fn. 1, line 4 read . entsteht ein.
130 before No. 762		insert . अथ रोयामिभूतव see तदा रोयामिभूतव.

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- 130 before No. 764 *insert* : अथवा जानता चेन्नृपिं see यदि राज्ञा हता कर्तुम् and :
अथवा विद्वाः सफलः see तस्योपदेशः सोपलः
- 766 *a* in text *read* : अथ वा ; in (a) *read* : R (Bar. 6.23.13ab+480*;
add : (a) स्र [वा] R (var.); संचयते or नश्यते or जयय न or अय नश्यति
स प्रज्ञा R (var.); (b) सतस्तव (समंततः or विनश्यतः or वचस्तथा or
as above) R.
- 131 773 *read* : Udgatū metre *instead of* : Udgīti metre.
- 132 775 (a) *read* : °शङ्ख instead of : °शङ्खः.
- 133 787 *read* : 787**
- 135 799 *read* : SH 338 *instead of* fol. 32a (138).
- 136 before 804 *read* : अयो नरपति *instead of* : असौ नरपति.
- 137 809 (अ) *read* : (MS. E) *instead of* : (MSE).
- 139 823 (अ) *add* : Vyāsa-smṛti 4.24.
- 823 (आ) *add* : SH 939 and 132*; *delete* the translation and *insert*
instead : I consider a generous man as a miser, for after his death
he makes use of his wealth [good deeds]; however, the miser is
generous when leaving (this world), for then he gives away his
entire wealth.
- 142 844 (अ) *delete* : MBh (C)...and *insert instead* : MBh (R) 12.331.8,
MBh (C) 12.12519.
- 845 *d* in text *read* : अयन्त्यकाले स्व° and in (d) the first entry should
read : सवन्ति काले Cy.
- 846 (आ) *read* : SSSN 175.1, SH 974 and 168* and *add* (b) दरम°
SH 974.
- 847 (आ) *add* : Regnaud VI No. 103 (a, Ānandavardhana) (c) *read* :
Regnaud, *instead of* : Viśvaguṇādarśa.
- 143 852 (अ) *add* : MBh (MBh (Bh) 13.126.16, MBh (R) 13.152.16,
MBh (C) 13.7177; *ab* in MBh (Bh) 13.33.16). Cf. Mn.
9.315.
- (आ) *add* : SH 1113 ; in (d) *add* after the end : SH ; *add* : (cd)
लोकानान्यान् सृजेयुश्च लोकपालांश्च कोपिताः MBh.
- 144 854 In the translation, line 1 *read* : by water ; the

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144	856	(घ) read 559 instead of 560.
146	865	(घा) add : SH 1956 , add . (b) समागत सति [वि°] SH.
150	886	(घा) line 3 read . 178.42, SSB 107.46.
151	892	(c) read : श्रोतुङ्गपीवरकठोरपयोधराद्वय
161	943	(b) read : सृष्टयते instead of सृष्टयते
167	971	(घा) add SH 544 Subhāṣita(savaskṛta)Ślokaprārambhah No. 16 , in (b) line 4 after Sts (var) , add : SH.
169	982	(c) read °क्षणम् instead of : क्षणम्
171	992	translation lines 1 and 2 read resort/to pavilions
173	1000	(c) line 3 read कामेषु instead of कथेषु .
174	1006	translation line 6 read grove/my lover
175	1013	(d) line 2 read : धर्मा. instead of : धर्मा;
177	1023	a in text read : प्रह्वयमनसयुक्त and in (घ) read . MBh (R) 12.298.44.
	1025	a in text read सद्य कुर्वन् प्रजा
178	1032	at the end of (घ) add MK (S) 88 GS
179	1036	(घ) lines 1-2 read MBh (C) 12.220-1 .. +1582.
	1039	translation line 2 read . man instead of : men
	1042	transfer the words ŚKDr ad मान (a c), IS 215 from (घ) to (घा)
182	1055	c in text read : मूर्ध्ना.
	1056	(घा) read : PG instead of PGr.
	1057	(घा) read : SH 1592 instead of : SHV part II.13 and in (c) and (cd) read SH instead of : SHV
183	1063	(घा) read PG instead of . PGr
184	1065	read 1065** instead of : 1065°.
	1069	(घा) add : SSSN 147 22.

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- 185 1076 *read* : 107.6 *instead of* : 1076*.
- 186 1079 *a* in text *read* : अवर्मादित्तं .
- 1080 (म) at the end *add* : Bhaviṣya-purāṇa 1.4.38cd-39 *ab* and in (d) line 5 *read* : वा नं [वाचि° MBh 12 (var.); वा नि° Bhaviṣya-purāṇa ; यच्छति .
- 187 1084 *ab* in text *read* : अघर्मोपाजितैरर्थैर् / यः करोस्वीद्वंदेहिकम् ।
- 1089 (b) *read* : SR *instead of* : ISR.
- 188 before 1093 *add* : अवर्षतानां see No. 1085.
- 189 1100 (आ) line 3 *read* : RJ 1420 *instead of* : RS 1420.
- 190 1105 (आ) line 3 *read* : SH 2007 *instead of* : HS 2007.
- 192 1117 *c* in text *read* : हृदये *instead of* : हृदय.
- 194 1126 (a) *read* : चिरमवास्य BhŚ (var.).
- 1127 (अ) line 2 *read* : CNSap *instead of* : CNS ap ; (d) *read* : सनासुमम् Tantri (OJ).
- 195 1129-32 (l) *read* : °वर्ष्य MBh (C).
- 196 1140 translation line 2 *read* : look of cruel ...
- 198 1149 translation lines 2, 3, 4, 5, 6, 7, 8, 9 *add* : “{” after “joys”, “dwell”, “up”, “rites”, “joined”, “holiness”, “bards”, “sage” respectively.
- 199 1153 (a) *read* : छद्गस्त्रुद् SSS.
- 200 1158 translation line 1 *read* : Der auf einem ... and line 9 *read* : Schöne.
- before 1160 *insert* : अप्युवाच वनवास° see केनिकामनश°.
- 201 1168 translation lines 5-6 *read* : ... the cuckoo/|from the treetop calls ...
- 203 1176 (a) *read* : देहभृतां MBh (var.)
- 1177 (अ) line 1 *add* : CPS 102.56 ; line 2 *read* : Cf. No. 1176.
- 204 before 1183 *insert* : अनगबोदिवसुषा see No. 275.
- 1183 translation in lines 6 and 8 the words “hair fully growing” and “with gray hairs” should be in square-brackets,

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- 207 before 1204 insert · अनन्तमिहं लोके sec No 1484.
 1204 (c) read : IS instead of : VC (var.).
- 208 1207 a in text read · अनधीत्यापंगस्तत्राणि
 1210 (म) (line 1) read . 12, 171 56, instead of 12,17 56
- 209 1215 (d) read · कुजग्मा all texts
 1216 (म) add at the end · and 1546 and add in (म) (c) and (d) at the end SSB 509.879.
 after 1216 before see No. 1220 add . वसस्पद्व.
- 210 1217 at the end of (म) add Cf No 7765.
 1218 translation line 6 read (G. Bühler's translation)
 1220 (म) read Cf Nos 1216 and 1546 and in (म) read : be|da ,
 in c read यम्नर* CV (var.)
- 212 1232 (म) line 2 read · 6 41 14, R (R) 6.63.14, R (R) 6.63.14) ,
 in (d) line 2 read *स्वातिरिक्तं
 1234 (म) add : SH 660. (a) line 2 read MBh (var.), ŚP, SS (OJ),
 पराचैव MBh , in fn. line 3 read SS (OJ) instead of · SS (OS).
 (d) line 1 add SH after VS and instead of "IS".
- 213 1240 (ह) read NŚ (OJ) 4 18
- 214 1242 read NŚ 1242** instead of . 1242*, (d) read त्रिहिमा ŚP
- 215 1249 read 1249** instead of . 1249*
- 216 after 1259 add . अनयंकमनायुष्य see No. 2003
- 217 1265 (b) delete first line , from (d) line 1 delete अर्तुवु MBh (R)
- 218 before 1268 insert अत्रनीं धर्मने येयो see कृष्णायिग*.
- 220 1284 (म) read SSB 505 756.
 1285 (d) line 3 read CPN I, Same
- 221 1288 (म) after 5 36. 43 delete and insert instead MBh (R)
 5.35.45, MBh (C) 5.1304)
- 222 1292 and 1294 (म) read MBh (R) instead of : MBh (C)
- 223 1302 (म) line 1 read 97 instead of . 79 ; line 2 read PtsK instead
 of · Pts (म) read · Subh 122 , (d) line 2 read मे [म] Pts.

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- 223 1303 (अ) read : MBh (R) instead of : MBh (C).
 224 1304 instead of : (a) read : (d).
 1306 (ह) and (a) read : Tantri (OJ) instead of : Tantr (OJ); (c)
 line 3 add after SRHt. : Tantri (OJ).
 225 1308 (अ) read : S₂K₂ instead of : Sk₂.
 1310 (अ) read : SSSN instead of : SSN.
 1311 (b) line 2 after Bh₂ (var.), add : VS ; (d) line 1 read : (but
 A₀₋₂ as above).
 226 1316 translation line 5 read : the sustainer.
 1318 (अ) line 2 read : Prab (B) 5.11.
 227 1324 (आ) read : SkV 1464.
 228 1327 (d) read : SkP instead of : SKP.
 before 1329 add : अनाभ्यासे विषं जास्त्रं see विषं गोपनी हरिद्वय.
 1331 (आ) add : SH 1203.
 230 before 1340 read : अनारम्भ मनुष्याणां see No. 1340.
 1340 (अ) and (a) read : VP instead of : PV.
 1341 (b) read : विना [ॐ] Ava.
 231 1346 (b) read : असुप्त^० SSSN. (d) read : वा...ष्टं SRHt,
 after 1346 insert : अनार्यश्चात्मशीलश्च see कुलीन^० and in next line before
 "see" add : (or संकाशः).
 1348 translation line 2 read : ... undistinctly, who runs.
 232 1349 (b) line 3 after JS add : SkV (var.); (c) line 3 after JS ; read :
 इयेते SSSN ; line 5 read : ... Amar (var.); ^०नोद्भासितमिताः
 Amer (var.) ; SSSN ; नोद्भानर^० SkV (var.), Skm (var.) ;
 233 after 1355 insert : अनाश्रय च कर्ता न see No. 1348.
 234 1360 translation line 4 read : not desired and is useless ?
 before 1366 insert : अनाहृतोप्रविष्टो यः see No. 1363.
 235 1368 translation line 3 read : blessings, too—/why sink.
 236 1374 (अ) line 2 read : MBh (R) instead of : MBh (C) and add :
 12.330.14. At the end of (अ) add : HJ 4.71, HS 4.65,

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236	1374	HM 4 68, HK 4.73, HP 4.72, HN 4 72, HH 111.18-19, HC 149 17-8) (d) add. as first item : मुख्यत् तत्र न प° H.
	1375	read 1375** instead of : 1375.
237	1380	(b) first entry : नित्य ** transfer to (c). (d) line 2 read : but CNI II instead of CNT II (घा) add SH 1004 and 210°, add (d) *मयनाशा° SH
238	1385-7	(g) read : परस्वङ्गः KK (ÄnSS) ; (h) read : ज्ञवत्या KN (ÄnSS).
239	1393	(a) last entry (हित° etc.) transfer = (b).
	1394	translation line 4 read : by the good ? [or : how can ...
	1395	translation line 4 read . by disregard ; but,
240	1397-9	(घा) line 1 read : Nos 1398-9 SR 77.3-4 ... , line 3 read : SH 995 and 196° instead of SH 995, 196 ; (i) read : चोचसि SH
	1400	read : 1400°
241	1406	(a) should read : R (R (Bar), 5 10.10 ab+11 ab ; R (B) 5 12 10-1 ¹ , R (R) 5.12 10-1, R (G) 5 15 5, R (L) 5 7.10-1, R (Kumb) 5 12 10)
	1407	(a) should read : R (R (Bar) 5 10 11, R (R) 5 12, 11, R (B) 5,12,11, R (G) 5 15.5-6, R (L) 5 7 11, R (Kumb) 5 12.10-1) Cf. Nos 1404-6
242	1412	(घा) add : IS 305 and (इ) read . Joh 201.1 instead of Job. 201 1.
	1416	(घ) line 4 read 73 4 and 12,12485), and in (घा) add : IS 307
243	1417	(घ) read H (HJ 1 5
	1421	(घ) line 1 read MBh (R) instead of MBh (C)
244	1427	(घ) read : Äs 4 13
246 before 1435		insert अनुक्रोशादयमं च see लक्ष्म्या क्रुधा (verse 5).
	1437	(घा) add at the end लक्ष्मिप्रतिष्ठ
247	1443	(घ) line 2 read Cr 1150 instead of : 160. (b) line 2 read VP instead of . PV and (इ) read : ShD (T) 31.

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247	1445	(घा) <i>read</i> : SH 154 <i>instead of</i> : SH 54.
248	1446	(घा) <i>read</i> : SR 91.41.
249	before 1453	<i>insert</i> : अनु तेऽप पिता राजन् see द्य तु ते°
250	1457	<i>translation line 10 read</i> : <i>vr̥tti</i> .
251	1465	(घा) <i>line 1 read</i> : SkV ; <i>line 2 read</i> : (a, Dharmasōka) ; (b) <i>read</i> : एवोर्यानामात्मा ; (c) <i>line 2 read</i> : किञ्चित्किञ्चित् ; (d) <i>line 2 read</i> : तूददितमुरः
252	1470	(घा) <i>line 1 read</i> : lines 205-6.
	1473	<i>read</i> : 1473°.
253	1478	(घा) <i>add</i> : SSB 328.15 ; (c) <i>read</i> : VC (var.) <i>instead of</i> : VO (var.); (d) <i>delete upto अति</i> ° °
254	1484	<i>translation line 1-2 read</i> : world : that
255	1490	(c) <i>read</i> : गव इव [पु०] SSSN ; (d) <i>read</i> : [म०म०न०].
256	before 1495	<i>insert</i> : अनुमुरक्ता वचनदत्ति see कुतुमनश्°
257	1499	(घा) <i>line 2 read</i> : Kpr <i>instead of</i> : Kpt.
258	1503	<i>fn. line 3 read</i> : der Weiber und Umgar; <i>line 5 read</i> : die sie nicht liebt.
	before 1504	<i>insert</i> : अनुदायः प्रति° see तेनः नत्वं बुद्धिद्.
259	1511	<i>translation line 3 read</i> : accompaniment.
261	1523A	(घा) <i>read</i> : Viṭavṛtta.
	1524	(घा) <i>read</i> : line 2 : 11.55, MBb (MBh (Bh) 5.40.3, MBh (R)) (इ) <i>read</i> : p. 238 <i>of</i> / gh.
	1527	(घा) <i>line 7 instead of</i> : MK 125 <i>read</i> : MK (MK (GOS) 197, MK (S) 162, MK (P) 125, MK (G) 22. 117, MK (D) 680 ; (c) <i>line 1 read</i> : निर्गुणत्वमश्रीवत्यं निर्गुणत्वं H.
262	1531	(c) <i>read</i> : "विचित्रं AS (var.).
	1531	(घा) <i>read</i> : SR 381.186 (a, KN).
264	1541,	(घा) <i>line 1 read</i> : KN (ĀnSS) 9.53 ; <i>line 2 read</i> : PtsK 3.10).
265	1547	(घा) <i>line 2 read</i> : Sama 1 घ-16.

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266	1553	<i>read</i> 1553*,
	1559	translation line 4 <i>dharma</i> to <i>kama</i> should be put in square brackets.
267	before No. 1560	<i>insert</i> अनेन पर्यासयतामृविन्दु see जगाम चरामयन°.
	1560	(ग्र) <i>read</i> . BhPa <i>instead of</i> . Bh Pn,
	1564	(घा) <i>add</i> (cf. Nos. 8874-5)
	1566	(b) line 2 <i>instead of</i> ' Kavi <i>read</i> JS, SR, SSB, SRK, Kavi, JS, and <i>instead of</i> Kau <i>read</i> Kav In line 3 <i>delete</i> JS, SR, SSB, SRK, IS and in line 4 <i>instead of</i> SR, SB, <i>read</i> SR, SSB,
268	1568	<i>read</i> 1568*,
	1572	in fn lines 2-3 <i>read</i> (Tanjore Sarasvati .
269	1579	(घा) line 3 <i>read</i> SRRU <i>instead of</i> SRRV
270	1582	<i>read</i> 1582*.
	1585	<i>read</i> SH 513 <i>instead of</i> SHSB,
271	1591	(घा) and (c) <i>read</i> ŚbB <i>instead of</i> . ŚB.
273	1600	(ab) <i>read</i> स्वयमसि नयन.
273	1604	(घा) after 100 <i>delete</i> and <i>insert</i> <i>instead</i> SH 368. (b) <i>read</i> (printing error) , वृषाद्वेषो SH,
275	1611	translation line 5 <i>read</i> : of SS (OJ)]
276	1621	(c) line 1 <i>read</i> Vidy , 'पयतोवरी Vidy , 'पयन्तोपरि.
277	1628*	<i>read</i> 1628.
278	1635	(b) <i>read</i> निर्कष [नि°] Pad, Ava, SR, SSB , सधुक्° Any.
279	1638*	<i>read</i> 1638 , (a) line 1 <i>read</i> 33-4 <i>instead of</i> . 334
	1639	<i>read</i> 1639*
280	1645	(d) <i>read</i> - मास्ये° SR, SSB,
	1647	(c) line 2 <i>read</i> Pts) PP, Pts PRE ; c line 3 <i>read</i> PRE <i>instead of</i> . PrE.
281	1647	fn. line 9 <i>read</i> gedrangt
282	1654	(घा) <i>add</i> . SSB 227.22.

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282	1657	(आ) line 3 <i>read</i> : JS 105.1, <i>instead of</i> : JS 105.
283	1665	<i>a</i> in text <i>read</i> : रेभिरे ; <i>b</i> <i>read</i> : न ते मध्येषु and <i>c</i> सुखामाहुर्.
284	1668	(a) at the end <i>add</i> : MBh (C) 3.91 and 12.6491-2 and <i>add</i> : (आ) IS 353.
284	1671	(a) <i>read</i> : (बुधः VS, SR, SSB or बुधो PP) PP, PtsK, VS, SR, SSB [better]].
285	1672	(आ) line 2 <i>read</i> : RJ 1363, Amd 171.453.
287	1684	(b) <i>read</i> : ... PtsK, Cf, Nos. 1685 and 1686.
292	1719	(b) <i>read</i> : भक्वाजः शिक्षिताः MBh, but some texts as above, (c) <i>read</i> : गर्भं <i>instead of</i> : गर्भं.
293	1729	(अ) line 3 <i>read</i> : included in (अ) No. 1728.
294	1735	(c) <i>read</i> : वज्रे SSSN.
	1737	(आ) <i>read</i> : SSB <i>instead of</i> : SSA.
295	1739	translation line 3 'gets the punishment' should be put in square brackets.
297	1753	(अ) line 2 after Cf, <i>add</i> : BPC 2.481 and
	1757	(आ) <i>read</i> : SSSN 247.2.
298	1758	fn. 1, line 2 <i>read</i> : MBh 12.331.9 (१).
	1761	(अ) line 2 <i>read</i> : MBh (C) 3.1150 <i>instead of</i> : 5.1150.
	1762	<i>b</i> in text <i>read</i> : सवेत् स्व ...
300	1771*	<i>read</i> : 1771**.
	1776	(d) line 2 <i>read</i> : मतिम् om. D ₇ in MBh.
305	1804	(आ) <i>read</i> : SSB 499, 597, SH 696 <i>instead of</i> 449, 499, 597.
before	1807	<i>read</i> : अन्त्यावस्योऽपि see No. 1671.
307	1812	line 2 in (आ) and in (d) <i>read</i> : APK <i>instead of</i> : AP. (c) line 2 <i>read</i> : सुग्याननमरजसम् VS and line 4 last entry <i>transfer to</i> : (d).
	1813	line 2 in (आ) <i>add</i> : Sāh ad 7.575 (p. 221).
308	1820	(b) <i>read</i> : °कूपतटाकृतागरमत्तरिक्तोयेषु ; (c) <i>read</i> : ... ऽपि सन् ; (d) <i>read</i> : नोद्गमति Ava.

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309	1824	(घा) <i>add</i> after Vidy 96 and after ASS 16 2 <i>add</i> : IS. 380.
310	1833	(घा) <i>add</i> : IS 383
	1834	(घा) <i>add</i> 'SSSN 122 5 (a. MBh), IS 385 and at the end of (a) <i>add</i> SSSN
311	1839	(b) <i>read</i> सु <i>instead of</i> : ह्
312	before 1842	<i>insert</i> ' अग्नौ न्वाया मनुष्याणां see अग्नौ न्वाया मनुष्याणां.
313	1850	translation line 2 "drink" should be put in square brackets
314	1854	(c) <i>read</i> सप्तर्षिर्भे MBh (var.)
315	1861	(d) <i>read</i> Veni

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319	2		<i>read</i> . <i>Anyāpadeśātataka</i> , see
324	1	6	<i>add</i> 195,
329	2	11-12	<i>read</i> : de petits recueils de vers and <i>add</i> at the end of line 14 and <i>Journal Asiatique</i> 1974
330	2	6	<i>read</i> ' CC ₁ 165
333	1		close brackets at the end of line 11 <i>instead of</i> in line 6 after CC ₁ 40.
334	1	20	<i>read</i> ' of the Mugdhopadeśa , there was also
335	1	8	<i>read</i> ABORI 47 59-100)
	1	9	after 855, <i>add</i> 1127.
337	2	10-1	<i>read</i> <i>A propos de petits recueils de vers gnomiques</i> in Papers , and at the end of line 14 <i>add</i> after JA 1974
338	1	14	after NAKULA <i>delete</i> No information
339	1	20	<i>read</i> ' Kyan and in line 21 <i>read</i> Burmese , translation
341	2	17	<i>read</i> . Jāmbuvativijaya
342	2	14	<i>read</i> Nīu-Venpā , and in line 17 <i>read</i> ALB <i>instead of</i> AB
346	1	16	at the end <i>add</i> L Sternbach, The Mānava-dharmaśāstra I-III and the Bhaviṣya-purāṇa in <i>Purāṇa</i> , July 1974
348	2	34	<i>add</i> . 198,

Page Col. Line

- 349 1 1 *add* : (852),
 2 34 *add* : 192,
- 350 1 3 *add* : 852,
 1 35 *read* : (*De verkouding van het Oud-javan-*
 2 11 *delete.*
- 351 1 35 *read* : 1032, 1444, 1527.
- 354 2 20 *read* : a. Kṣemen-
- 355 2 20 ..., but most probably Rudrabhaṭṭa...
- 357 2 *transfer* from line 5 the words "10.315 and" to line 3 after "IHQ".
- 359 1 5 *add* : 198,
 2 21 *read* : RJ *instead of* : RS and *insert* comma in line 23 after XCVIII.
- 365 1 35 *read* : Warszawa 1974.
- 366 1 31 *read* : p. 163 *instead of* 136.
- 367 2 after line 30 *insert* : ŚŪCIGOBHAṬṬA see GOBHAṬṬA.
- 370 1 30 *read* : *Sahityadarpaṇa*
 1 33 *add* : 1813.
 1 34 *read* : *Suttavaḍḍhananīti.*
- 371 2 3 *read* : Āryaśūra and in line 5 *read* : Granthāvali.
- 373 2 8 after 136 *add* : 138.
 2 24 at the end *add* : very similar to the Subhāṣita-ratnabhāṣṭāgāra. (See above).
 2 25 *add* : 40,
- 374 1 30 *add* : 1478,
- 377 1 1 *read* : *Mahā-purāṇa* instead of *Māha-purāṇa.*
 2 31 *read* : IHQ *instead of* : HQ.
- 384 1 20 *read* : Total : 134.
- 379 1 7 *add* : 1374,
- 387 2 4 *read* : casts (four), duties of
- 388 1 11 *read* : 15:9 *instead of* : 1919.
 2 8 after 962, *add* : 972.
- 398 2 12 *read* : 1020, *instead of* : 7025.